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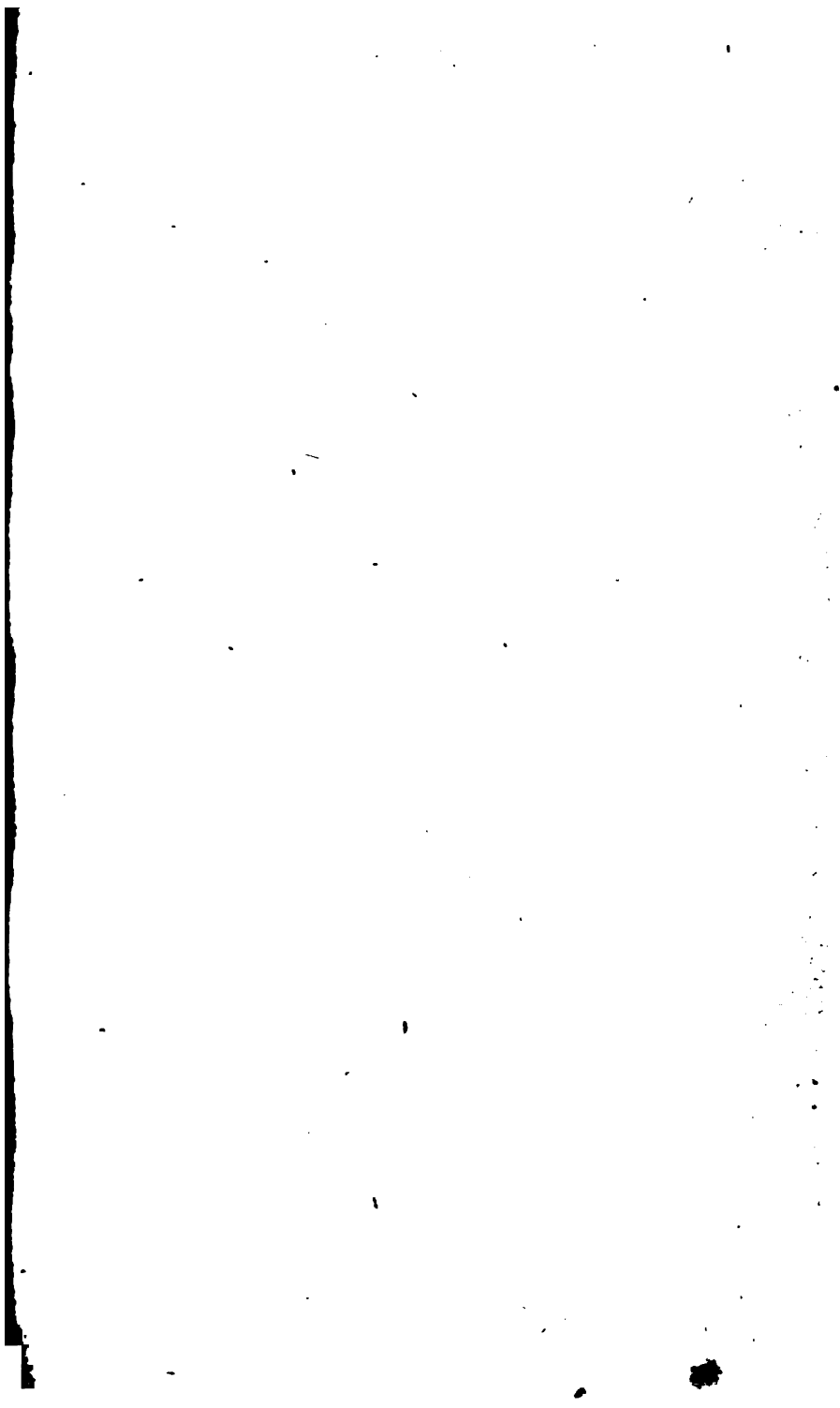
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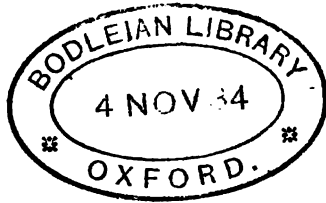
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A N

Universal, Historical, and Literary

DICTIONARY.

L.

LLOYD (WILLIAM) a very learned English bishop, was originally of Welch extraction, being grandson of David Lloyd, of Henblas, in the isle of Anglesey; but he was born at Tilehurst in Berkshire, in 1627, of which place his father, mr. Richard Lloyd, was then vicar, and rector likewise of Sunning, in the same county. He took care himself to instruct his son [A] in the rudiments of grammar and classical learning; by which means he came to understand Greek and Latin, and something of Hebrew, at eleven years of age; and was entered, in 1638, a student of Oriel college in Oxford, whence, the following year, he was removed to a scholarship of Jesus college. In 1642, he proceeded bachelor of arts, which being completed by determination, he left the university, which was then garisoned for the use of the king; but, after the surrender of it to the parliament, he returned, was chosen fellow of his college, and commenced master of arts in 1646. In the year of king Charles's martyrdom, our author took deacon's orders from dr. Skinner, bishop of Oxford, and afterwards became tutor to the children of sir William Backhouse, of Swallowfield in Berkshire, esq;. In 1654, upon the ejection of dr. Pordage by the presbyte-

[A] See his epitaph in Willis's survey of the cathedrals of York, &c. p. 655.

rian committee; he was presented to the rectory of Bradfield, in the same county, by Elias Ashmole, esq; patron of that living in right of his wife [B]. Accordingly he was examined by the tryers, and passed with approbation; but designs being laid against him by mr. Fowler and mr. Ford, two ministers at Reading, who endeavoured to bring in dr. Temple, pretending the advowson was in sir Humphrey Forster, he chose to resign his presentation to mr. Ashmole, rather than undergo a contest with those busy men. In 1656 he was ordained priest, by dr. Brownrig, bishop of Exeter, and the same year went to Wadham college in Oxford, as governor to John Backhouse, esq; who was a gentleman commoner there; with him he continued till 1659. In September 1660, he was incorporated master of arts at Cambridge [C], and, about the same time, was made a prebendary of the collegiate church of Rippon in Yorkshire. In 1666, he was appointed king's chaplain; and, in December 1667, was collated to a prebend of Salisbury, having proceeded doctor of divinity at Oxford, in the act preceding. In 1668, he was presented by the crown to the vicarage of St. Mary's in Reading; and the same year was installed arch-deacon of Merioneth, in the church of Bangor, of which he was made dean in 1672. This year he obtained also a prebend in the church of St. Paul, London. In 1674, he became residentiary of Salisbury; and, in 1676, he succeeded dr. Lamplugh, promoted to the see of Exeter, in the vicarage of St. Martin's in the Fields, Westminster; upon which occasion he resigned his prebend of St. Paul's.

Our author had shewn his zeal in several tracts against popery [D]; and in the same spirit he published, in 1677, Considerations touching the true way to suppress popery in this kingdom, &c. on occasion whereof is inserted an Historical account of the reformation here in England: but his design was misrepresented; and himself charged with favouring the papists. The fact was thus: in this piece he proposed to tolerate such papists as denied the pope's infallibility, and his power to depose kings, excluding the rest; a method which had been put in practice both by queen Elizabeth and king James, with good success, in dividing, and

[B] He translated into Latin and English, a Greek epistle of Jeremy Priest, doctor of the Eastern church, to mr. Ashmole, concerning the life of St. George, according to the traditions of the Eastern Christians.

It is extant in the Ashmolean library, no. 1113.

[C] Kenner's register and chronicle, p. 250.

[D] See the catalogue of his works in note [M].

so by degrees ruining the whole party. However, he was suspected of complying in it with the court; and the suspicion increased upon his being promoted to the bishopric of St. Asaph, in 1680: insomuch that he thought it necessary to vindicate himself, as he did [E] effectually, by shewing, that, at the very time he made the just-mentioned proposal, the papists themselves were in great apprehension of the thing, as being the most likely to blast their hopes, and to preserve the nation from that ruin which they were then bringing upon it [F].

At length the suspicion intirely vanished in king James the Second's reign, being one of the six prelates who, with archbishop Sancroft, were committed to the Tower, in June 1688, for subscribing and presenting the famous petition to his majesty, against distributing and publishing in all their churches the royal declaration for liberty of conscience. The issue of this affair is the subject of general history, and well known: and about the latter end of the same year, our bishop having concurred heartily in the revolution, was made lord almoner to king William III. In 1692, he was translated to the see of Litchfield and Coventry, and thence to Worcester in 1699. In this bishopric he sat till he arrived to the ninety-first year of his age, when, without losing the use of his understanding, he departed this life at Hartlebury-castle, August 30, 1717. He was buried on the 10th of September following, in the church of Fladbury, near Evesham, of which his son was rector, where a monument is erected to his memory, with a long inscription, or elogy, setting him forth as an excellent pattern of virtue and learning, of quick invention, firm memory, exquisite

[E] In a dedication to the lords, of his sermon on the 5th of November 1680.

[F] Coleman at that time wrote to the pope's internuncio thus: "There is but one thing to be feared (whereof I have a great apprehension) that can hinder the success of our designs; which is, a division among the catholics themselves: by propositions to the parliament to accord their conjunction to those that require it, on conditions prejudicial to the authority of the pope, and so to persecute the rest of them with more appear-

ance of justice, and ruin the one half of them more easily, than the whole body at once."

And cardinal Howard delivered it as their judgment at Rome: "Division of catholics, says he, will be the easiest way for protestants to destroy them." Collection of letters set out by order of the house of commons. There is a virulent satire upon him on this occasion; in a poem called Faction displayed, supposed to be written by the late W. Shippen, esq; many years a remarkable member of the house of commons.

judgment, great candor, piety, and gravity; a faithful historian, accurate chronologer; and skilled in the holy scriptures to a miracle; very charitable, and diligent in a careful discharge of his episcopal office [G].

Cardinal Noris used to say, "That when he consulted other learned men upon any difficult points, he generally failed of satisfaction; but that whenever he applied himself to dr. Lloyd, he was sure of having all his difficulties solved." But above all, dr. Burnet, who knew him well, styles him "a person most indefatigable in his industry, and the most judicious in his observations of any that he knew, and one of the greatest masters of stile then living." He was, adds this reverend historian, a great critic in the Greek and Latin authors, but chiefly in the scriptures, of the words and phrases of which he carried a perfect concordance in his head, and had it the readiest about him of all men that I ever knew. He was an exact historian, and the most punctual in chronology of all our divines. He had read the most books, and with the best judgment, and had made the most copious abstracts out of them, of any in that age; so that Wilkins used to say, he had the most learning in ready cash of any he ever knew. He was so exact in every thing he set about, that he never gave over any part of study till he quite mastered it; but when that was done, he went to another subject, and did not lay out his learning with the diligence he laid it in. He had many volumes of materials upon all subjects, laid together in so distinct a method, that he could, with very little labour, write on any of them. He had more life in his imagination, and a truer judgment, than may seem consistent with such a laborious course of study. Yet, as much as he was set on learning, he had never neglected his pastoral care. For several years he had the greatest cure in England (St. Martin's) which he took care of with an application and diligence beyond any about him, to whom he was an example, or rather a reproach. He was a holy, humble, and patient man, ever ready to do good when he saw a proper opportunity; even his love of study did not divert him from that blessed employment [H]."

Such is the incense offered with a liberal hand to our author's memory, by dr. Burnet. It was indeed a debt of gratitude to this friend, who had not only put him upon writ-

[G] Willis as before.

[H] Burnet's hist. of his own times.

ing, but furnished most of the materials, and afterwards revised every sheet, of his History of the reformation [1], that corner-stone of Burnet's fame. Besides, there was another motive, which may, perhaps, be thought to work more powerfully upon him than gratitude. Bishop Lloyd, for we must not conceal it, was, with all his acknowledged worth in other respects, a zealous party-man, and of the same side with his brother Burnet; no wonder, therefore, that we find this latter casting a thick veil of silence over the foulest blot in his friend's character. The simple fact, without any colouring, is this: in 1702, bishop Lloyd and his son having too warmly interested themselves in the election of knights of the shire for the county of Worcester, and endeavoured to hinder sir John Packington from being chosen, a complaint was made to the house of commons, who thereupon came to the following resolutions. "Resolved, " That it appears to this house, that the proceedings of " William lord bishop of Worcester, his son and his " agents, in order to the hindering of an election of a mem- " ber for the county of Worcester, has been malicious, un- " christian, and arbitrary, in high violation of the liberties " and privileges of the commons of England. Resolved, " That an humble address be presented to her majesty, that " she will be graciously pleased to remove William lord " bishop of Worcester from being lord-almoner to her ma- " jesty, and that mr. attorney-general do prosecute mr. " Lloyd, the lord bishop of Worcester's son, for his said " offence, after his privilege as a member of the lower " house of convocation is out [κ]." In pursuance to these votes, an address being presented to the queen, her majesty complied with it, and dismissed the bishop from his place of almoner [L]. Below is a catalogue of his works [M].

[1] Préface to his Hist. of the reformation.

[κ] Votes of the house of commons.

[L] Boyer's life of queen Anne.

[M] Besides the Considerations, &c. mentioned above, the rest are, 1. The late apology in behalf of papists reprinted and answered, in behalf of the royalists, 1667, 4to. 2. A reasonable discourse, shewing the necessity of maintaining the established religion, in opposition to popery, Lond. 1673, 4to. there was a fifth edition that year. 3. A

reasonable defence of the seasonable discourse, &c. Lond. 1674, 4to. These were answered by the earl of Castlemain. 4. The difference between the church and the court of Rome. 5. The following sermons: A sermon before the king, Lond. 1665, 4to. At the funeral of bishop Wilkins, Lond. 1673, 4to. and again in 1678, 8vo. at the end of the bishop's treatise of Natural religion. Before the king, Lond. 1674. At the funeral of sir Edmundbury Godfrey, Lond. 1678, 4to. At St.

A 4.

Martin's,

L O C K E

Martin's in the Fields on the 5th of November, Lond. 1679, 4to. Before the king, November 24th, *ibid.* 4to. Before king William and queen Mary, November 5, 1689, 4to. Before the king and queen, Lond. 1690, 4to: 6. A letter to dr. William Sherlock, in vindication of that part of Josephus's history, which gives an account of Jaddus the high priest's submitting to Alexander the Great, Lond. 1691, 4to. 7. A discourse of God's ways of disposing kingdoms, Lond. 1691, 4to. 8. The pretences of the French invasion examined, &c. Lond. 1692, 4to. 9. A dissertation upon Daniel's 70 weeks, printed under his article in the General Dictionary, the substance inserted into the chronology of sir Isaac Newton. 10. An exposition of Daniel's prophecy of 70 weeks, left printed imperfect, and not published. 11. A letter upon the same subject, printed in the life of dr. Humphrey Prideaux, p. 238. edit. 1758, 8vo. 12. A System of chronology, left imper-

fect, but out of it his chaplain* Benjamin Marshall, composed his chronological tables, printed at Oxford, 1712, 1713. 13. A harmony of the gospels, partly printed in 4to. but left imperfect. 14. A chronological account of the life of Pythagoras, &c. Lond. 1699, 8vo. 15. He is supposed to have had a hand in a book published by his son at Oxford, 1700, in folio, entitled, *Series chronologica Olympiadum isthmiadum nemiadum,* &c. 16. He assisted dr. Wilkins in his Essay toward a real character, &c. 17. He wrote some explications of some of the prophecies in the Revelations. See Whitton's Essay on that book, and his life, p. 31. second edit. vol. i. 18. He added the chronology, and many of the references and parallel places, printed in most of the English bibles, particularly the editions in 4to. 19. He left a bible interlined with notes, in short hand, which was in the possession of mr. Marshall, his chaplain, who married his relation.

LOCKE (JOHN) a very celebrated philosopher, and one of the greatest men that England ever produced, was descended of a genteel family in Somersetshire, once possessed of a handsome estate; but much impaired when it came into his hands, from his father, who was bred to the law, who followed it till the breaking out of the civil wars under king Charles I. when he entered into the parliament's service, and was made a captain, which might, perhaps, hurt his private fortune. However, his son being born long before at Wrington, near Bristol, in 1632, he bred him up with great strictness in his infancy, and then sent him to Westminster-school; whence he became student of Christ-Church in Oxford, in 1651, where he made a distinguished figure in polite literature [A]; and having taken both his degrees in arts at the regular periods, in 1655 and 1658, he entered on the physic line, went through the usual courses preparatory to the

[A] See a copy of verses, addressed with the Dutch, in 1653, printed to Oliver Cromwell, upon his peace in state poems, vol. i. edit. 1699.

practice,

practice, and got some business in the profession at Oxford. But his constitution not being able to bear much fatigue of this sort, he gladly embraced an offer that was made to him, of going abroad in quality of secretary to sir William Swan, who was appointed envoy to the elector of Brandenburg, and some other German princes, in 1664.

This employ continuing only for a year, he returned to Oxford, and was prosecuting his physical studies there, when an accident brought him acquainted with the lord Ashley, afterwards earl of Shaftesbury, in 1666. His lordship being advised to drink the mineral waters at Acton, for an abscess in his breast, wrote to dr. Thomas, a physician at Oxford, to procure a quantity of those waters to be ready at his coming there. Thomas being called away by other business, easily prevailed with his friend mr. Locke, to undertake the affair, who happening to employ a person that failed him, was obliged to wait upon his lordship on his arrival, to excuse the disappointment. Lord Ashley, as his manner was, received him with great civility, and was satisfied with his apology; and being much pleased with his conversation, detained him to supper, and engaged him to dinner the next day, and even to drink the waters, as he had some design that he might have the more of his company, both this and the next summer of 1667. After which he invited him to his house, and followed his advice in opening the abscess in his breast, which saved his life, though it never closed. That cure gave his lordship a great opinion of mr. Locke's skill in physic; yet upon a further acquaintance, he regarded this as the least of his qualifications. He advised him to turn his thoughts another way, and would not suffer him to practise physic out of his house, except among some of his particular friends. He urged him to apply himself to the study of state affairs, and political subjects, both ecclesiastical and civil. This advice proved very agreeable to mr. Locke's temper, and he quickly made so considerable a progress in following it, that he was consulted by his patron upon all occasions, who likewise introduced him into the acquaintance of the duke of Buckingham, the earl of Halifax, and some other of the most eminent persons at that time.

In 1669, or the following year, he attended the countess of Northumberland into France, with her husband; but the earl dying at Turin, May 7, 1670, mr. Locke, who was left in France to attend the countess, returned with her ladyship to England. On his return, he lived as before, at
lord

lord Ashley's, then chancellor of the exchequer; who having jointly with some other lords, obtained a grant of Carolina, employed our author to draw up the fundamental constitutions of that province, in which he discovered those latitudinarian principles, which were the rule of his faith in religion. He still retained his student's place in Christ-Church, whether he went occasionally to reside for the sake of books and study, as well as the air, that of London not agreeing with his constitution.

He had early taken a great disgust against the method of Aristotle, and the system of logic and metaphysics used in the schools; and had a particular aversion to the scholastic disputations. In this disposition he read Des Cartes's philosophy with pleasure; but upon mature consideration, finding it wanted a proper ground work in experiments, he resolved to attempt something in that way; accordingly having now got some leisure, he began to form the plan of his Essay on human understanding, this and the following year 1671, but was hindered from making any great progress in it by other employment, in the service of his patron, who being created earl of Shaftesbury, and made lord chancellor the following year, appointed him secretary of the presentations. He held this place till November 1673, when the great-seal being taken from his master, the secretary, who was privy to his most secret affairs, fell into disgrace also; and afterwards assisted in some pieces which the earl procured to be published, to excite the nation to watch the Roman catholics, and to oppose their designs. However, his lordship being still resident at the board of trade, mr. Locke also continued in his post of secretary to a commission from that board, which had been given him by his master in June this year, and was worth 500 l. per annum, and enjoyed it till December 1674, when the commission was dissolved.

On the 6th of February this year, he took his bachelor's degree in physic, at Oxford; and in the following summer went to Montpellier, being inclinable to a consumption. This step was taken with the consent and advice of his patron [B], and he staid here a considerable time. His thoughts were now chiefly employed upon his Essay, and falling into the acquaintance of mr. Herbert, afterwards earl of Pembroke, he communicated that design to him [C]. In the

[B] He had assisted his lordship a little before, in that extraordinary piece, intitled; A letter from a person of quality, to his friend in the country, &c. printed in 1675.

[C] He dedicated both the Abstract, and the Essay itself, to this nobleman.

interim he did not neglect his profession; he was much esteemed by the faculty, especially by the celebrated dr. Sydenham, whose method of practice he approved and followed [D]. In that spirit he wrote a Latin copy of verses, which were prefixed to the *Observationes medicæ*, &c. which Sydenham published in 1676; and in 1677, having left Montpelier, he wrote from Paris to dr. Mapletost, another learned physician, and professor at Gresham college, intimating, that in case of a vacancy by that friend's marriage, he should be glad to succeed him [E].

He continued abroad till he was sent for by the earl of Shaftesbury, upon his being taken again into favour at court, in 1679, when his lordship was made president of sir William Temple's council; but being again disgraced and imprisoned in less than half a year, he had no opportunity of serving his client, who, however, remained firmly attached to him; and when he fled into Holland, to avoid a prosecution for high treason, in 1682, he was followed by our author, who found it necessary, for his own safety, to continue abroad after his patron's death, with whom he was much suspected of being a confederate. This suspicion was strengthened, by his keeping company with several malcontents at the Hague, especially one Robert Ferguson, who wrote some tracts against the government [F]: so that upon an information of his factious and disloyal behaviour, he was removed from his student's place at Christ-Church, in 1684, by a special order from king Charles II. as visitor of the college [G]. In the mean time, mr. Locke thought this proceeding very injurious; and on his return to England, after the revolution, put in his claim to the studentship, but that society rejecting his pretensions, he declined the offer of being admitted a supernumerary student. In the same spirit, when he was offered a pardon from king James II. in 1685, by sir William Penn the famous quaker, who had known him at college, he rejected it, alledging, that being guilty of no crime, he had no occasion

[D] See Sydenham's words of the observations, to dr. Mapletost, who had turned them into elegant Latin; there are some letters of his to dr. T. Molyneux, to the same purpose, wherein he explains his notion of the use of acid and alkali, and other hypotheses in physic, admirably well. Familiar letters, p.

224, 225, 285, 286.

[E] Ward's lives of Gresham professors, p. 275.

[F] Athen. Oxon. vol. ii. under his article.

[G] The particulars of which are printed in a periodical paper called, The student, vol. i. p. 202. edit. 1750.

for a pardon. In May this year, the English envoy at the Hague, demanded him to be delivered up by the states-general, on suspicion of being concerned in the duke of Monmouth's invasion. Hereupon he lay concealed near twelve months, during which he spent his time in writing books [H], and chiefly his Essay on human understanding. Towards the latter end of the year 1686, the just mentioned suspicion being blown over, he appeared again in public. In 1687, he formed a weekly assembly at Amsterdam, with Limborch, Le Clerc, and others, for holding conferences upon subjects of learning; and about the end of the year he finished his great work, the Essay, &c. after upwards of nine years spent upon it.

At the same time he made an abridgement thereof, which was translated into French by mr. Le Clerc, and published in his *Bibliothèque universelle*, in 1688. This abridgement was apparently sent abroad to feel the pulse of the public; and being found to please a great number of persons, so much as to raise a general desire of seeing the work itself, our author put that to the press soon after [I] his arrival in England; whither he returned in the fleet which convoyed the princess of Orange to her husband, in February 1689.

As he was esteemed a sufferer for revolution principles, he might easily have obtained a very considerable post; but he contented himself with that of commissioner of appeals, worth 200 l. a year, which was procured for him by the lord Mordaunt, afterwards earl of Monmouth, and next of Peterborough. About the same time he was offered to go abroad in a public character; and it was left to his choice, whether he would be envoy at the court of the emperor, that of the elector of Brandenburg, or any other, where he thought the air most suitable to him; but he waved all these on the account of the infirm state of his health, which disposed him gladly to accept another offer that was made by sir Francis Masham, and his lady, of an apartment in their country seat at Oates in Essex, about 25 miles from London.

[H] Particularly in making abstracts of books, to be inserted in mr. Le Clerc's *Bibliothèque universelle*; he also inserted there his *New method of a common place book*, under the title of, *Nouvelle methode de dresser des recueils*.

[I] It was not however finished at the press till 1690, when it came out. This was soon followed by several editions in folio and 8vo. The best is generally allowed to be the sixth in 8vo.

This place proved so agreeable to him in every respect, that it is no wonder he spent the greatest part of the remainder of his life at it. The air restored him almost to a miracle, in a few hours after his return at any time from the town, quite spent and unable to support himself. Besides this happiness here, he found in lady Masham a friend and companion exactly to his heart's wish; a lady of a contemplative and studious complexion, and particularly inured, from her infancy, to deep and refined speculations in theology, metaphysics, and morality; and so much devoted to mr. Locke, that to engage his residence there, she provided an apartment for him, of which he was wholly master; and took care that he should live in the family with as much ease, as if the whole house had been his own: and he had the additional satisfaction of seeing this lady breed up her only son, exactly upon the plan which he had laid down, for the best method of education: and what must needs please him still more, the success of it was such as seemed to give a sanction to his judgment, in the choice of that method [K]. In effect, it is to the advantage of this situation, that he derived so much strength, as to continue exerting those talents, which the earl of Shaftesbury had observed to be in him for political subjects. Hence we find him writing in defence of the revolution in one piece; and considering the great national concern at that time, the ill state of the silver coin, and proposing remedies for it in others. Hence he was made a commissioner of trade and plantations in 1695, which engaged him in the immediate business of the state; and with regard to the church, he published a treatise the same year, to promote the scheme which king William had much at heart, of a comprehension with the dissenters. This, however, drew him into one controversy, which was scarcely ended, when he entered into another in defence of his essay, which held till 1698; soon after which the asthma, his constitutional disorder, increasing with his years, began to subdue him, and he became so infirm, that in 1700 he resigned his seat at the board of trade, because he could no longer bear the air of London, sufficient for a regular attendance upon it [L].

After this resignation, he continued altogether at Oates, in which sweet retirement he employed the remaining last

[K] See his Familiar letters to William Molyneux, dated 22 February, 1696-7. Familiar letters,

[L] The change in the ministry was also disagreeable to him. Let-

years of his life entirely to the study of the holy scriptures; and by that study, began to entertain a more noble and elevated idea of the christian religion, than he had before; so that if strength enough had been left for new works, he would probably have written some, in order to have inspired others with this grand and sublime idea in all its extent [M]. The summer before his death, he began to be very sensible of his approaching dissolution, but employed no physician, resting solely in his own skill. He often spoke of his departure, and always with great composure; and seeing his legs begin to swell, he prepared to quit the world. As he was incapable for a considerable time of going to church, he thought proper to receive the sacrament at home; and two of his friends communicating with him, as soon as the office was finished, he told the minister, "That he was in the sentiments of perfect charity towards all men, and of a sincere union with the church of Christ, under whatever name distinguished." He lived some months after this, which time was spent in acts of piety and devotion; and the day before his death, lady Masham being alone with him, and sitting by his bed-side, he exhorted her to regard this world only as a state of preparation for a better; adding, "That he had lived long enough, and thanked God for having passed his life so happily; but that this life appeared to him mere vanity."

As he left a letter to be delivered, after his death, to his friend Anthony Collins, esq; concluding to the same purport, "That all the use to be made of it is, that this life is a scene of vanity, that soon passes away, and affords no solid satisfaction, but in the consciousness of doing well, and the hopes of another." The expression was objected to him as a weakness unbecoming a philosopher [N]. He expired on the 28th of October 1704, in the 73d year of

[M] Account of his life, prefixed to his works in folio.

[N] The letter is printed among his posthumous works, by Des Maizeaux. It has been variously censured. Lord Shaftesbury, who was some time his pupil, apostrophised it in his noble Platonic strain in his *Characteristics*. It is also ridiculed by Dr. Copyers Middleton, in a letter to Mr. Warburton, at the end of the 2d volume of his works, in 4to. 1752, letter 5.

This was in answer to Mr. Warburton, who had defended it in the dedication of his *Divine Legation*. Mr. Whiston also confronts Mr. Collins with it, as a testimony of his friend in favour of revealed religion. See postscript to his *Reflections on an anonymous pamphlet*, &c. edit. 1713, 8vo. and again at the end of his list of *Suppositions and assertions*, &c. Lond. 1724, 8vo.

his age. His body was interred in the church of Oates, where there is a decent monument erected to his memory, with a Latin inscription wrote by himself. Mr. Peter Coste, who had known him long, and some few years before he died, lived with him as an amanuensis, published a paper in 1705, intitled, The character of mr. Locke, representing him in a very advantageous light, several particulars of which he retracted afterwards. This conduct of Coste's being highly disapproved by Des Maizeaux, he reprinted the character in some posthumous pieces of our author. But the highest eulogium upon him was certainly that of the late queen Caroline, consort to king George II. who erected a pavillion, in Richmond-park, in honour of philosophy, where she placed our author's bust, on a level with Bacon, Newton, and Clarke, as the four principal English philosophers. We shall give a list of his works below [o].

[o] These are, 1. Three letters upon toleration; the first printed at London in 1689, was in Latin. 2. A register of the changes of the air, observed at Oxford, inserted in mr. Boyle's general history of the air, Lond. 1692, 8vo. 3. New method for a common-place book, 1686. 4. Essay concerning human understanding, 1690, fol. 5. Two treatises of civil government; &c. 1690, 8vo. again in 1694, and in 1698. A French translation in Amsterdam, and then at Geneva in 1722. 6. Some considerations of the consequences of lowering interest, and raising the value of money, Lond. 1691, 8vo. and again in 1695. 7. Some observations on a printed paper intitled, For encouraging coming silver money in England, &c. 8. Farther observations concerning the raising the value of money, &c. 9. Some thoughts concerning education, &c. 1693, 8vo. and again in 1694 and 1698, and again after his death, with great additions; and in French, intitled, De l'education des enfans, Amster. 1695, and again in 1708; at Paris in 1711, 12mo. Amsterdam in 1721; and in Low Dutch at Rotterdam 1698, 8vo. 10. The

reasonableness of Christianity, &c. 1695, 8vo. 11. Vindication of the reasonableness, &c. 1696, 8vo. 12. A second vindication, &c. 1696, 8vo. all in French, the first at Amsterdam in 1695, and the two others, *ibid.* 1703, 8vo. and the whole together, *ibid.* 1715, 2 tom. 12mo. The translator, mr. Coste, has retrenched a great many repetitions which are very frequent in our author's stile. 13. A letter to the bishop of Worcester, &c. 1697, 8vo. 14. Reply to the bishop of Worcester, &c. 1697, 4to. 15. Reply, in answer to the bishop's second letter, 1698. 16. Posthumous works of mr. John Locke, viz. Of the conduct of the understanding: An examination of Malebranche's opinion, &c. A discourse of miracles: Part of a fourth letter for toleration: Memoirs relating to the life of Anthony, first earl of Shaftesbury; to which is added, his New method of a common-place book, &c. 1706, 8vo. A French translation of part of these pieces, by Le Clerc, at Rotterdam, 1710, 12mo. intitled, Oeuvres diverses de mr. Jean Locke. 17. A paraphrase and notes on the epistle of St. Paul, &c. in 1709, 4to. the paraphrases were first

first published separately, in 1706 and 1707, 4to. 18. Some familiar letters between mr. Locke and several of his friends, 1708, 8vo. The chief are between W. Molyneux, esq; and Limborch the remonstrant. Our author's works were published together at London, 1714, in three volumes, folio. This collection contained all his works then in print. After this there came out a collection of several pieces of mr. John Locke, never before printed, or not extant in his works, Lond. 1730, 8vo. This collection was also inserted in the folio edition of his works, which

have passed through several editions since. It contains the fundamental laws of Carolina; it had been printed before, but very incorrectly, in *State tracts*, vol. i. 1689. A letter from a person of quality to his friend, &c. Remarks upon some of mr. Norris's books, wherein he asserts father Malebranche's opinion of seeing all things in God. The elements of natural philosophy. Some thoughts concerning reading and study for a gentleman. Several of mr. Locke's familiar letters. Lastly, Rules of a society which met once a week for their improvement.

L O K M A N (framed the **W I S E**) sometimes called Abre Anam, or father of Anam, a philosopher of great account among the Easterns, by birth an Abyssinian of Ethiopia or Nubia; and being of those black slaves with thick lips and splay feet, who used to be carried and sold in diverse countries, was sold among the Israelites, in the reigns of king David and Solomon. According to the Arabians, he was the son of Baura, son or grandson of a sister or aunt of Job. Some say he worked as a carpenter, others as a taylor, while a third sort will have him to be a shepherd: however that be, he was certainly an extraordinary person; upon which account Mahomet inserted a chapter in the Koran, called after his name, in which he introduces God speaking thus: "We heretofore bestowed wisdom on Lokman." He obtained eloquence also, in a great degree, from the same beneficent author; and we have an account of the particular manner in which he received these divine gifts: being one day asleep about noon, the angels saluted Lokman without making themselves visible, for which reason he made no answer. The angels continued in these terms: "We are the messengers of God, thy creator and ours, and he has sent us to declare to thee, that he will make thee a monarch, and his vicegerent upon earth." Lokman replied, "If it is by an absolute command of God that I am to become such a one as you say, his will be done in all things; and I hope if this should happen, that he will bestow on me all the grace necessary for enabling me to execute his commands faithfully: however, if he would grant me liberty to chuse my condition of life, I had rather continue in my present state, and be kept from
"offending

offending him; otherwise, all the grandeur and splendour of the world would be troublesome to me." This answer was so pleasing to God, that he immediately bestowed on him the gift of wisdom in so eminent a degree, that he was able to instruct all men, by a numberless multitude of maxims, sentences, and parables, every one of which is greater than the whole world in value.

This story is evidently of the same cast with that of Solomon, and was perhaps taken from it [A]; and we find Lokman himself giving a different account of this perfection: being seated in the midst of a considerable number of people, who were listening to him, a man of eminence among the Jews, seeing so great a crowd of auditors round him, asked him, "Whether he was not the black slave who a little before looked after the sheep of a person he named?" To which Lokman assenting, "How has it been possible," continued the Jew, "for thee to attain so exalted a pitch of wisdom and virtue?" Lokman replied, "It was by the following means: by always speaking the truth, by keeping my word inviolably, and by never intermeddling in affairs that did not concern me." Accordingly, we find ascribed to him this apophthegm: "Be a learned man, a disciple of the learned, or an auditor of the learned; at least, be a lover of knowledge, and desirous of improvement." He had not only consummate knowledge, but was equally good and virtuous. He was very silent, and applied himself very intently, as well to the contemplation of God, as the exercise of the love of God; inasmuch that it used to be said, "That God indulged him his peculiar affection, because he had a great love for God." So much excellent worth could not always be held in slavery. His master giving him a bitter melon to eat, Lokman eat it all, when his master, surprised at his exact obedience, says, "How was it possible for you to eat so nauseous a fruit?" Lokman replied, "I have received so many favours from you, that it is no wonder I should once in my life eat a bitter melon from your hand." This generous answer of the slave struck the master to such a degree, that he immediately gave him his liberty.

It is said that he lived three hundred years, and died in the age of the prophet Jonas. He was buried not far from Jerusalem, and his sepulchre was to be seen not above a century ago, at Ramlah, a small town not far from Jerusa-

[A] See the first book of Kings, chap. iii.

lem, his remains being deposited near those of the seventy prophets, who were starved to death by the Jews; and all died in one day. He was of the Jewish religion, and some time served in the troops of king David, with whom he had been conversant in Palestine, and was greatly esteemed by that monarch. He is by many supposed to be the same with the Æsop of the Greeks, in whose language Æsop signifies the same with Æthiops. And indeed we find in the parables, proverbs, or apologues of Lokman in Arabic, many particulars that are seen in Æsop's fables; so that it is not easy to determine, whether the Greek or Arabian are the originals: however it is certain, that this way of instructing by fables, is more agreeable to the genius of the oriental, than to that of the western nations; and Planirdes also, in his fabulous life of Æsop, borrowed a great many of his materials from the traditions he found in the east concerning Lokman, concluding them to have been the same person, because they were both slaves, and supposed to be the writers of those fables which go under their respective names, and bear a great resemblance to one another. Some pieces of his are extant [B].

[B] There was published at Paris, in 1724, a French translation, by Gallard, of all the fables of Lokman, and of Bidpai, or Pilpay, a Bramiu, or Indian philosopher. A great many of these eastern fables run into each other, like the Metamorphoses of Ovid; and the Arabian tales are formed upon the same plan.

There was another LOKMAN, of whom tradition relates, that the Adites, ancient Arabs, being afflicted with great drought, for refusing to hearken to God's prophet Hud, so that all their cattle perished, and themselves like to meet with the same fate, they sent this Lokman, with sixty others, to Mecca, to implore rain; which they not obtaining, Lokman, with some of his company, continued at Mecca, and thereby escaped destruction, giving rise to a tribe called the Latter Ad, who were afterwards changed into monkies [A].

[A] Pococke's Specimen. Arab. p. 36.

LOIR (NICHOLAS) a painter of good esteem, was a native of Paris, and son of an ingenious silversmith. He did not want either genius to invent, or fire to execute; but, notwithstanding that, he excelled in nothing: there was neither delicacy nor elevation of thought in his works. He had indeed

LOLLARD: LOMBARD.

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indeed a good taste for design, and did every thing with propriety and ease; but, without giving himself time to digest his thoughts, he executed them as soon as they arose, frequently while he was in company and conversation. In this he had acquired a habit, which was much improved by a happy memory of what he had seen in Italy. He was never at a stand upon any subject, and performed equally well in figures, landscapes, architecture, and ornaments. There are a great many of his works in Paris, both public and private. He painted several galleries and apartments, and, among the rest, the palace of the Tuilleries was in part painted by him. He died in 1679, aged fifty-five years, being then a professor in the academy of painting. De Piles.

LOLLARD (WALTER) author of the religious sect called after him Lollards, was, as some say, an Englishman. It is certain he first broached his doctrine in Germany, about the year 1315; and having preached with great zeal in Piedmont, he went thence to England, where his disciples were first called Lollards [A]. It is said, he maintained that Lucifer and his associates were condemned unjustly, and had not deserved the punishment inflicted on them, which rather was due to Michael and the good angels. He held also, that God did not punish faults committed on earth: to which purpose it was said, that a certain young woman of this sect being sentenced to the flames, and asked if she was a virgin; "I am a virgin, says she, upon earth, but not under the earth." The Lollards denied the power and influence of the virgin Mary over Christ; taught that the mass, baptism, and extreme unction, were of no use or avail; they rejected the form of the penitential, and renounced all obedience both to ecclesiastical and civil magistrates. Lollard was burnt for heresy at Cologne, in 1322. Moreh.

[A] The Wickliffites were named Lollards. See WICKLIFF'S article.

LOMBARD (PETER) well known by the title of Master of the Sentences, was born at Novara, a town of Italy, in Lombardy [A], whence he took his surname; but being bred at Paris, he distinguished himself so much in that university, that the canonry of Chartres was conferred upon him. He was some time tutor to Philip, son of king

[A] Some say his birth-place was same town, called in Latin Lumen a hamlet in the jurisdiction of the omnium.

Morvi.

Lewis le Gros, and brother of Lewis the Young; and was so much esteemed by him, that, upon the vacancy of the bishopric of Paris, that noble personage, being only archdeacon of the said place, declined it for the sake of Lombard, who was accordingly advanced thereto about the year 1159 or 1160, and died in 1164. He was interred in the church of Marcellus, in the suburb of that name, where his epitaph is still to be seen. His work of the Sentences is divided into four books, and commented upon by William d'Auxerre, Albert le Grand, St. Thomas, St. Bonaventure, William Durand, Giles of Rome, Gabriel Major, Scot, Occam, Estius, and several others. This work is looked on as the source and origin of the scholastic theology in the Latin church. He left also commentaries on the Psalms and St. Paul's epistles.

LORIT (HENRY) commonly called Glareanus, from Glaris, a town in Switzerland, where he was born in the year 1488. He began his studies at Cologne, and then carried them on at Basil, and finished them at Paris. He acquired some friends, and among these, Erasmus was one of the most noted. He had a strong turn to music, and made it a great part of his study. After having contributed to the advancement of letters, both by his discourse and writing, he died in 1563, at the age of seventy-five years. He composed the works mentioned below [A].

[A] 1. Isagoge in arithmeti-
cam. 2. Descriptio de situ Helve-
tiæ & vicinis gentibus. 3. De qua-
tuor Helvetiorum fœdere panegyri-
con. 4. Isagoge in musicam. 5.
De geographia liber. 6. Judicium
in Terentii carmina. 7. In Ho-
ratiæ annotationes. 8. Annota-
tiones in Ovidii metamorphoses.
9. Annotationes in Ciceronis li-
brum de senectute. 10. Annota-
tiones in Salustii, quæ ad hac ex-
tant historiarum fragmenta. 11.
Commentarius in arithmeticam &
musicam Boethii. 12. Annotati-
ones in Johannis Cæsarii dialecti-
cam. 13. Annotationes in Cæsa-

ris commentaria. 14. Annotati-
ones in Titum Livium. 15. An-
notationes & chronologia in totam
historiam Romanam. 16. Anno-
tationes in Dionysium Halicarnas-
seum. 17. Elegiarum libri duo.
18. De arte musica. 19. De pon-
deribus ac mensuris. 20. Anno-
tationes in Valerium, Suetonium,
& Lucanum. 21. Annotationes
in Eutropium. 22. Epistola ad
Johannem Hervagium. 23. Scho-
lia in Ælii Donati methodum. 24.
Brevis isagoge de ratione syllaba-
rum & de figuris quibus poætæ u-
tuntur. 25. De assè libellus.

LORME (PHILIBERT DE) master of the works to
the French king, was born at Lyons in France, about the
beginning of the sixteenth century. At the age of four-
teen,

teen, he went into Italy to study the beauties of antiquity. There he became acquainted with Marcellus Cervin, afterwards pope Marcellus II. who had a good taste for the polite arts, and conceiving a great esteem for Lorme, communicated to him every thing that he knew. Thus enriched with the spoils of antiquity, he returned to Lyons in 1536, and banished thence the Gothic taste. At length going to Paris, to work for the cardinal de Bellay, he was soon employed in the court of Henry II. and his sons. He made the Horse-shoe, a fortification at Fontainebleau, built the stately castle of Anet, the palace of the Tuilleries, and repaired and ornamented several of the royal houses, as Villiers, Colerets, St. Germain, then called the castle of the Muette, the Louvre, &c. These services were recompensed above his expectations. He was made almoner and counsellor to the king, and had the abbies of St. Eloy and St. Serge of Angers conferred upon him.

Ronsard the poet, out of envy, published a satire, or a satirical sonnet, against him, under the title of *La truella croffée*, *The trowel crofier'd* [A]. De Lorme revenged himself, by causing the garden-door of the Tuilleries, of which he was governor, to be shut against the poet: whereupon Ronsard took out his pencil, and wrote upon the gate these three words: *Fort. reverent. habe.* De Lorme, who understood little Latin, complained of this inscription as levelled at him, to queen Catharine de Medicis, who enquiring into the matter, was told by Ronsard, that by a harmless irony he had made that inscription for the architect when read in French; but that it suited him still better in Latin, these being the first words abbreviated of a Latin epigram of Ausonius, which begins thus: *Fortunam reverenter habe* [B]; advising him thereby to reflect on his pri-

[A] There is no satire with this title in Ronsard's works, in the last beautiful edition which he gave himself of all his poems, in 1584, folio. But there is a sonnet in the backside of folio 68, of the *Continuation premiere & seconde des amours*, de P. de Ronsard Vaudemois, Rouen 1557, 8vo. where this poet, complaining of the little encouragement he met with, has these lines: "Ah! il vaudroit mieux
" estre architecte ou mason, pour
" richement tymbrer le haut d'un

" *écusson d'une croffe honorable,*
" *en lieu d'une truelle.*" "Alas! it is much better to be an architect or builder, to richly blazon the head of an escutcheon with an honourable crozier, instead of a trowel."

[B] The two lines of epigram are,

" *Fortunam reverenter habe, qui-*
" *cunque repente*
" *Dives, ab exili progrediere loco.*"
Auson. epigr. viii. v. 7 & 8.

Moreri.

mitive groveling fortune, and not to shut the gate against the muses. De Lorme died in 1577: he left several books of architecture, greatly esteemed [c].

[c] These are, 1. Nouvelle inventions pour bien bastir & a petit frais trouvée n'agueres, par Philibert de Lorme, Lyonnois architecte, &c. 1561, Paris, in folio, fifty-seven leaves. 2. Ten books of architecture, printed at Paris in 1568, folio.

LORME (JOHN DE) one of the most eminent physicians of his time in France, was born in 1544, at Moulins in the Bourbonnois. He studied at Montpellier, where, having taken his doctor's degree, he practised his art at Forez in the year 1578, at which time he wrote some Latin and French verses, that were prefixed to the Troisième notaire of John Papon [A], and afterwards was made first physician to Louisa of Lorraine, consort to Henry III. and then to Mary of Medicis, queen to Henry IV. under whom he also had the place of physician in ordinary. He had the good fortune to succeed against the opinion of mr. Du Laurent, the king's archiater [B], in advising phlebotomy for the queen, when she was seized with a diarrhoea; her majesty was let blood, and recovered. He attended the court (where he was much esteemed) many years, and when he became disabled, by age and infirmities, for that service, he obtained an honourable discharge to retire to Moulins, the place of his nativity; where Lewis XIII. returning victorious from Languedoc, in December 1622, with the queen his mother, took their lodgings at his house in 1623, as a testimony of their kindness [c]. He spent the latter part of his life in great tranquillity, and died in 1634, more laden with honours than with years, at the age of fourscore and ten.

[A] There is also a sonnet of his prefixed to Bachot's treatise of vulgar errors, intitled, Erreurs populaires touchant les medicine & regime de sante; concerning which, see the article of LAWRENCE JOUBERT,

[B] Du Laurent grounded him-

self upon Hippocrates, who says, bleeding must not be employed in a looseness: "Fluente alvo venam non secabis." Patin's letters, p. 85 tom. iii.

[c] See a letter to him, prefixed to Bachot's book, as before.

LORME (CHARLES DE) son of the preceding, was born with great natural endowments, in 1587, and being also bred to physic, practised his profession with as much reputation as his father, and became physician in ordinary and counsellor to Lewis XIII. He was acknowledged, both at court and in the

the city of Paris, to be one of the most judicious and finest geniuses in his profession, in 1626. He had been before physician to Gaston, duke of Orleans, but did not continue long in that employment. He was likewise physician at Bourbon spaw, where he practised much longer.

He rivaled his father also in the length of his life; and moreover, when he was very far advanced in years, had vigour enough to think of marrying a third wife; and, what is more, he spent some years in considering of the matter [A], and then made choice of a very young and very beautiful maiden, which was thought would hasten his death; but, on the contrary, his marriage-bed proved the grave of his young wife: she got a consumption by the old man's side, and could never be cured; while her husband prolonged his life, apparently in some measure, by this marriage, to the age of fourscore and eleven. Some time before his death, he resided in the marshal de Crequi's house, where he died in 1678, as famous as he was old.

He always did that which has passed for a proverb with regard to physicians, and which never fails of being objected to them, "Physician cure thyself." He gave vogue to a ptisan called "bouillon-rouge," i. e. "red broth," which proved beneficial to thousands of people. He spent vast sums in making experiments, which are a proof of the pleasure he took not to be ignorant of any particular in his profession: yet he had a kind of mystical polypharmacy, and zealously maintained the specific virtue of antimony. He had a taste for polite literature. He was a charming man in conversation, having treasured up a vast deal of useful knowledge, which he communicated wonderfully well; and, what is more, he was extremely reserved when desired to give his opinion, of the merit of the several literati who lived in France within a century before. On these occasions he happily employed his judgment and affection, insuring no one, nor detracting from his due praise; on the contrary, he always set their characters, as we do pictures, in the best and most favourable light and point of view. He had a prodigious memory, and a good understanding, which continued clear and unclouded to the last. He was so live-

Mercurie
Galant for
July 1678.

[A] Patin mentions this design, in a letter dated 18 June, 1666; and again in another letter of January 14, 1670. At the first date our author was seventy-nine, and in the latter eighty-three years old:

whereupon the letter-writer waggishly wishes the marriage may be for the good of his soul, and the warmth of his feet. Patin's letters, tom. iii. p. 207 & 499.

LORRAIN. LOTEN.

ly, that there were shewn some very good verses made by him not above a fortnight before his death [B]. Upon the whole, take him altogether, he was a great man, who was vastly indebted to God and nature for his perfections.

Bayle's dict.
Paris edit.

[B] We have a letter and a sonnet of an acrostic, prefixed to Bachot's net of his composing, in the form book last mentioned.

Di&. Portatif.

LORRAIN (ROBERT LE) an eminent sculptor, was born at Paris, in November 1666. From his infancy he made so rapid a progress in the art of designing, that, at the age of eighteen, the celebrated Girardon intrusted him with the care of teaching his children, and of correcting his disciples. He committed to him also, in conjunction with Nouliffon, the execution of the famous tomb of cardinal Richelieu, in the Sorbonne, and with his own tomb at St. Landres, in Paris. On his return from Rome, he finished several pieces at Marseilles, which had been left imperfect by the death of M. Puget. He had a strict friendship with Depreaux, De Piles, and Tournefort, and was received into the academy of sculpture, October 19, 1701, when he composed his Galatea for his Chef d'œuvre, a work universally esteemed. Lorrain afterwards made a Bacchus for the gardens at Versailles, a fawn for those at Marli, and several bronzes, among others an Andromeda, in a grand goût, &c. The academy elected him professor, May 29, 1717; and he died their governor, June 1, 1743, aged seventy-seven years.

His pieces in the episcopal palace of Saverne, which are all of his composition, are much admired. He was a learned designer, with a great deal of genius, and succeeded in his heads, especially those of young nymphs, of so much truth, and a delicacy so admirable, that his chissel seemed to be directed by Corregio or Parmesan. In short, if he had been more of a courtier, and made the best of his opportunities, he would have acquired the reputation of the greatest masters.

LOTEN (JOHN) a good painter of the English school, though a native of Holland, since he lived and painted many years in England. He had an uncommon genius in landscape painting, in a manner very sylvan, like the glades and ridings of the parks in that country. He is for the most part very cold in his colouring, which is mixed with an unpleasant darkness; however, he understood well the disposition of lights and shadows. He delighted particularly in
oaken

oaken trees, which he almost every where introduces into his pictures. His landscapes are generally very large. He did many storms at land, accompanied with showers of rain, tearing up trees, dashings of water, and water-falls, cattle running to shelter, and the like, to which he had a particular genius, and excelled in them. These pieces were admirably good. He painted also many views of the Alps in Switzerland, where he lived several years. His works abound in England, so that the justness of this character may be easily determined. He died in London about the year 1681.

Essay towards an English school;

L O Y O L A (IGNATIUS OF) the founder of the jesuits, was born of a considerable family in 1491, at the castle of Loyola, in the province of Guipuscoa in Spain. He was brought up in the court of Ferdinand and Isabella; and as soon as he was of age, took upon him the profession of a soldier. He was addicted to all the excesses, too common to that state; nevertheless he behaved like a good officer, and sought for occasions to signalize himself. He discovered great marks of valour at Pampeluna, when it was besieged by the French in 1521; and was even wounded with a cannon-ball, which broke his right leg. While this wound was healing, he formed a resolution of bidding adieu to all terrestrial vanities, of travelling to Jerusalem, and dedicating himself to God. He is said to have been converted by reading the legends of saints, as Don Quixote began his errantry by reading the old romances; though some have wondered how he did to read them, for Maffei describes him as one, who had hardly ever learnt his letters. He was as much moved with the stories of St. Dominic, and St. Francis, as ever Don Quixote was with the adventures of former knights; insomuch, that before he took up a firm resolution of religious errantry, he would figure to himself the difficult enterprises of those two illustrious heroes.

In vita Ignatii.

The instant he was cured, he set out for the holy Lady of Montserrat; and being arrived there, he hung up his arms over the altar of the blessed Virgin, and devoted himself to her service in the night of the 24th of March, 1522; for he imitated the laws of ancient chivalry as nearly as possible, when he insisted himself under the standard of his spiritual warfare. In the way thither, he had a dispute with a Moor, who allowed the virginity of the blessed Mary till the time of her delivery, but no longer: upon which Loyola, considering whose knight he was about to be, began to be so enraged,

enraged, that the consequences might have been fatal, if the Moor had not retired. Having watched all night at Montserrat, sometimes standing, sometimes kneeling, and devoting himself with all his might to the blessed Virgin, he set out before day-break, put on a pilgrim's habit, and travelled to Manresa. Here he took his lodging among the poor of the town hospital, and practised mortifications of every kind for above a year. He let his hair and nails grow; begged from door to door, yet fasted six days in the week; whipped himself thrice a day, was seven hours every day in vocal prayer, lay bare upon the ground, and all to prepare himself for his adventures to Jerusalem. It was here also, that he wrote his book of Spiritual exercises, in Spanish; a Latin translation of which, by Andrew Frusius, he published at Rome in 1548, when it was favoured with the approbation of pope Paul III. Should any one wonder, how the illiterate Loyola, who could hardly read, should yet be able to write a book of any kind, they may take, if they please, the solution of this affair from father Alegambe, who, in the first page of his *Bibliotheca societatis Jesu*, delivers himself in the following manner: "Lewis de Ponte, a person of undoubted credit, relates, how faithful tradition had handed it down to father Lainez, general of the jesuits, that these exercises were revealed to our holy father (Ignatius of Loyola), by God himself; and that Gabriel the archangel, had declared to a certain person, in the name of the blessed Virgin, how she had been their patroness, their founder, and helper; had prompted Loyola to begin this work, and had dictated to him what he should write." If this account should favour too much of the miraculous for a protestant reader, he need only suppose, that Loyola stole the substance of his book, or was assisted in composing it by some other person.

Having embarked on board a ship at Barcelona, in order to go to Jerusalem, he arrived at Cajeta in five days, and would not proceed in his enterprise, till he had received the pope's benediction. Accordingly he came to Rome on Palm-sunday, 1523; from whence, after paying his respects to Hadrian VI. he went to Venice. He embarked there the 14th of July, 1523, arrived at Joppa the last of August, and at Jerusalem the 4th of September. Having gratified in that country his devout curiosity, he returned to Venice, where he embarked for Genoa; and from thence came to Barcelona, where he stopped, as at the most convenient place, with respect to the design he had of studying the Latin tongue.

The

The miraculous adventures, the extatic visions, which he had during this voyage, were innumerable; and it would be endless to transcribe, from his historians, on these occasions. Bishop Stillingfleet has drawn a good proof from them, that the institution of the jesuits, as well as other monks, is founded originally in fanaticism. He began to learn the rudiments of grammar in 1524; and soon came to read the *Eschiridion militis christiani*, of Erasmus; a book, in which a purity of stile is joined with the most sage rules of christian morality. But this did not suit with Loyola, and, therefore, he laid it aside, and applied himself to the study of Thomas à Kempis. It was like so much ice, which abated the fervour of his devotion, cooled the fire of divine love in him; for which reason he took an aversion to it, and would never read the writings of Erasmus, nor even suffer his disciples to read them.

Of the idolatry practised in the church of Rome, in the 5th volume of his works.

Ribadensiera, in vita Ignatii Loyolæ. Lib. i. c. 13.

Loyola was thought in two years to have made a progress sufficient for his being admitted to the lectures of philosophy; upon which he went to Alcala de Henares in 1526. His mendicant life, his apparatus, and that of four companions, who had already espoused his fortune, together with the instructions he gave to those who flocked about him, brought him at length under the cognizance of the inquisition. Enquiries were made concerning his life and doctrines; and it being observed, that a widow with her daughter had undertaken a pilgrimage on foot, as beggars, under his direction, he was strongly inveighed against, and thrown into prison. He obtained his release, upon promising not to vent his opinions for four years; but this restraint not sitting at all with his design, he determined not to comply with it; and, therefore, going to Salamanca, he continued to discourse on religious matters, as before. He was thrown again into prison, and was not discharged, till he had made the same promises, as at Alcala de Henares. Then he resolved to go to Paris, where he arrived in February 1528, with a firm resolution to pursue his studies vigorously; but the wretched circumstances to which he was reduced, he being forced to beg about the streets, and to retire to St. James's hospital, were prodigious obstacles to his design; not to mention, that he was then impeached before the inquisition. Notwithstanding these difficulties, he went through a course of philosophy and divinity, and won over a certain number of companions, who bound themselves by a vow to lead a new way of life. They did this in the church of Montmartre, the 15th of August 1534; and renewed their vow twice

twice in the same place, and on the same day, with the like ceremonies. At first they were but seven in number, including Loyola; but were at last increased to ten. They agreed, that Loyola should return to Spain to settle some affairs, that afterwards he should proceed to Venice, and that they should all set out from Paris, the 25th of January 1537, to meet him.

He went into Spain in 1535, preached repentance there, and drew together a prodigious crowd of auditors. He exclaimed, among other things, against the fornication of priests, which was almost grown to be no scandal at that time. After transacting the affairs, which his associates had recommended to his care, he went by sea to Genoa; and travelled from thence to Venice, where they met him the 8th of January 1537. This was somewhat sooner than the time agreed on; nevertheless, he was there before them, and had employed his time in winning over souls: and, what was of much greater consequence to the forwarding his grand scheme, he had got acquainted with John Peter Caraffa, who was afterwards pope, by the name of Paul III. As they had bound themselves by a vow to travel to Jerusalem, they prepared for that expedition; but were first determined to pay their respects to the pope, and obtain his benediction and leave. Accordingly they went to Rome, and were gratified in their desires. Being returned to Venice, in order to embark, they found no opportunity; the war with the grand seignor having put an entire stop to the peregrination of pilgrims by sea. They resolved however not to be idle, and therefore dispersed themselves up and down the towns in the Venetian territories. It was resolved at length, that Loyola and two others, Faber and Laynez, should go to Rome, and represent to the pope the intentions of the whole company; and that the rest, in the mean time, should be distributed into the most famous universities of Italy, to plant and insinuate piety among the young students, and to increase their own number with such, as God should call in to them. But before they separated, they established a way of life, which they were all to conform to; and bound themselves to observe these following rules: "First, That they should lodge in hospitals, and live only upon alms. Secondly, That they should be superiors by turns, each in his week, lest their fervour should carry them too far, if they did not prescribe limits to one another for their penances and labour. Thirdly, That they should preach in all public places, and every other place where they could

" could be permitted to do it ; should set forth in their ser-
 " mons, the beauty and rewards of virtue, with the defor-
 " mity and punishments of sin, and this in a plain, evan-
 " gelical manner, without the vain ornaments of eloquence.
 " Fourthly, That they should teach children the christian
 " doctrine, and the principles of good manners: and,
 " Fifthly, That they should take no money for executing Bonhours,
 " their functions ; but do all for the glory of God, and no- vis d'Ignac-
 " thing else." They all consented to these articles ; but as ce, liv. iii.
 they were often asked, who they were, and what was their
 institute, Ignatius declared to them in precise terms what
 they were to answer : he told them, that being united to
 fight against heresies and vices, under the standard of Jesus
 Christ, the only name which answered their design was,
 " The Society of Jesus."

Ignatius, Faber, and Laynez, came to Rome about the
 end of the year 1537, and at their first arrival had audience
 of his holiness, Paul III. They offered him their service,
 and Loyola undertook, under his apostolical authority, the
 reformation of manners, by means of his Spiritual exercises,
 and of christian instructions. Being dismissed for the pre-
 sent, but not without encouragement, Loyola proposed soon
 after to his companions the founding a new order ; and after
 conferring with Faber and Laynez about it, sent for the rest
 of his companions, who were dispersed through Italy. The
 general scheme being agreed on, he next conferred with his
 companions about his institute ; and at several assemblies it
 was resolved, that to the vows of poverty and chastity,
 which they had already taken, they should add that of obe-
 dience ; that they should elect a superior general, whom
 they must all obey as God himself ; that this superior should
 be perpetual, and his authority absolute ; that wheresoever
 they should be sent, they should instantly and cheerfully go,
 even without any viaticum, and living upon alms, if it should
 be so required ; that the professed of their society should
 possess nothing, either in particular or in common ; but that
 in the universities they might have colleges with revenues
 and rents, for the subsistence of the students. A persecu-
 tion in the mean time was raised against Loyola at Rome,
 who however went on with his great work, in spite of all
 opposition. Some of his companions were employed upon
 great occasions by the pope ; and two of them, Simon
 Rodriguez, and Francis Xaverius, were sent to the Indies,
 with no less than the title of " Apostles of the new world."

Loyola

Loyola had already presented the pope with the plan of his new society, and he now continued his applications with more warmth than ever, to have it approved by the holy see. Accordingly pope Paul III. confirmed it in 1540, on condition, that their number should never exceed three-score; and in 1543, without any restrictions. Loyola was created general of this new order in 1541, and made Rome his head-quarters, while his companions dispersed themselves over the whole earth. He employed himself in several occupations, as the conversion of the Jews, the reforming lewd women, the assisting orphans. Rome was at that time full of Jews, who were, many of them, ready to come over to christianity, but for fear of poverty; upon which pope Paul III. at Loyola's request, enacted, that they should preserve all their possessions; and that if any of them, who might be well born, should turn christians, contrary to their parents consent, the whole substance of the family should devolve to them. Julius III. and Paul IV. added a new ordinance, namely, that all the synagogues in Italy should be taxed every year at a certain sum, to be applied to the maintenance of his profelytes. Prostitutes also, and lewd women, then abounded in Rome; and these were another great object of Loyola's zeal and care. There was, indeed, at that time, a convent of Magdalenists, into which such dissolute women, as were desirous of leaving their infamous course of life, were admitted, provided they would oblige themselves to lead a conventual life for the rest of their days, and take all the vows of their order. But Loyola, thinking this condition, and some others too severe, founded a new community of this kind of penitents, where maids and married women might be indifferently admitted. It was called, The community of the grace of the blessed Virgin. He caused apartments to be built in St. Martha's church; and he frequently conducted them thither himself. He was sometimes told, that he lost his time, for that such women were never heartily converted; to which he replied: "If I did hinder them but one night from offending God, I should think my time and labour well employed."

Calumny levelled all her artillery at him from every quarter; notwithstanding which, he employed his utmost endeavours to heighten the glory of his order, and settle it on a firm foundation. Some women would have submitted to his discipline; but the great trouble, which the spiritual direction of three of that sex had given him, obliged him to free his society for ever from the perplexing task. Having

got his order confirmed by pope Julius III. in 1550, he would have resigned his employment of general; but the jesuits not permitting him, he continued in it till his death, which happened upon the last day of July 1556. He was sixty-five years old. He died thirty-five years after his conversion, and sixteen after his society was founded. He could not be said to die immaturally, with regard to his glory; for he lived to see his followers spread over the face of the whole earth, and giving laws, under him, to almost all nations. He was of a middle stature, rather low than tall; of a brown complexion, bald-headed, his eyes deep set, and full of fire, his forehead large, and his nose aquiline. He halted a little, by reason of the wound he received at the siege of Pampeluna; but he managed himself so well in walking, that it was hardly perceived. It was not pretended at first, that Loyola wrought any miracles; but when his canonization began to be talked of, his miracles became innumerable, and were confirmed by all sorts of witnesses. Pope Paul V. beatified him in 1609; Gregory XV. inserted him in the catalogue of saints in 1622; Innocent X. and Clement IX. increased the honours that were paid him.

But whatever honours might be paid to Loyola, nothing can be more surprising in his history, than the prodigious power which his order acquired in so few years in the old world, as well as in America. It is surprising, how much this order multiplied in a short time, after it was once established. In 1543, the jesuits were but eighty in all; in 1545, they had but ten houses; in 1549, they had two provinces, one in Spain, another in Portugal, and twenty-two houses. In 1556, when Loyola died, they had twelve great provinces; in 1608, Ribadencira reckons twenty-nine provinces, two vice-provinces, twenty-one professed houses, 293 colleges, thirty-three houses of probation, ninety-three other residences, and 10,581 jesuits. And in the last catalogue, which was printed at Rome in 1679, they reckon thirty-five provinces, two vice-provinces, thirty-three professed houses, 578 colleges, forty-eight houses of probation, eighty-eight seminaries, 160 residences, 106 missions, and in all 17,655 jesuits, of whom 7870 were priests. What contributed chiefly to the prodigious increase of this order, in so short a time; was the great encouragement they received from the popes, as well as from the kings of Spain and Portugal. They received this encouragement for the use it was supposed they might be of to both these powers. Various sects of religion were at that time insulting popery;

in Germany especially, where Lutheranism was prevailing mightily. The jesuits were thought a proper order to oppose these insults and incursions; and so far might be useful to the pope. The Spaniard found his account in sending them to the Indies, where, by planting christianity, and inculcating good manners, they might reduce barbarous nations into a more civilized form, and, by that means, make them better subjects. The jesuits were very likely persons to succeed in these employments, whether we consider their manners, discipline, or policy. They carried a great appearance of holiness, and observed a regularity of conduct, in their lives and conversations, which gave them great influence over the people; who, on this account, and especially, as they took upon them the education of youth, without pay or reward, conceived the highest opinion of, and reverence for them. Their policy too, within themselves, was wisely contrived, and firmly established. They admitted none into their society, that were not perfectly qualified in every respect. Their discipline was rigid, their government absolute, their obedience most submissive and implicit.

They met however, from time to time, with the strongest opposition in several countries; in Spain, in France particularly. No society ever had so many enemies, as the jesuits have had; the very books, which have been written against them, would form a considerable library. Nor has this opposition been without the justest foundation. How serviceable soever to the see of Rome, to which they have always been most devoutly attached, they have been very pernicious in other countries; and by that means have brought an odium upon their society, which nothing will ever be able to remove. They have industriously propagated doctrines, which have exposed sovereign princes to slaughter, and states to revolutions; witness the murder of Henry IV. of France, the gun-powder plot in England, &c. &c. They have corrupted morality, by mental reserves, and logical distinctions, to such a degree, that according to them, the vilest and most profligate wretches in the world, may do just what they please, yet not offend against its rules; and for this they have often been thoroughly exposed; more especially in the Provincial letters, of mr. Pascal. Their power has been upon the decline for some time; and the late attempt upon the king of Portugal's life, in which they were not concerned a little, gave almost a fatal blow to it.

LUBIENIETSKI (STANISLAUS) in Latin Lubienic-
 tius, a gentleman of Poland, a celebrated Socinian minister,
 was descended from a very noble family, related to the house
 of Sobieski, and was born at Racow in that kingdom, in 1623,
 where his father was minister; who bred him up with great
 care under his own eye; and even while he was a school-boy
 brought him into the diet of Poland, in order to introduce
 him into the acquaintance of the grandees; and instruct him
 in every thing that was suitable to his birth. He sent him
 afterwards to Thorn in Saxony, in 1644, where, young as
 he was, he joined the two Socinian deputies, at the con-
 ference then held in that city, for the reunion of different
 religions among the reformed. He continued here; and
 drew up a diary of the conference; and then attended the
 young count of Niemiryecz in his travels; as governor.
 This employ gave him an opportunity of visiting Holland
 and France, where he acquired the esteem of several learned
 men, with whom he conferred on subjects of religion; with-
 out disguising his own, or missing the least opportunity to
 defend it. Upon the death of his father, in 1648 [A], he
 returned to Poland:

In 1652, he married the daughter of a zealous Socinian,
 and was appointed coadjutor to John Ciachovius, minister
 of Siedliszki; and, giving daily fresh proofs of his learning
 and prudence, the synod of Czarcow admitted him into the
 ministry, and made him pastor of that church; but, on the
 Swedish invasion in 1655, he retired to Cracow with his
 family, in the spring of the following year, where he em-
 ployed his time in fasting, prayer, and preaching; sometimes
 in Latin, for the use of the Hungarian unitarians, who were
 come thither with prince Ragotki. At the same time he
 courted himself so much into the king of Sweden's favour,
 that he had the honour of dining at his majesty's table; and

[A] His name was Christopher, who was also that of his father, who died in 1633, at the age of seventy-two. His sire, Andrew Lubienic-
 tius, made a great figure at court; when falling into the opinion of
 Socinus, he resolved to make a sacrifice of all his hopes of future
 advancement, in order to make an
 open profession of that sect. He
 was engaged so deeply, that, after
 he had bore the office of a deacon;
 he entered upon the functions of a

minister; and performed them in
 several places; at his own expence.
 He died in 1623, aged seventy-two.
 He had two brothers, who followed
 his example, Stanislaus, who died
 in 1633, at the age of seventy-five;
 and Christopher, who died at Ra-
 cow; in 1624; leaving his son
 Christopher, our author's father;
 who was a minister of the Socinians
 at Racow and Lublin. Biblio-
 theca antitrinit. p. 89, & seq.

LUBIENIETSKI.

the city coming again under the dominion of Poland in 1657, he followed the Swedish garison, with two other Socinians, in order to petition that prince, that the unitarians, who had put themselves under his protection, might be comprehended in the general amnesty, by the treaty of peace with Poland. He arrived at Wolgast, in October this year, and was well received by the Swedish monarch, who admitted him, as before, to his table. He also conversed intimately upon his religion with some Swedish lords, which gave great uneasiness to the divines, who endeavoured in vain to hinder it. But when the peace was concluded at Oliva, he had the mortification to see the unitarians excepted out of the general amnesty granted to all other dissenters from popery.

Under this disappointment of returning into Poland, he embarked for Copenhagen, in order to seek a settlement there for his exiled brethren. He arrived in that city in November 1660, and made himself very acceptable to the Danish nobility. He had an extensive epistolary correspondence, which furnished him with many particulars from foreign countries. With this news he entertained the nobility; and, when it was read to the king [B], he was so delighted with it, that he created a new place for him, whereby he was made secretary for transcribing these news-letters for his majesty's use, and he was promised an annual pension for it. The king never saw him at court, but he called to him, to hear him discourse on religious subjects. He engaged his confessor in a controversy with Lubienietski, and was present at it himself. So much favour alarmed the Lutheran divines, who giving out that the Polish minister seemed to be in a fair way of making a convert of their prince to Arianism, Frederick found it necessary to tell him privately, that all he could grant him in behalf of the unitarians, was to connive at their settling at Altena. Hereupon he returned, in 1661, to Stetin in Pomerania [C]. But the persecution followed him; so that he was obliged to retire from that city, and go to Hamburgh, whither he sent his family the next year 1662. He had now three several conferences with queen Christina, upon points of Socinianism, in the presence of some princes; and the king

[B] Frederick III.

[C] His wife and family were in this town when it was besieged by the emperor: he was there a little time before, and, though he re-

tired himself on that occasion to Elbing, yet his wife and family continued at Stetin. Bibliotheca antiqua.

endeavoured

endeavoured to persuade the magistrates to suffer him to live quietly: but his intercession did not prove sufficient. The Lutheran ministers petitioned the magistrates so often, and so earnestly, to banish him, that he was several times commanded to retire. In vain did he represent, that his Danish majesty honoured him with his protection, and that he was innocent; he was forced to give way to the storm, and he accordingly retired to the king at Copenhagen, in 1667.

His next remove was to Fredericksburg, where he obtained leave to settle with his banished-brethren, and a promise not to be disturbed in the private exercise of their religion. He acquainted the brethren with this news, and spared no pains nor cost, even to the impairing of his own estate, that he might settle them there; he also supported them at his own expence. But neither did they enjoy this happiness long. The duke of Holstein-Gottorp, without whose knowledge it had been done, at the persuasion of John Reinboht, one of his chaplains, and the Lutheran superintendent, banished them both from that city, and from all his dominions.

In this exigence he returned to Hamburg, by the advice of his friends, who imagined his enemies would now have abated something of their animosity. They had also procured him the title of secretary to the king of Poland, in hopes thereby to oblige the magistrates to let him live quietly in that city: the king of Denmark likewise interceded again for him. Thus supported, he kept his ground a long time against the ministers; but, at last, the magistrates sent him positive orders to remove. This injunction was obtained by the instigation of Edsardhius, a licentiate in divinity, who being joined by the ordinary ministers, laboured the point with an indefatigable zeal: and, before he could obey their order, he had poison given him in his meat, of which he died, May 18, 1675, having lamented in verse the fate of his two daughters, who fell a sacrifice to the same poison two days before [D]. His body was buried at Altena, against all the opposition that the Lutheran ministers could make. He had obtained a retreat for his banished brethren at Manheim in the Palatinate, that elector being a prince of latitudinarian principles in matters of religion.

Lubienietki was composing his History of the reformation of Poland, at the time of his death, which hindered him

[D] His wife also, who had eat but very little of the meat, very narrowly escaped death. Bib. ant. Hist. reform. Polon. lib. iii. cap. 6. It is said the poison was put into his meat by his maid servant, suborned for the purpose. Hist. reform. Polon. lib. iii. cap. 17. p. 278.

from completing it. All that was found among his manuscripts, was printed in Holland, in 1685, 8vo. with an account of his life prefixed, from whence the materials of the memoir are taken. He wrote several books, the greater part of which, however, have not been printed: the titles of them may be seen in *Bibliotheca antitrinitariorum*, p. 16: the *Bibliothèque* of the unitarians. The most considerable of those which have been published, is his *Theatrum comicum*, printed at Amsterdam, 1667, folio [E]. They who had the care of the impression, committed so many rogueries that he was obliged to take a journey to Holland on that occasion. He had a very great literary correspondence throughout all Europe [F].

The Socinians, who look upon him as a saint, if not martyr, pretend, as is usual in most religious sects, that he was favoured with a very remarkable revelation during the siege of Sactin. Two powerful reasons, say they, engage Lubienietzki to pray that God would be pleased to cause the siege to be raised: his wife and children were in the town and there was a Swedish count, who promised that he would turn Socinian, in case Lubienietzki could by his prayers prevent the taking of it. This minister, animated by the private interest of his family, and by the hopes of gaining an illustrious profelyte to his religion, continued three weeks fasting and praying, after which he went to meet the count, and assured him that the town would not be taken. The count, and the persons about him, treat this as the effect of a delirium, and were the more confirmed in that opinion, as Lubienietzki fell sick the moment he left them. But they were all extremely surpris'd, when at the end of six days, there came news that the siege was raised; since it was impossible that any person should have acquainted Lubienietzki with that good news, when he first told it. However, when the count was called upon to perform his promise, he answered, That he had applied to God, in order to know whether he should do well to embrace that minister's religion, and that God had confirm'd him in the Augsburg confession.

[E] This contains, among other things, the history of comets, from the flood to 1665. comet. shews his correspondence with the most famous men in Europe concerning comets.

[F] The first part of his *Theat.*

LUBIN (NICHOLAS) an Austin friar, and geographer to the French king, was born at Paris, the 29th of January 1624

1624, took the monk's habit early, passed through all the offices of his order, became provincial-general of the province of France, and at last assistant-general of the Austin monks of France at Rome. He applied himself particularly to the subject of the benefices of France, and of the abbies of Italy, and acquired that exact knowledge therein, which enabled him to compose, both in France and at Rome, The geographical mercury; Notes upon the Roman martyrology, describing the places marked therein; La Pouillie of the French abbies; The present state of the abbies of Italy; Quis Augustiniam, or An account of all the houses of his order, with a great number of maps and designs, engraved by himself. He also wrote notes upon Plutarch's lives; and we have geographical tables of his, printed with the French translation of Plutarch by the abbé Tallemant. He also prepared for the press notes to archbishop Usher's chronology; a description of Lapland, and several other works; especially a geography of all the places mentioned in the Bible, which is annexed to Usher's annals. He likewise wrote notes upon Stephanus de uribus. He died in the convent of the Augustine fathers in St. Germain, at Paris, the 17th of March, 1625, at the age of seventy-two years.

LUBIN (EILHARD) one of the most learned protestants of his time, was born at Werstersted, in the county of Mezenburg, the 24th of March, 1656, of which place his father was minister; who sent him first to Leipzig, where he prosecuted his studies with great success, and for further improvement went thence to Cologne; after which, he visited the several universities of Helmstadt, Saraburg, Iena, Marburg, and, last of all, Rostock, where he was made professor of poetry in 1595. Having read there lectures with great applause for the space of ten years, he was advanced to the divinity chair in the same university, in 1605. In 1610, he was seized with a tertian ague, which he laboured for ten months, before it put a period to his life, in June following year, 1621. He has the character of a good mathematician, and being well skilled in the Latin tongue, in which he made good verses. He was both a poet and an astronomer, a mathematician and a divine. He published several works, the titles of which are inserted below [A].

But

[A] These are, 1. Antiquarius, interpretatio, in 8vo & 12mo. 2. Antiquariorum & minus usitatorum Clavis Græcæ linguæ, in 8vo & 12mo. 3. He published also Anacreon,

LUCAN.

But that which made the most noise, was his *Phosphorus de prima causa & natura mali, tractatus hypermetaphysicus, &c.* printed at Rostock in 1596, and reprinted there in 8vo and 12mo, in 1600. Phosphorus; or an hypermetaphysical treatise concerning the origin and nature of sin. In this piece he established two co-eternal principles (not matter and a vacuum, or void, as Epicurus did, but) God and the nihilum, or nothing. God, he supposed, is the good principle, and nothing the evil principle. He added, that sin was nothing else but a tendency towards nothing; and that sin had been necessary, in order to make known the nature of good: and he applied to this nothing, all that Aristotle says of the first matter. This being answered by Græwer [B], our author published a reply, intitled, *Apologeticus quæ Alb. Græw. calumniis respond. &c. i. e. A defence, in answer to Græwer's calumnies*, printed at Rostock, and reprinted there in 1605, quarto [C]. He likewise published the next year, *Tractatus theologica de causa peccati, ac theologos Augustinæ confessionis in Germania; i. e. A theological tract on the cause of sin, directed to the divine of the Augsburg confession in Germany*, in quarto. But notwithstanding all these works, posterity takes him to have been better acquainted with polite literature than with divinity [D].

Bayle &
Morel.

He was twice married, had no issue by his first wife, who lived with him seven years; but his second, who was daughter of William Lauremberg, an eminent physician, brought him nine children:

Creon, Javani, and Perius, with notes; Horace and Juvenal with a paraphrase; the Anthologia, with a Latin version; *Epistolæ veterum Græcorum*, Græce & Latine, cum methodo conscribendarum epistolatum, Græce & Latine; Commentaries upon some of the epistles of St. Paul; *Monotessaron*, sive historia evangelica, &c. i. e. A harmony of the four evangelists; *Nonus Dionysius*, in Greek and Latin, at Francfort, 1605, 8vo. Latin poems, inserted in the third

volume of *Deliciæ poetarum Germanorum*.

[B] In a piece intitled *Anti Lubinus, sive Elenchus paradoxorum Lubini, &c. de prima causa & natura mali*, Magdeburg, 1604, 4to.

[C] Græwer answered him, in a piece intitled *Responsio ad elumhem Lubini apologeticum*, printed by way of appendix to his *Anti Lubinus*.

[D] Baillet, vol. i. of the *Art* p. 327.

LUCAN (MARCUS ANNÆUS) a Latin classic poet was born at Cordova in Spain, on the third of November about A. D. 39, being the son of Annæus Mela, brother of Seneca the philosopher, and of Gallio, proconsul of Achaia

Achaia, by Acilia, daughter of another Lucan, a celebrated orator. He was educated under the preceptors Polemon, Virginius, and Cornutus, the first an able grammarian, and the two others eminent masters of polite literature and philosophy. Lucan made so quick a proficiency under their instructions, that he composed excellent declamations, both in Greek and Latin, at the age of fourteen, and became the rival of Persius. With these accomplishments, he grew so much into the favour of the emperor Nero, that he was raised to the posts of augur and quaestor, before the age prescribed by the laws. He married Pollia Argentaria, a lady not less illustrious for her erudition, than for her birth and beauty, as we learn from Statius, Martial, Sidonius Apollinaris, and others. He incurred the emperor's displeasure, by his poem of Orpheus's descent into hell, which carried the crown of poetry in Pompey's theatre. But this being done, Nero at last, according to his tyrannical temper, became jealous of his favourite's superior talents; Lucan had obtained the bayes in Pompey's theatre, by his poem of Orpheus, which was matter enough for the rival emperor's indignation. He alleged, that the poet had proceeded herein against his imperial commands, by which he was directed to pronounce another poem, upon the subject of Niobe, on that occasion. Thus incensed, he treated Lucan so ill afterwards, that he entered into the conspiracy of Piso, which being discovered, he accused his mother Acilia, and being condemned to death, had his veins cut, after the example of his uncle Seneca. He died anno 65, in the tenth year of Nero, and was interred in the gardens at Rome. Some persons tell us, there is the following inscription to be seen at this day, in the church of St. Paul at Rome: "Marco-Annæo-Lucano Cordubensi poetæ, beneficio Neronis fama servata." He wrote several pieces besides his *Pharsalia* [A], which indeed is rather a history of the civil wars, than a true poem, none of the rules of poetry being observed in it: so that he has obtained thereby the character of a great and elevated genius, but irregular and uneven. His stile is raised, and his thoughts brilliant, but often without solidity.

[A] We have already taken notice of his *Orpheus*; mention is also made of a poem upon the burning of Rome, and another in praise of his wife Pollia. We are also told that he wrote *Saturnalia*, ten books of woods, several epistles, and a speech against Octavius Saggiata, whom he had condemned to death for the murder of Pontio, &c.

LUCAS. LUCIAN.

LUCAS (RICHARD) a learned English divine, of Welch extraction, was son of mr. Richard Lucas, of Presteign in Radnorshire, and born in that county in 1648. After a proper foundation of school learning, he was sent to Oxford, and entered of Jesus college, in 1664. Having taken both his degrees in arts, he entered into holy orders, about the year 1672, and was for some time master of the free-school at Abergavenny; but being much esteemed for his talents in the pulpit, he was chosen vicar of St. Stephen's Coleman-street, London, and lecturer of St. Olave in Southwark, in 1683. He took the degree of doctor in divinity afterwards, and was installed prebendary of Westminster, March 5, 1696. His sight began to fail him in his youth, but he lost it totally about this time. He died the 29th of June, 1715, and was interred in Westminster abbey; but no stone or monument marks his grave there at present. However, he was greatly esteemed for his piety and learning, and his writings will preserve his fame to late posterity [A]. He left a son of his own name, who was bred at Sydney college Cambridge, where he took his master of arts degree, and published some of his father's sermons,

Wood &
Moreri.

[A] These are: Practical christianity; An enquiry after happiness; The morality of the gospel; Christian thoughts for every day of the week; A guide to heaven; The duty of servants; and several other sermons, in five volumes.

LUCIAN, a Greek classic author, was born at Samosata, the capital city of Comagenia; the time of his birth is uncertain, though generally fixed in the reign of the emperor Trajan [A]. His birth was mean; and his father not being able to give him any learning, resolved to breed him an engraver, and in that view put him an apprentice to his brother-in-law; but being ill used by his uncle, for breaking a table which he was polishing, he took a dislike to the business, and applied himself to the study of polite learning and philology, being encouraged thereto by a dream, which he relates in the beginning of his works; a dream

[A] Moreri. But mr. Moyle says he had taken some pains to adjust the age of Lucian; and, from some notes of time preserved in his works, fixed the fortieth year of his age to the 164th year of Christ, and the fourth of Marcus Antoninus; and consequently, his birth to the 124th year of Christ, and the eighth of Adrian. Dissertation upon the age of the Philopatra in Moyle's posthumous works, vol. i. p. 363, edit. 1726, 2vo.

which

which evidently was the product of his inclination to letters. He tells us also himself, that he studied the law, and practised some time as an advocate; but growing out of conceit with the wrangling oratory of the bar, he threw off this gown, and took up that of a rhetorician: in which character he settled himself first at Antioch, and passing thence into Ionia in Greece, he travelled into Gaul and Italy, and returned at length into his own country, by the way of Macedonia. He lived four and twenty years after the death of Trajan, and even to the time of Marcus Aurelius, who made him register of Alexandria in Egypt [B]. He tells us himself, that when he entered upon this office he was in extreme old age, and had one leg in Charon's boat [C]. Suidas will have it that he was torn to pieces by dogs.

Lucian was not only one of the finest wits of his own time, but of all antiquity. He was a perfect master in the great art of mixing the useful with the entertaining in his works, the instruction of satire and the erudition of eloquence. We see every where that fire and delicate raillery, which is the characteristic of the antique taste. He perpetually throws such a ridicule upon the gods and philosophers of paganism, and upon the vices of them, as inspires a hatred and contempt of them. Those who represent him as an impious person, without any religion, have reason enough for that accusation, if religion be made to consist in the theology of the pagan poets, or in the extravagant opinion of philosophers. But if there is no ground to accuse him of impiety or atheism with respect to the existence or worship of the true God, since he hath no where in his writings denied either the one or the other; so on the other side, the notion started by some persons that he was a christian, has no better foundation. Indeed, if the dialogue *De peregrinis* had been written by him, it would have been probable enough that he was initiated into the christian mysteries; but that piece is not of his composition, being wrote by a person who had seen St. Paul [D]. Lucian's

[B] Valerius's notes on Marcellinus, p. 398; and on Eusebius, p. 147; his word in Latin is *hypomnematographus*. This however is not absolutely certain; some say he was an assessor, others a procurator; and Mr. Dodwell, in his lectures, will have him to be *præfectus augustialis*, or governor of

Egypt; but this last must be a mistake, since Lucian himself, in his *Apologia pro mercede conductis*, says, that the post he was then in was a step to the government of a province.

[C] Lucian's *Apologia*, &c.

[D] Moreau,

right to this piece, however, is not disputed by a late writer of our own, who, at the same time, questions his title to the Dea Syria, because the author, whoever he was, seems to have been a pagan, who gave credit to prodigies, oracles, and the power of the gods, which was not Lucian's case; yet he is allowed to be a monkey, that could assume any shape, imitate any person, and write in any dialect that served his purpose [E].

[E] Remarks upon Eccl. hist. p. 147, to 158, first edition.

LUCRETIVS (TITUS CARUS) a classic Roman poet, was descended of an eminent family, from which sprung the Tricepitones, the Cinni, the Vespilloni, and the Ofelli; and was born in the second year of the hundred and seventy-first olympiad, probably at Rome, and educated at Athens, under Zeno [A], and Phædrus, at that time the ornaments of the Epicurean sect, which was warmly embraced by our author. He was much esteemed, both for his learning and eloquence, and is commended both by Cicero and Velleius Paterculus; in reality, his reputation was so great, that there is room to believe, he would have left posterity the only desire of imitating his productions, and the glory of following him, if he had lived longer; but he died in the flower of his age of a phrenzy, occasioned by a love philtre given him by Lucilia his wife, who was fond of him to distraction. However, he had some lucid intervals, in which, to divert himself, he wrote his six books, *De natura rerum*, of the nature of things [B]. It is said, that he dispatched himself in the hundred and eighty-first olympiad, that is, in the year of Rome 700, or 701 [C], and the forty-second, or forty-third of his age.

Though no body ever wrote bolder against a providence, yet he is said to be an honest man; and his poem is interspersed with several beautiful maxims against immorality. His poem has been translated into French by the abbot de Mazolen, and into English by mr. Creech. The former version is as generally condemned, as the latter is generally esteemed.

Moreri.
Bayle.

[A] This was Zeno the Sidonian, a different person from Zeno the stoick. Jonsius de script. philosoph. p. 112.

[B] Cicero ad Quint. tract. lib. ii. epist. 11. Paterculus in lib. ii. c. 36.

[C] Sir Thomas Pope Blount, says, he flourished in the year of Rome 646, and therefore supposes him to be born about 620, a great difference from the common opinion.

LUDLOW (EDMUND), a ringleader of the republican party, in the civil wars of England in the last century, was descended of an ancient and good family, originally of Shropshire, and thence removed into Wiltshire, in which county our author was born, at Mayden-Bradley, about the year 1620. After a proper foundation in grammar, he was sent to Trinity-college in Oxford, took the degree of bachelor of arts there in 1636, and removed to the Temple, to study the genteel part of the law, in the view of serving his country in parliament, where his ancestors had frequently represented the county; as his father, sir Henry Ludlow died in the long parliament; which met November 1640, and being warmly against the court, he encouraged his son to engage as a volunteer in the earl of Essex's life-guard, in which station he appeared against the king, at the battle of Edge-Hill, in 1642; and having raised a troop of horse the next summer, 1643, he joined sir Edward Hungerford in besieging Wardour-Castle, of which, being taken, he was made governor; but the castle being retaken the following year, 1644, by the king's forces, he was carried prisoner to Oxford, whence being released by exchange, he went to London, and was appointed high-sheriff of Wiltshire by the parliament: after which, refusing a command under the earl of Essex, he accepted the post of major in sir Arthur Haslerig's regiment of horse, in the army of sir William Waller, which was ordered on the western service: in this post he marched to form the blockade of Oxford; but being presently sent from thence, with a commission from sir William, to raise and command a regiment of horse, he went into Wiltshire for that purpose, and succeeded so far in it, that he joined Waller with about five hundred horse, and was engaged in the second battle fought at Newbury. But upon new modelling the army, he was dismissed with Waller, and came not into play again in any post, civil or military, till 1645, when he was chosen a knight of the shire in the parliament, for Wiltshire [A].

Soon after the death of the earl of Essex, in September 1646, by a conversation with Cromwell, who expressed a dislike to the parliament, and extolled the army, our colonel was persuaded, that the arch-rebel had then conceived the design to destroy the civil authority, and set up for himself, wherein Ludlow always opposed him. In which spirit he gave a No in the house, as loud as he could, against the

[A] In the room of his father, who died in 1643.

vote for returning Cromwell thanks, on his shooting Arnell, the agitator, and thereby quelling that faction in the army [B]. In the same republican spirit, he joined in the vote for non-addressing the king, and in the declaration for bringing him to a trial. And soon after, at a conference with Cromwell, and the grandees of the army, he harangued upon the necessity and justice of the king's execution, and after that, the establishment of an equal commonwealth [C]. He also brought the Wiltshire people to agree to the raising of two regiments of foot and one of horse, against the Scots, when they were preparing to release the king from Carisbrook-castle. After which, he went to Fairfax, at the siege of Colchester, and prevailed with him to oppose the entering into any treaty with the king; and in the same spirit, when the house of commons, on his majesty's answer from Newport voted, that his concessions were ground for a future settlement, the colonel not only expressed his dissatisfaction therewith, but had a principal share both in forming and executing the scheme of forcibly excluding all that party from the house, by colonel Pride, in December 1648. Agreeably to all these proceedings, he sat upon the bench at the trial and condemnation of the king, concurred in the vote that the house of peers was useless and dangerous, and became a member of the council of state.

When Cromwell succeeded Fairfax, as captain-general of the army, and lord-lieutenant of Ireland, he nominated Ludlow lieutenant-general of horse in that kingdom; which being confirmed by the parliament [D], he went thither, and discharged the employ with diligence and success, till the death of Ireton, lord-deputy, in November 1651 [E]; upon which he acted as general, by an appointment from the parliament commissioners, but without that title, which Cromwell, of whose ambitious views he constantly expressed a jealousy, as constantly found one pretext or other to keep from being conferred upon him; and in the following year, 1652, Fleetwood went thither with the chief command. Soon after which, the rebellion being suppressed, a good part of the army was disbanded, and the pay of the general, and other officers reduced, and necessary steps taken for satisfying the

[B] See LILBURNE's article.

[C] In this he differed from Lilburne, who was for new modelling the parliament first, and then putting the king to death. Ibid.

[D] This is reckoned one of the

most refined pieces of Cromwell's politics.

[E] He laments Ireton's death, as a staunch republican, in his Memoirs, and runs out into the highest eulogium of him.

arrears due to them, which Ludlow says fell heavier upon him than others; as in supporting the dignity of the station, he had spent upwards of 4500 l. in the four years of his service here, out of his own estate, over and above his pay.

Whilst these things were settling in Ireland, Cromwell was become sovereign, and had taken the title of protector. This being esteemed an usurpation by Ludlow, he did all that lay in his power to hinder the proclamation from being read in Ireland; and being defeated therein, he dispersed a treasonable paper against him called, The memento. Whereupon he was dismissed from his post in the army, and ordered not to go to London, by Fleetwood, whom the protector had lately made deputy of Ireland. But being succeeded shortly after by Henry Cromwell, our author being less narrowly watched, found means to escape and cross the water to Beaumaris; but was seized there, first by an order from Henry Cromwell, and then by another from Whitehall, till he subscribed an engagement, never to act against the government then established. But this subscription being made with some reserve, he was pressed, on his arrival at London, in December 1655, to make it absolute, which he refused to do; and endeavoured to draw major-general Harrison, and the famous Hugh Peters into the same opinion. So that Cromwell, after trying to prevail upon him to subscribe, in a private conference, to no purpose, had him served with an order from the council of state, to give security in the sum of 5000 l. not to act against the new government, within three days, on pain of being taken into custody; and not obeying the order, he was apprehended by the president's warrant; but the security being given by his brother Thomas Ludlow, though, as he says, without his consent, he went into Essex, where he continued till Oliver was seized with his last sickness. Our author was returned in the new parliament, which was called upon Richard's accession to the protectorate, and through the confusion of the times, suffered to sit in the house without taking the oath required of every member, not to act, or contrive any thing against the protector; and was very active in procuring the restoration of the rump parliament, in which, with the rest, he took possession of his seat again, and the same day was appointed one of the committee of safety. Soon after which, he obtained a regiment, by the interest of sir Arthur Haslerig; and in a little time was nominated one of the council of state, every member of
which

which took an oath to be true and faithful to the commonwealth, in opposition to Charles Stuart, or any single person. He was likewise appointed by parliament, one of the commissioners for naming and approving officers in the army.

But the Wallingford-house party, to remove him out of the way, recommending him to the parliament, for the post of commander in chief of the forces in Ireland, in the room of Henry Cromwell, he arrived, with that command, at Dublin, in August 1659; but in September, receiving Lambert's petition to parliament, for settling the government under a representative and select senate, he procured a counter petition to be signed by the officers of the army, near Dublin, declaring their resolution of adhering closely to the parliament; and soon after, with the consent of Fleetwood, set out for England. On his arrival at Beaumaris, hearing that the army had turned the parliament out of the house, and resumed the supreme power, he hesitated a while about proceeding on his journey, but at length resolved upon it; and on his arrival at Chester, finding an addition made to the army's scheme of government, by which all the officers were to receive new commissions from Fleetwood, and that a committee of safety was appointed, consisting of twenty-one members, of which he was one; and that he was also continued one of the committee for nomination of officers, he set out for London the next day, and arrived there the 29th of October 1659. However, the Wallingford-house party prevailing to have a new parliament called, our author opposed it with all his might, in defence of the rump, and proposed to qualify the power of the army, by a council of twenty-one, under the denomination of the Conservators of liberty; which being turned against his design in it, by the influence of the Wallingford-house party, he resolved to return to his post in Ireland, as he accordingly did; but had the satisfaction to know, before he left London, that it was at last carried to restore the old parliament, which was done two or three days after, viz. December 25.

But he was so far from being well received in Ireland, that Dublin was barred against him; and landing at Duncannon, he was blockaded there by a party of horse, pursuant to an order of the council of officers, who likewise charged him with several crimes and misdemeanors against the army: he wrote an answer to this charge, but before he had sent it away, he received an account, that the parliament

LUDLOW.

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lament had confirmed the proceedings of the council of officers at Dublin, against him; and about a week after, he received a letter from thence, signed William Lenthall, recalling him home.

Whereupon he embarked for England, and in the way, at Milford-Comb, found, by the public news, that sir Charles Coote had exhibited a charge of high-treason against him. This news quickened his diligence to reach London, and on his arrival there, he took his place in the house; and obtaining a copy of his charge, moved to be heard in his defence, but never was.

This motion was made February 1, 1660, according to our present reformation of stile; and Monk marching into London two days after, was waited upon by our author, who, in a conference with that artful instrument of the king's restoration, was remarkably out-witted by him [F]; and in another visit soon after, was persuaded, that Monk intended to settle the nation in the form of a republic. But being soon undeceived, he first applied to sir Arthur Haslerig, to draw their scattered forces together to oppose Monk; and that proposal not being listened to, he endeavoured, with the other republicans, to evade the dissolution of the rump, by ordering writs to be issued to fill up the vacant seats; but the speaker refused to sign the warrants. He also pressed very earnestly to be heard, concerning the charge of high-treason, lodged against him from Ireland, to no purpose; so that when the members, secluded in 1648, returned to the house, with Monk's approbation, our author withdrew himself from it; and upon the dissolution thereof, calling a new one, and the erection of a new council of state in this interim, receiving advice, that sir Arthur Haslerig was now convinced that Monk's design was to restore the king, and that the new council of state had resolved to seize mr. Scot, a principal leader among the republicans, he began to provide for his own safety; and going privately to his estate in Wiltshire, he raised what money he could among his tenants,

[F] Ludlow telling him, that he had lately met with one mr. Courtney, who said he was his relation, and boasted in his liquor, that his cousin Monk would do great things for the king; but upon Ludlow's objecting the cousin's public declarations to the con-

trary, he began to doubt, and said, "That his cousin being a man of honour, he feared he would be as good as his word." "Yea," said Monk, "if there were nothing in it but that, I must make good my word, and will too." Ludlow's memoirs.

against

against the evil day, which, with respect to him, he found approaching very fast.

However, being elected for the borough of Hindon (part of his own estate), in the convention parliament, which met the 24th of April, 1660, he took his seat soon after in the house of commons, in pursuance to an order he had received, to attend his duty there. He now also sent orders to collect his rents, and dispose of his effects in Ireland, but was prevented by sir Charles Coote, who seized both, the stock alone amounting to 1500l. [G]; and on the vote in parliament, to seize all who had signed the warrant for the king's execution, he escaped, by shifting his abode very frequently. During his recess, the house was busy in preparing the bill of indemnity, in which he was, more than once, very near being inserted, as one of the seven excepted persons; and a proclamation being issued soon after the king's return, for all the late king's judges to surrender themselves in fourteen days time, on pain of being excepted out of the said act of indemnity; he consulted with his friends, whether, as he was not one of the seven excepted in the bill, he should not surrender himself, according to the proclamation. Several of these, and even sir Harbottle Grimston, the speaker, advised him to surrender, and engaged for his safety; but he chose to follow the friendly council of lord Ossory, son to the marquis of Ormond; and determining to quit England, he instantly took leave of his friends, and went over London-Bridge in a coach, to St. George's church in the borough of Southwark, where he took horse, and travelling all night, arrived at Lewes, a sea-port town in Sussex, by break of day the next morning; and on Tuesday after, went on board a small open vessel prepared for him; but the weather being very bad, he quitted that, and took shelter in a larger, which had been got ready for him, but struck upon the sands in going down the river, and lay then a-ground: he was hardly got aboard this, when some persons came to search that he had quitted, without suspecting any body to be in that which lay ashore, so that they did not examine it, by which means he escaped; and waiting a day and a night for the storm to abate (during which the master of the vessel asked him, whether he had heard, that lieutenant-general Ludlow was confined among the rest of the king's judges), the next morning he put to sea, and landed at Dieppe that evening, before the gates were shut.

[G] His estate lay at Ballymagger. Ibid.

Soon after his going off, a proclamation was published, for apprehending and securing him, with a reward of 300*l.* one of these coming to his hands, in a packet of letters, wherein his friends earnestly desired he would remove to some place more distant from England; he went first to Geneva, and after a short stay there, passing to Lausanne, settled at last at Vevay [H], in Switzerland, though not without several attempts made to destroy him, or deliver him to king Charles II. There he continued, under the protection of those states [I], till the revolution in 1688, in which he earnestly desired to have been an assistant; and being sent for, as a fit person to be employed to recover Ireland from the papists. In this design, he came to England, and appeared so openly at London, that an address was presented to king William, from the house of commons, by the hands of sir Edward Seymour, November 7, 1689, that his majesty would be pleased to put out a proclamation for the apprehending of colonel Ludlow, attainted for the murder of king Charles I. upon which he returned to Vevay, where he died in 1693, in the 73d year of his age. Some of his last words were wishes for the prosperity, peace, and glory of his country. His corpse was interred in the best church of the town, in which his lady erected a monument of her conjugal affection, to his memory [K].

His character is seen in the fullest light, by contrasting him with his antagonist Cromwell; it being very clear, that if we except their bravery, there could not be two more different men in the world. Ludlow was sincerely and steadily a republican; Cromwell not wedded to any kind of government, but of all kinds, liked that the least. Ludlow spoke his mind plainly, and was never taken for any other than he professed himself to be; Cromwell valued himself upon acting a part, or rather several parts, and all of them equally well; and when he performed that of a commonwealth's-man, he performed it so admirably, that though Ludlow knew him to be a player by profession, yet he now thought he had thrown off the mask, and appeared what he really was. Ludlow was intirely devoted to the parliament, and would have implicitly obeyed their orders, upon any occasion whatsoever, especially after it was reduced to the

[H] Mr. Addison was shewn his house, over the door of which he read this inscription, *Omne solum fonti patria, quia patriæ.*

[I] See a particular account of these in his memoirs.

[K] This is inserted in his memoirs.

LUDOLPHUS.

Rump. Cromwell never undertook any business for them, but with a view principally to his own. After his death, came out the Memoirs of Edmund Ludlow, esq; &c. Switzerland, printed at Vevay, in the canton of Bern, 1698, in 2 vols. 8vo. and there was a third volume, with a collection of original papers, published in 1699, 8vo. The same year a French translation of the two first volumes, was printed in the same size at Amsterdam. Another edition of the whole was printed in folio, at London, in 1751 [L].

[L] The two first volumes were attacked in 1698, in a pamphlet intitled, A modest vindication of Oliver Cromwell; the author of which published another piece against the third volume of the memoirs, intitled, Regicides not saints. And in 1691, A letter from major-general Ludlow, to E. S. (Edward Seymour) &c. Amsterdam. Mr. Wood observes, it

was printed at London, and was written by way of preface of a larger work to come, to justify the murder of king Charles I. not by Ludlow, but by some malevolent person in England: in answer to which, there came out the Plagiary exposed, &c. Lond. 1691, 4to. said to be written by Mr. Butler, the author of Hudibras.

LUDOLPHUS (JOB) the celebrated Ethiopic historian, was descended of a family, several of whom were senators, and other persons of distinction, at Erford, the capital city of Thuringia, where he was born, June 15, 1624. He discovered in his infancy the happiest dispositions both of mind and heart, which indeed must needs have been very strongly rooted in his nature, to enable him to resist the bad education, and contagious examples of his time. He was only five years old, when there arose in his country several civil commotions, whose continuance was long and bloody. The war was every body's business, and the sciences lay in such neglect, that the magic of Hildebrand, or other visions of the like sort, were the only study of the youth. But this unlucky conjuncture did not, however, draw Ludolphus from following a better course. He diligently joined himself to the small number of the learned men that composed the university of Erford, and took at least a tincture of all the different branches of science, which were cultivated by them. In the extreme thirst which he had for knowledge, nothing appeared useless or indifferent. Music had a share of his attention, as well as other sciences. He did not even omit learning to write a good hand.

As there was a celebrated professor of the law at Erford, named Muller Ludolphus, he learned the first principles of jurisprudence under him; but soon quitted that study, for the

the languages, to which he had a particular turn; among these the most difficult, and least known, raised his curiosity most. It was a small matter for him, at twenty years of age, to understand Greek, Hebrew, and Arabic: he had a strong fancy for the Ethiopic language; and although he found little assistance among the learned, yet he made, in a short time, such a proficiency in it, that he composed an Ethiopic grammar. At length he resumed the study of the law, under Muller; and having acquired a masterly knowledge therein, he resolved to travel abroad for further improvement.

In this spirit, he went first to Holland, and thence to France, where he run through the principal towns, spent two months at Saumur, and resided some time at Paris; but being driven thence by the civil wars, he went to Rome, and at last to Sweden, in the view of visiting queen Christina, much celebrated for her virtues, and her patronage of the learned.

After six years travels, he returned to Erford, where he paid the last duties to his father, who died about this time. As soon as he had settled his private affairs, he became useful to the public, in the business of counsellor of state; he sustained that character for the space of eighteen years, during which he was often deputed to assist at the diets that were held for reconciling the differences between the duke of Saxony and the archbishop of Mentz.

These troublesome occupations drew him with reluctance from his studies; he desired, impatiently, to retire from business, in order to devote himself wholly to polite literature. The difficulty was to bring his prince to consent to it; at last, however, he prevailed. Frederic III. in consideration of his long services, granted his request, and at the same time made him an honorary counsellor, with a suitable elege. Thus master of himself, he chose for his residence the city of Francfort, which, by the great number of inhabitants, and its extensive commerce, seemed to facilitate the learned correspondence which he proposed to keep up in several countries.

But he was no sooner settled here with his family, than the elector Palatine put him at the head of his administration, and made him his treasurer. This change of situation carried him abroad a second time. He was sent twice into France, and during his residence there, he visited the libraries at Paris, and made use of all the helps he could find in them for a perfect understanding of the oriental languages.

At length he returned to Francfort, where, following his first design, he passed the remainder of his days, wholly and solely employed in revising and methodizing the works that he had composed for the public [A]. He died there April 8, 1704, at almost fourscore years of age, universally lamented.

He understood five and twenty languages, Hebrew, and that of the Rabbins; the Samaritan, Chaldee, Syriac, Arabic, learned, literal, and vulgar; Greek, learned and vulgar, Ethiopic, learned and vulgar, called Amharic; Coptic, Persian, Latin, French, Italian, Spanish, Portuguese, German, Flemish, English, Polish, Sclavonic, and the ancient language of Sclavonia, and of the Finnes. He was equally esteemed for his manners, as for his talents; very knowing and very communicative; hardy and indefatigable in pains taking, and so much inured to study, that he had always a book open before him at his ordinary repasts. Adroit in business, as a counsellor; expert, both in the thorny and tumultuary affairs of state, and in the laborious researches of learning. He left a son, Christian Ludolphus, who was the only child he had, and was counsellor and secretary to the duke of Saxe-Eysenach.

[A] His works are as follow, Schola Latinitatis, &c. Gothæ, 1672, 8vo. Historia Ethiopica, &c. Francofurti, 1687, fol. Epistola Ethiopica scriptas, 1683, fol. De bello Turcico feliciter conficiendo, &c. Francofurti, 1686, 4to. Remarques sur les pensées en jouez & serieux, &c. Leipsic, 1689, 8vo. Epistolæ Samaritanæ Schemetarum ad Jobum Ludolphum, &c. Lips. 1688, 4to. Specimen commentarii in historiam Ethiopicam, 1687. Commentarius in historiam Ethiopicam, &c. Francofurti, 1691, fol. Appendix ad hist. Ethiopicam illiulque commentarium, &c. ibid. 1693, fol. Jugement d'un anonyme sur une lettre a un ami touchant une systéme d'etymologies Hebraïque., Dissertatio de locutis, &c. Francofurti, 1694, fol.

Grammatica Amharicæ linguæ quæ est vernacula Hebyhinoram, ibid. 1698, fol. Lexicon Amharico Latinum, &c. ibid. 1698, fol. Lexicon Ethiopico Latinum, ibid. editio secunda, 1699, fol. Grammatica linguæ Ethiopicæ, editio secunda, ibid. 1702, fol. Psalterium Davidis Ethiopice & Latine, &c. ibid. 1701, 4to. Theatre historique de ce que s'est passé en Europe, pendant le xvii siècle en German, avec des figures de Romain de Hoog, ibid. two vols. fol. Confessio fidei Claudii Regis Ethiopicæ, &c. in 4to.

N. B. The Ethiopic history was found fault with by the abbe Renaudot, Thevenot, M. Piques, the abbe. Le Gund; of which see more in the abbe RENAUDOT's article.

LUGO (JOHN) a Spanish jesuit and cardinal, was born November 25, 1583, at Madrid, notwithstanding he called himself a native of Seville, because his father ordinarily

early resided there, being only at Madrid as deputy of Seville, in the assembly of the states of the kingdom. The cardinal's mother, Theresa de Quiroga, was also of this city; and therefore it is not without reason the son gave himself the surname of Hispalensis, rather than that of Madridensis. His wit began to appear so early as three years of age, when he was able to read not only printed books, but manuscripts. He maintained theses at fourteen, and was sent to study the law, soon after, at Salamanca; where, following the example of his elder brother, he entered into the jesuits order in 1603, against his father's mind. He finished his course of philosophy among the jesuits of Pampluna, and studied divinity at Salamanca.

After the death of his father [A], he was sent to Seville by his superiors, to take possession of his patrimony, which was very considerable; and he divided it, by his brother's consent, among the jesuits of Salamanca. He taught philosophy five years; after which, he was professor of divinity at Valladolid. The success with which he filled this, convinced his superiors that he was worthy of a chair of more eminence: accordingly he received orders, in the fifth year of his professorship, to go to Rome, to teach divinity there. He set out in March 1621, and arrived at Rome in June the same year, having met with many dangers in travelling through the provinces of France. He taught divinity at Rome for twenty years, and attended wholly and solely to that employ, without making his court to the cardinals, or visiting any ambassadors.

He had no thoughts of publishing any works, but was ordered to do it; and his vow of obedience would not suffer him to refuse that order: accordingly he published seven large volumes in folio [B], the fourth volume of which he

[A] He had a pretty honourable post at Seville, called in Spanish *jurados*, in Latin *jurati*, jurats, magistrates of the second rank.

[B] The first, which treats De incarnatione dominica, was printed at Lyons, in 1633 and 1653. The second, De sacramentis in genere & de ven. eucharistiae sacramento & sacrificio, Ibid. 1636. The third, De virtute & sacramento poenitentiae, Ibid. 1638, 1644, and 1651. The fourth and fifth, De iustitia & jure, Ibid. 1642 and

1652. The sixth, De virtute divinæ fidei, Ibid. 1646 and 1656. This is called an excellent piece by Maimbourg, in *Methode pacifique*, p. 60. edit. 3. 1682. The seventh, which is a collection, *Réponse moralium*, Ibid. 1651 and 1660. He also wrote notes in *privilegia vivo vocis oraculo concessa societati*, Rome, 1645, 12mo. And he translated out of Italian into Spanish, *The life of the blessed Lewis de Gonzaga*.

dedicated to Urban VIII. Upon this occasion he went to pay his respects to the pope, to whom he had never spoken. He was very graciously received; and from that time Urban made use of him on several occasions, and testified a particular affection for him: insomuch that he made him a cardinal, December 14, 1643, without giving him any previous notice of it. As he had never entertained any thoughts of the pope's design, he was greatly surpris'd with the news of his promotion, and did not give the messenger that brought it the usual present, because he was not pleas'd with the message; nor would he, for the same reason, permit the jesuit's college to discover any signs of joy, nor grant the scholars a holiday. He look'd upon the coach which cardinal Barberini sent him, as his coffin; and when he was in the pope's palace, he told the officers who were going to put on his cardinal's robes, that he was resolv'd to represent first to his holiness, that the vows he had made as a jesuit, would not permit him to accept of a cardinal's hat. He was answer'd, that the pope had dispens'd with those vows. "Dispensations, replied he, leave a man to his natural liberty; and, if I am permitted to enjoy mine, I will never accept of the purple." Being introduced to the pope, he ask'd whether his holiness, by virtue of holy obedience, command'd him to accept the dignity: to which the pontiff answer'd that he did, Lugo acquiesc'd, and bow'd his head to receive the hat. Yet he constantly kept a jesuit near his person, to be a perpetual witness of his actions. He continued to dress and undress himself; he would not suffer any hangings to be put up in his palace; and establish'd so excellent an order in it, that it was a kind of seminary [c]. He died August 20, 1660, leaving his whole estate to the jesuits college at Rome, and was interred, by his own directions, at the feet of Ignatius Loyola, the founder of the order.

While he was cardinal, he was very charitable; and bestow'd the jesuits bark, which then sold for its weight in gold, very liberally to persons afflicted with agues [d]. He was the first that brought this febrifuge specific into France, in 1650, when it was call'd cardinal de Lugo's powder [e].

[c] Socinell's Biblioth. script. sac. Jesu, p. 427; and Nicholas Anton. Biblioth. Hispan. tom. i. p. 556. Father Maimbourg tells us he was de Lugo's disciple there. Maimbourg, ubi supra.

[d] This bark, the tree of which

is about the size of a cherry-tree, was not known in Europe till 1640; and the jesuits of Rome brought it into vogue in Italy and Spain, in 1649.

[e] Furetiere's dictionary, under the word Quinquina.

He was undeniably a learned man, and had all that subtilty of genius which is the characteristic quality of the Spanish divines; and is said particularly to be the first that discovered the philosophical sin, and the justice of punishing it eternally. His solution of this difficulty is somewhat extraordinary and entertaining; for having asserted that the savages might be ignorant of God inculpably, he observes that the Deity gave them, before their death, so much knowledge of himself as was necessary, to be capable of sinning theologically, and prolonged their life till they had committed such sin, and thereby justly incurred eternal damnation [F]. We shall not be surpris'd to hear that such a genius invented the doctrine of inflated points, in order to remove the difficulties in accounting for the infinite divisibility of quantity, and the existence of mathematical points. It was a received opinion, that a rarefied body takes up a greater space than before, without acquiring any new matter: our cardinal applied this to a corpuscle, or atom, without parts or extension, which he supposes may swell itself in such a manner as to fill several parts of space [G].

Moreri &
Bayle.

[F] See his treatise De incarnatione. 16, physica, sect. 9. p. 421, & seq. edit. Paris, 1639; where his

[G] Rod. de Ariaga, disputat. doctrine is refuted.

LUGO (FRANCIS) elder brother to the preceding, was born at Madrid in 1580, and became a jesuit at Salamanca in 1600; where, out of humility, he employed himself in teaching the rudiments of grammar: but he afterwards taught philosophy, and was sent to the Indies, to teach the catechism and grammar to the infidels; but he was employed there in higher matters. They gave him the divinity chair in the town of Mexico, and also in Santa Fe. However, these posts not being agreeable to the humility in which he desired to live, he returned to Spain. In the voyage he lost the best part of his commentaries upon the Summs of T. Aquinas, and narrowly escaped being taken prisoner by the Dutch. He was afterwards deputed to Rome by the province of Castile, to assist at the eighth general assembly of the jesuits; and, upon the conclusion thereof, he was detained there by two employs, that of censor of the books published by the jesuits, and that of theologue general. But finding himself to be courted more and more, from the time that his brother was made a cardinal, he went back into Spain, where he was appointed rector of two colleges.

Moreri

colleges [A]. He died December 17, 1652. He wrote several books, as may be seen below [B].

[A] That is, schoolmaster of a Lyons, 1647, 2 vols. folio. *De sacramentis in genere, &c.* Venice, 1652, 4to. *Discursus prævius ad theologiam moralem, &c.* Madrid, 1643, 4to. *Quæstiones morales de sacramentis*, Grenada, 1644, 4to.

[B] They are as follows: *Commentarii in primam partem S. Thomæ de Deo, trinitate, & angelis*,

LULLI (JOHN BAPTIST) superintendant of music to the French king Lewis XIV. was a native of Florence, in Italy, where he was born in 1633, but was brought to France very young, by a person of quality, and shortly after taken into the service of madamoiselle d'Orleans, and then into that of the king, where his reputation daily increased. No man ever carried the art of playing on the violin to a greater height of perfection; an instrument, which in his hands pleased more, than any of those which please the most. The opera not being then introduced into France, his majesty every year gave pompous shews, called balets, in which some principal subject was represented by several pieces of music, interspersed with recitatives. Lulli at first composed only the airs of some one part; but, as he had a surprising genius, and gave a grand expression to every thing that he did, he afterwards composed such of the entrées as he set the airs to; and, at last, the whole balets were intirely of his composition. As the king was a lover of music, he entertained a great esteem for Lulli, who, on his part, did not fail to make himself agreeable to his majesty, by his fine genius, and other good qualities. In the mean time; his works spreading abroad, carried his merit along with them, and of which he received several signal testimonies from foreign princes, who sent him their pictures, and other considerable presents. So great a reputation procured him the place of superintendant of music to the French king.

He was possessed of this post, when the opera was introduced into France by mr. Perrin, master of the ceremonies to Philip duke of Orleans, his majesty's brother, who obtained a grant, or patent, for that purpose, jointly with the sieur Cambert, master of music to the queen-mother, Anne of Austria, and the marquis de Sourdeac. The novelty pleased the public, and met with great success; but the managers quarrelling among themselves, Perrin thought himself ill used, and transferred his right in the grant to

Lulli,

Lulli, who had already obtained it of the king. Cambert's share was also taken from him [A] by madame de Montespan, and given to Lulli. From this time the opera began to appear with new beauties; and our manager furnished a fresh piece, which was performed with constant applause, every year till his death, which happened in March 1687, at the age of fifty-four years, and after he had composed that grand piece of music the Te Deum, which was solemnly performed in the church of the Cisterians, upon the recovery of Lewis XIV. from a dangerous illness in 1686 [B].

[A] He went over to England, where he died master of music to king Charles II. [B] See a particular account of this illness in Voltaire's life of Lewis XIV. under that year.

LUPUS (CHRISTIAN) or WOLF, as he is called in his native language, a monk of the order of St. Augustine, was born at Ypres, June 12, 1612, and took the monk's habit at fifteen. He had scarcely finished his theological studies at Louvain, when he was sent to teach philosophy at Cologne, where he acquired so great a reputation, that Alexander VII. who was then only a cardinal fñncio and legate a latere in the parts about the Rhine, honoured him with his particular friendship. And when Alexander obtained the pontificate, he sent for father Lupus to Rome, where he gave him a thousand marks of his esteem. From Cologne Lupus returned to Louvain, to teach divinity; in which his diligence was almost incredible. He stuck close to his study almost fifteen whole hours every day. He was also sent to teach divinity at Doway, but quickly returned to Louvain. Having abjured Janfenism, he was admitted doctor of divinity in 1653: he afterwards executed several offices in his province. Pope Clement IX. was desirous to give him a bishopric, with the vestry-keeper's place in commendam, but he constantly refused both. In a second journey to Rome, he was received with the same marks of esteem by Innocent XI. and obtained from his holiness a decree, confirming the purity of St. Augustine's doctrine, with permission to teach it publicly at Louvain. In 1677 the university deputed him, with some others, to go to Rome, with a petition to the pope, praying the condemnation of some propositions of loose morality. Their petition was granted, and the bull of condemnation bears date October 29, 1679. The popes were not the only sovereigns who had a regard for Lupus; he was equally respected by other great princes. The grand duke of Tuscany, for instance,

stance, offered him several times a considerable pension, in order to draw him to his court.

He died July 10, 1684, in the entrance upon his seventieth year of his age, the fifty-fourth of his monkhood, and the forty-sixth of his priesthood. The curious and intelligent reader will perhaps be pleased with the epitaph, which he wrote for himself a little before his death [A]. A collection of dissertations of his were printed at Brussels in 1690, containing, Dissertations upon probability; Of the portions of nuns; Of the christian warfare; Upon the rights and privileges of monks; Upon processions, &c. In the History of the republic of letters for January 1726, there was advertised a collection of all the works of father Lupus, which had been undertaken at Venice, in twelve volumes folio. The writer of those memoirs gives no advantageous character of our author. "Father Wolf, says he, was an able man, but so full of prejudices, and so stiff and opinionated, that he could never be brought to yield the least point whatsoever."

Moreri.

[A] It consists of the following admirable Latin distich.

- "Hæres peccati, natura filias iræ
 "Hic jaceo dignus nomine reque LUPUS
 "Indignas, non re, sed solo nomine doctor
 "Verbis non factis me docuisse fleo
 "Per docuisse alios & non docuisse seipsum
 "Quid juvat ? O mundi fumus, inane, nihil.
 "Agnè Deus doctrina patris, redemptio mundi
 "Nunc tibi prostratum commiserare reum
 "Et latro & meretrix gratis tua regna subintrant
 "Gratia peccatis fiat & ista meis."

Seckendorf.
 historia Lu-
 theranismi.
 Melchior
 Adam in vite
 Lutheri.
 Dupin bibli-
 des auteurs
 ecclesiæ.

LUTHER (MARTIN) an illustrious German divine and reformer of the church, was the son of John Luther and Margaret Lindeman, and born at Eisleben, a town of Saxony, in the county of Mansfield, upon the 10th of November, 1483. His father's extraction and condition were originally but mean, and his occupation was that of a miner: however it is probable, that by his application and industry, he improved the fortunes of his family; for we find him afterwards raised to a magistracy of considerable rank and dignity in his province. Luther was initiated into letters very early; and having learned the rudiments of grammar, while he continued at home with his parents, was, at the age of thirteen years, sent to a school at Magdeburg, where he staid only one year. The circumstances of his parents were at that time so very low, and so insuffi-

cient

cient to maintain him, while he was at Magdeburg, that he was forced, as Melchior Adam relates, "Mendicatio vivere pane," to beg his bread for support. From Magdeburg he was removed to a famous school at Eysenach, a city of Thuringia, for the sake of being among his mother's relations: for his mother was descended from an ancient and reputable family in that town. Here he applied himself very diligently to his books for four years; and began to discover all that force and strength of parts, that acuteness and penetration, that warm and rapid eloquence, which afterwards produced such wonderful effects.

In the year 1501, he was sent to the university of Erford, where he went through the usual courses of logic and philosophy. But Luther did not find his account in these studies; did not feel that use and satisfaction arising from such wordy and thorny sciences, as logic and philosophy then were, which he wanted and wished to feel. He very wisely, therefore, applied himself to the reading of the best ancient writers, such as Cicero, Virgil, Livy, and the like; and from them laid in such a fund of good sense, as enabled him to see through the nonsense of the schools, as well as the superstitions and errors of the church. He took a master's degree in this university, when he was twenty years of age; and then read lectures upon Aristotle's physics, ethics, and other parts of philosophy. Afterwards, at the instigation of his parents, he turned himself to the study of the civil law, with a view of advancing himself to the bar; but he was diverted from this pursuit by the following accident. Walking out into the fields one day, he was struck with lightening, so as to fall to the ground, while a companion was killed by his side: and this affected him so sensibly, that, without communicating his purpose to any of his friends and relations, he withdrew himself from the world, and retired into the order of the hermits of St. Augustine.

Melch.
Adam, &c.
Dupin, &c.

Here he employed himself in reading St. Augustine and the schoolmen; but, in turning over the books of the library, he fell accidentally upon a copy of the Latin bible, which he had never seen before. This raised his curiosity to a high degree: he read it over very greedily, and was amazed to find, what a small portion of the scriptures were rehearsed to the people. He made his profession in the monastery of Erford, after he had been a novice one year; and he took priests orders, and celebrated his first mass in the year 1507. The year after he was removed from the convent

Melch.
Adam, &c.

convent of Erford to the university of Wittemberg; for this university being but just founded, nothing was thought more likely to bring it into immediate repute and credit, than the authority and presence of a man so celebrated for his great parts and learning as Luther was. Here he read public lectures in philosophy for three years; and he read them not in that servile, creeping, mechanical way, that lectures are usually read, but with so much active spirit and force of genius, as to make it prefaged, that a revolution might one day happen in the schools, under the direction and management of Luther.

Ibid.

In the year 1512, seven convents of his order having a quarrel with their vicar-general, Luther was pitched upon to go to Rome, to maintain their cause. He was indeed a most proper person for such employments as these; for he was a man of a most firm and steady temper, and had a prodigious share of natural courage, which nothing could break or daunt. At Rome he saw the pope and the court, and had an opportunity of observing also the manners of the clergy, whose hasty, superficial, and impious way of celebrating mass, he has severely noted. "I performed mass," says he, at Rome; I saw it also performed by others, "but in such a manner, that I never think of it without the utmost horror." He often spoke afterwards with great pleasure of his journey to Rome; and used to say, that he "would not but have made it for a thousand florins." As soon as he had adjusted the dispute, which was the business of his journey, he returned to Wittemberg, and was created doctor of divinity, at the expence of Frederick, elector of Saxony; who had often heard him preach, was perfectly acquainted with his merit, and revered him highly. Luther, it seems, declined at first the honour of this degree, on account of his being, in his own opinion, too young, for he was only in his thirtieth year; but it was told him, that "he must suffer himself to be dignified, for that God intended to bring about great things in the church by his means:" which, though it was certainly said in jest, proved at length a very serious truth.

Ibid.

Luther continued in the university of Wittemberg, where, as professor of divinity, he employed himself in the business of his calling. This university, as we have observed, was lately founded by Frederick, elector of Saxony, who was one of the richest and most powerful princes at that time in Germany, as well as one of the most magnificent and bountiful; and who brought a great many men learned
thither,

thither, by large pensions and other encouragements; and amongst the rest Luther. Here then he now began in good earnest to read lectures upon the sacred books: he explained the epistle to the Romans, and the Psalms, which he cleared up and illustrated in a manner so intirely new, and different from what had been pursued by former commentators, that, as Melchior Adam expresses, "there seemed, after a long and dark night, a new day to arise, in the judgment of all pious and prudent men." He settled the precise difference between the law and the gospel, which before had been confounded; refuted many errors, commonly received both in the church and the schools; and brought many necessary truths to light, which might have been sought for in vain in the writings of Scotus and Aquinas. The better to qualify himself for the task he had undertaken, he applied himself very attentively to the study of the Greek and Hebrew languages; to which, we are told, he was particularly excited by the writings of Erasmus: who, though he always remained in appearance a papist, yet contributed as much, or perhaps more, to the dispelling of monkish ignorance, and overthrowing the kingdoms of darkness, than any of the reformers. In the mean time Luther, while he was active in propagating truth and day-light by his lectures and sermons, maintained a prodigious severity in his life and conversation; and was a most rigid observer of that discipline, which he as rigidly enjoined to others. This gained him vast credit and authority; and made all he delivered, though ever so new and unusual, go the readier down with those who heard him.

Melch.
Adam, &c.

In this manner was Luther employed, when the general indulgences were published, in the year of our Lord 1517, and of Luther thirty-four. Leo X. who succeeded Julius II. in March 1513, formed a design of building the sumptuous and magnificent church of St. Peter's at Rome, which was indeed begun by Julius, but still required very large sums to be finished. The treasure of the apostolic chamber was at that time much exhausted; and the pope himself, though of a rich and powerful family, yet was far from being able to do it at his own proper charge, on account of the excessive debts he had contracted, before his advancement to the popedom. The method of raising money by indulgences, had formerly on several occasions been practised by the court of Rome; and none had been found more effectual. Leo, therefore, in the year 1517, published general indulgences throughout all Europe, in favour of those, who would

Dupin, &c.
Seckendorf,
&c.

Melch.
Adam, &c.

would contribute any sum to the building of St. Peter's; and appointed persons in different countries to preach up these indulgences, and to receive money for them. Albert of Brandenburg, archbishop of Mentz and Magdeburg, who was soon after made a cardinal, had a commission for Germany; and Luther assures us, that he was to have half the money that was to be raised, which does not seem improbable: for Albert's court was at that time very luxurious and splendid; and he had borrowed 30,000 florins of the Fuggers of Augsburg, to pay the pope for the bulls of his archbishopric, which sum he was bound to repay. Be this however as it will, Albert gave out this commission to John Iccelius, a Dominican friar, and others of his order. These indulgences were immediately exposed to sale; and Iccelius boasted of "having so large a commission from the pope, that though a man should have deflowered the virgin Mary, yet for money he might be pardoned." He added farther, that "he did not only give pardon for sins past, but for sins to come." A book came out also at the same time, under the sanction and authority of the archbishop, in which orders were given to the commissioners and collectors, to enforce and press the power of indulgences. These commissioners and collectors performed their offices with great zeal indeed, but not with sufficient judgment and policy. They over-acted their parts, so that the people, to whom they were become very troublesome, saw through the cheat; being at length convinced, that, under a pretence of indulgences, they only meant to plunder the Germans; and that, far from being solicitous about saving the souls of others, their only view was to enrich themselves.

These strange proceedings gave vast offence at Wittemberg, and particularly inflamed the pious zeal of Luther; who, being naturally warm and active, and in the present case unable to contain himself, was determined to declare against them at all adventures. Upon the eve of All-saints therefore, in the year 1517, he publicly fixed up at the church, next to the castle of that town, a thesis upon indulgences; in the beginning of which, he challenged any one to oppose it, either by writing or disputation. This thesis contained ninety-five propositions; in which, however, he did not directly oppose indulgences in themselves, nor the power of the church to grant them, but only maintained, "That the pope could release no punishments, but what he inflicted, and indulgences could be nothing but
" a re-

Dupin, &c.

" a relaxation of ecclesiastical penalties : that they affected
 " only the living : that the dead were not subject to ca-
 " nonical penances, and so could receive no benefit by in-
 " dulgences ; and that such as were in purgatory, could
 " not by them be delivered from the punishment of their
 " sins : that indeed the pope did not grant indulgences to
 " the souls of the dead, by virtue of the power of the keys,
 " but by way of suffrage : that indulgences seldom remit
 " all punishment : that those, who believe they shall be
 " saved by indulgences only, shall be damned with their
 " masters : that contrition can procure remission of the
 " fault and punishment without indulgences, but that in-
 " dulgences can do nothing without contrition : that, how-
 " ever, the pope's indulgence is not to be contemned, be-
 " cause it is the declaration of a pardon obtained of God,
 " but only to be preached up with caution, lest the people
 " should think it preferable to good works : that christians
 " should be instructed, how much better it is to abound in
 " works of mercy and charity to the poor, than to purchase
 " a pardon ; and that it is a matter of indifference either to
 " buy, or not to buy an indulgence : that indulgences are
 " not to be trusted to : that it is hard to say, what that
 " measure of the church is, which is said to be the founda-
 " tion of indulgences : that it is not the merits of Christ
 " or his saints, because they produce grace in the inner
 " man, and crucify the outward man, without the pope's
 " interposing : that this treasure can be nothing but the
 " power of the keys, or the gospel of the glory and grace
 " of God : that indulgences cannot remit the least venial
 " sin in respect of the guilt : that they remit nothing to
 " them, who by a sincere contrition have a right to a per-
 " fect remission : and that christians are to be exhorted to
 " seek pardon of their sins by the pains and labour of pe-
 " nance, rather than to get them discharged without
 " reason."

This is the doctrine of Luther's thesis ; in which, if he
 does not, as we say, attack indulgences directly, he cer-
 tainly might as well have done it : for he represents them,
 we see, as useless and ineffectual. He also condemns in it
 several propositions, which he attributes to his adversaries,
 and inveighs against several abuses, of which he affirms them
 guilty, as for example : " The reserving ecclesiastical pe-
 " nance for purgatory, or commuting them into the pains
 " of purgatory ; teaching, that indulgences free men from
 " all the guilt and punishment of sin : preaching that the

Luther.
 oper.
 Seckendorf,
 &c.

" soul,

" soul, which they please to release out of purgatory, flies
 " immediately to heaven, when the money is cast into the
 " chest; maintaining, that these indulgences are an inestimable
 " gift, by which man is reconciled to God: exacting upon the poor,
 " contrary to the pope's intentions: causing the preaching the
 " word of God to cease in other churches, that they may have
 " a greater concourse of people in those where indulgences
 " are preached up: advancing this scandalous assertion, That
 " the pope's indulgences have such a virtue, as to be able to
 " absolve a man, though he has ravished the mother of God,
 " which is a thing impossible: publishing, that the cross with
 " the arms of the pope, is equal to the cross of Christ, &c." " Such
 " positions as these, says he, have made people ask, and justly,
 " why the pope, out of charity, does not deliver all souls out of
 " purgatory, since he can deliver so great a number for a little
 " money, given for the building of a church? Why he suffers
 " prayers and anniversaries for the dead, which are certainly
 " delivered out of purgatory by indulgences? Why the pope,
 " who is richer than several Cræsus, can't build the church of
 " St. Peter with his own money, but at the expence of the poor? &c." In
 " thus attacking indulgences, and the commissioners appointed
 " to publish them, Luther seemed to attack Albert, the arch-
 " bishop of Mentz, under whose name and authority they were
 " published. This he was himself aware of; and, therefore, the
 " very eve on which he fixed up his thesis, he wrote a letter to
 " him, in which, after humbly representing to him the grievances
 " just recited, he besought him to remedy and correct them: and
 " concluded with imploring pardon for the freedom he had taken,
 " protesting that what he did was out of duty, and with a faithful
 " and submissive temper of mind.

Luther's propositions about indulgences were no sooner published,
 than Iccelius, the Dominican friar and commissioner for selling
 them, maintained and published at Francfort a thesis, containing
 a set of propositions directly contrary to them. Iccelius did more:
 he stirred up the clergy of his order against Luther; anathematized
 him from the pulpit, as a most damnable heretic; and burnt his
 thesis publicly at Francfort. Iccelius's thesis was also burnt in
 return, by the Lutherans at Wittemberg; but Luther himself
 disowned having had any hand in that procedure; and in a letter
 to Jodocus, a professor at Isenac, who had formerly been his
 master, asked him, " If he thought Luther

“ so void of common sense, as to do a thing of that kind in a place where he had not any jurisdiction, and against a divine of so great authority as Tececius?” On the contrary, it is certain, that Luther, although he perceived that his propositions were very well liked, and entertained as perfectly sound and orthodox, yet carried himself at first with great calmness and submission. He proposed them to be discussed only in the way of disputation, till the church should determine what was to be thought of indulgences. He wrote to Jerom of Brandenburg, under whose jurisdiction he was, and submitted what he had written to that bishop’s judgment. He intreated him either to scratch out with his pen, or commit to the flames, whatever should seem to him unsound: to which however the bishop replied, that he only begged him to defer the publication of his propositions; and added, that he wished no discourse had been started about indulgences. Luther complied with the bishop’s request; and declared, that “ it gave him more pleasure to be obedient, than it would to work miracles, if he was ever so able.” And so much justice must be done to Luther, even by those who are not of his party, as to acknowledge, that he was willing to be silent, and to say nothing more of indulgences, provided the same conditions might be imposed upon his adversaries.

But the spirit of peace deserted the church for a season; and a quarrel, begun by two little monks, ended, as we shall see, in nothing less than a mighty revolution. Luther was now attacked by adversaries innumerable from on all sides: three of the principal of whom were John Eccius, divinity professor and vice-chancellor of the university of Ingolstadt, who wrote notes upon his thesis, which Luther answered by notes; Sylvester Prierias, a Dominican, and master of the holy palace; and one Jacobus Hogostratus, a friar-preacher, who singled out some of his propositions, and advised the pope to condemn and burn him, if he would not immediately retract them. Luther contented himself with publishing a kind of manifesto against Hogostratus, in which he reproaches him with cruelty and ignorance; but Prierias he treated with a little more ceremony. Prierias had drawn up his animadversions in the form of a dialogue, to which was prefixed a dedication to the pope; and had built all he had advanced against Luther, upon the principles of Thomas Aquinas. Luther, in an epistle to the reader, opposed holy scripture to the authority of this saint; and declared, among other things, that “ if the

“ pope and the cardinals were, like this Dominican, to set
 “ up any authority against that of scripture, it could no
 “ longer be doubted, that Rome was itself the very seat of
 “ antichrist ; and then happy would Bohemia, and all other
 “ countries be, who should separate themselves from it as
 “ soon as possible.”

Melch.
 Adam. &c.

In the year 1518, Luther, though dissuaded from it by his friends, yet, to shew his obedience to authority, went to the monastery of St. Augustine at Heidelberg, while the chapter was held ; and here maintained, on the 26th of April, a dispute concerning “ justification by faith ;” which Bucer, who was present at it, took down in writing, and afterwards communicated to Beatus Rhenanus, not without the highest commendations. Luther has given an account of this dispute, and says, that “ the doctors there opposed
 “ him with such moderation and good manners, that he
 “ could not but think the better of them for it. And al-
 “ though the doctrine he maintained was perfectly new to
 “ them, yet they all acquitted themselves very acutely, except
 “ one of the juniors ; who created much mirth and laugh-
 “ ter by observing, That if the country people were to hear
 “ what strange positions were admitted, they would cer-
 “ tainly stone the whole assembly.”

In the mean time, the zeal of his adversaries grew every day more and more active against him ; and he was at length accused to Leo X. as an heretic. As soon as he returned therefore from Heidelberg, he wrote a letter to that pope, in the most submissive terms ; and sent him, at the same time, an explication of his propositions about indulgences. He tells his holiness in this letter, that “ he was
 “ greatly troubled at being represented to him as a person,
 “ who opposed the authority and power of the keys and
 “ pope ; that this accusation amazed him, but that he
 “ trusted to his own innocency.” Then he sets forth the matter of fact ; and says, that “ the preachers of the ju-
 “ bilee thought all things lawful for them under the pope’s
 “ name, and taught heretical and impious propositions, to
 “ the scandal and contempt of the ecclesiastical power, and
 “ as if the decretals against the abuses of collectors did not
 “ concern them : that they had published books, in which
 “ they taught the same impieties and heresies, not to men-
 “ tion their avarice and exactions : that they had found out,
 “ no other way to quiet the offence their ill conduct had
 “ given, than by terrifying men with the name of pope,
 “ and by threatening with fire, as heretics, all those who
 “ did

" did not approve and submit to their exorbitances: that
 " being animated with a zeal for Jesus Christ, and pushed
 " on by the heat of youth, he had given notice of these
 " abuses to the superior powers, who not regarding it, had
 " induced him to oppose them with lenity, by publishing
 " a position, which he invited the most learned to dis-
 " pute with him. This, says he, is the flame, which they Lutheri ope-
 " say hath set the whole world on fire. Is it that I have ra, tom. 1.
 " not a right, as a doctor of divinity, to dispute in the P. 224.
 " public schools upon these matters? These theses were
 " made only for my own country: and I am surprised to
 " see them spread into all parts of the world. They were
 " rather disputable points, than decisions; some of them
 " obscure, and in need of being cleared. What shall I
 " do? I cannot draw them back, and yet I see I am made
 " odious. It is a trouble to me to appear in public, yet I
 " am constrained to do it. It is to appease my adversaries,
 " and give satisfaction to several persons, that I have pub-
 " lished explications of the disputes I have engaged in;
 " which I now do under your holiness's protection, that it
 " may be known how sincerely I honour the power of the
 " keys, and with what injustice my adversaries have repre-
 " sented me. And if I were such a one as they give out,
 " the elector of Saxony would not have endured me in his
 " university thus long." He concludes his letter in the
 " following words: " I cast myself, holy father, at your
 " feet, with all I am and have. Give me life, or put me
 " to death; confirm or revoke, approve or disapprove, as
 " you please. I own your voice as that of Jesus Christ,
 " who rules and speaks by you: and, if I have deserved
 " death, I refuse not to die." This letter is dated on
 " Trinity-sunday 1518, and was accompanied with a profes-
 " sion; wherein he declared, that " he did not pretend to
 " advance or defend any thing contrary to the holy scrip-
 " ture, or to the doctrine of the fathers, received and ob-
 " served by the church of Rome, or to the canons and de-
 " cretals of the popes: nevertheless he thought he had the
 " liberty, either to approve or disapprove the opinions of
 " St. Thomas, Bonaventure, and other schoolmen and
 " canonists, which are not grounded upon any text."
 " The emperor Maximilian was equally solicitous with the
 " pope, about putting a stop to the propagation of Luther's
 " opinions in Saxony; since the great number of his followers,
 " and the resolution with which he defended them, made it
 " evident, beyond dispute, that if he were not immediately
 " checked,

checked. he would become troublesome both to the church and empire. Maximilian, therefore, applied to Leo, in a letter dated August 5, 1518, and begged him to forbid, by his authority, these useless, rash, and dangerous disputes; assuring him withal, that he would strictly execute in the empire, whatever his holiness should enjoin. The pope on his part ordered the bishop of Ascoli, auditor of the apostolic-chamber, to cite Luther to appear at Rome within sixty days, that he might give an account of his doctrine to the auditor, and master of the palace, to whom he had committed the judgment of that cause. He wrote, at the same time, to the elector of Saxony, to pray him not to protect Luther, and let him know, that he had cited him, and had given cardinal Cajetan, his legate in Germany, the necessary instructions upon that occasion. He exhorts the elector to put Luther into the hands of this legate, that he might be carried to Rome, assuring him, that if he were innocent he would send him back absolved, and if he were guilty would pardon him upon his repentance. This letter to Frederick was dated August 23, 1518, and it was by no means unnecessary; for though Luther had nothing to trust to at first but his own personal qualities, his parts, his learning, and his courage, yet he was afterwards countenanced and supported by this elector. At the same time also the pope sent a brief to cardinal Cajetan, in which he ordered him to bring Luther before him as soon as possible; and to hinder the princes from being any impediment to the execution of this order, he denounced the ordinary punishments of excommunication, interdiction, and privation of goods against those that should receive Luther, and give him protection; and promised a plenary indulgence to those that should assist in delivering him up.

Dupin, &c.

In the mean time Luther, as soon as he understood what was transacting about him at Rome, used all imaginable means to prevent his being carried thither, and to obtain hearing of his cause in Germany. The university of Wittenberg interceded for him, and wrote a letter to the pope to excuse him from going to Rome, because his health would not permit it; and assured his holiness, that he had asserted nothing contrary to the doctrine of the church, and that a charge they could lay upon him, was his laying down some propositions in disputation too freely, though without any view of deciding upon them. They interceded likewise to the pope by means of Charles Miltitius, a German, who was his chamberlain. The elector also was against Luther's going

to Rome, and desired of cardinal Cajetan, that he might be heard before him, as his legate in Germany. Upon these addresses, the pope consented, that the cause should be tried before cardinal Cajetan, to whom he had given power to decide it. Luther, therefore, set off immediately for Augs- burg, and carried with him letters from the elector. He arrived here in the beginning of October 1518, and upon an assurance of his safety, was admitted into the cardinal's presence. The legate told him, that he did not intend to enter into any dispute with him, but should only propound three things to him, on the pope's behalf; and he did admonish him, "First, To become a sound member of the church, and to recant his errors. Secondly, To promise, that he would not teach such pernicious doctrines for the future: and, Thirdly, To take care that the peace of the church was not broken by his means." Luther beseeched the legate to acquaint him, what his errors were, who thereupon alledged to him a decretal of Clement VI. wherein "the merits of Jesus Christ are affirmed to be a treasure of indulgencies," which he, the said Luther denied; and objected to him also his teaching, that "faith was necessary for all, who should receive the sacrament, so as to obtain any benefit by it." Luther replied, that "he had read the decretal of Clement, which the legate alledged; but did humbly conceive, that it was not of sufficient authority to retract any opinion, which he believed to be conformable to holy scripture." Melch. Adam, &c. The legate had then recourse to the authority of the pope, who, he said, "could only decide upon the sense of scripture;" upon which Luther desired time to deliberate upon what the legate had proposed to him, and so the dispute ended for that day.

The next day, which was the 12th of October 1518, Luther returned to a second conference with the legate, accompanied with four counsellors of the empire, and a notary, and brought with him a protestation, in which he declared, that "he honoured and would obey the holy church of Rome in all things; that if he had said or done any thing contrary to its decisions, he desired it might be looked upon as never said or done." And for the three propositions made him by the legate, he declared, "That having sought only the truth, he had committed no fault, and could not retract errors, of which he had not been convinced, nor even heard; that he was firmly persuaded of his having advanced nothing, contrary to scripture and

“ the doctrines of the fathers ; that, nevertheless, being a
 “ man, and subject to error, he would submit himself to
 “ the lawful determination of the church ; and that he
 “ offered farther, to give reasons, in this place, and else-
 “ where, of what he had asserted, answer the objections,
 “ and hear the opinions of the doctors of the famous uni-
 “ versities of Basil, Friburg, Louvain, &c.” The legate
 only repeated what he had said the day before about the
 authority of the pope, and exhorted Luther again to retract.
 Luther answered nothing, but presented a writing to the
 legate, which, he said, contained all he had to answer.
 The legate received the writing, but paid no regard to it :
 he pressed Luther to retract, threatening him with the cen-
 sures of the church, if he did not ; and commanded him
 not to appear any more in his presence, unless he brought
 his recantation with him. Luther was now convinced, that
 he had more to fear from the cardinal’s power, than from
 disputations of any kind ; and, therefore, apprehensive of
 being seized, if he did not submit, withdrew from Augs-
 burg upon the 20th of October. But before his departure, he
 published a formal appeal to the pope, in which he de-
 clared, that “ though he had submitted to be tried by
 “ cardinal Cajetan, as his legate, yet he had been so borne
 “ down and injured by him, that he was constrained, at
 “ length, to appeal to the judgement of his holiness.” He
 wrote likewise a letter to the cardinal, and told him, that
 “ he did not think himself bound to continue any longer at
 “ Augsberg ; that he would retire after he had made his
 “ appeal ; that he would always submit himself to the
 “ judgement of the church ; but for his censures, that as
 “ he had not deserved, so he did not value them.”

Though Luther was a man of invincible courage, yet he
 was animated, in some measure, to these firm and vigorous
 proceedings, by an assurance of protection from Frederick
 of Saxony ; being persuaded, as he says in his letter to the
 legate, that an appeal would be more agreeable to that
 elector, than a recantation. On this account, the first
 thing, which the legate did after Luther’s departure, was
 to send an account to the elector of what had passed at
 Augsberg. And here he complained, that Luther left him
 without taking leave, and without his knowledge ; and al-
 though he had given him hopes, that he would retract and
 submit, yet had retired without affording him the least sa-
 tisfaction. He acquainted the elector, that Luther had ad-
 vanced and maintained several propositions of a most dam-
 nable

nable nature, and contrary to the doctrine of the holy see. He prays him to discharge his conscience, and to keep unspotted the honour of his illustrious house, by either sending him to Rome, or banishing him from his dominions. He assured him, that this matter could not continue long as it was at present, but would soon be prosecuted at Rome; and that, to get it out of his own hands, he had written to the pope about it. When this letter, dated October 25, 1518, was delivered to the elector, he communicated it to Luther, who immediately drew up a defence of himself against it. In this defence, he offers to the elector, to leave his country, if his highness thought proper, that he might be more at liberty to defend himself against the papal authority, without bringing any inconveniencies upon his highness by that means. But his friends advised him very wisely to stick close to Saxony, without stirring a foot; and the university of Wittemberg presented an address to the elector, praying him to afford Luther so much favour and protection, that he might not be obliged to recant his opinions, till it was made appear, that they ought to be condemned; but this address was needless; the elector was resolved not to desert Luther, and told the legate, in an answer dated December the 18th, that "he hoped he would have dealt
 " with Luther in another manner, and not have obliged
 " him to recant, before his cause was heard and judged;
 " that there were several able men in his own, and in other
 " universities, who did not think Luther's doctrine either
 " impious or heretical; that, if he had believed it such,
 " there would have been no need of admonishing him, not
 " to tolerate it; that Luther not being convicted of heresy,
 " he could not banish him from his states, nor send him to
 " Rome; and that, since Luther offered to submit himself
 " to the judgement of several universities, he thought they
 " ought to hear him, or, at least, shew him the errors
 " which he taught in his writings." Luther, seeing himself thus supported, continued to teach the same doctrines at Wittemberg, and sent a challenge to all the inquisitors to come and dispute with him, offering them not only a safe-conduct from his prince, but assuring them also of good entertainment, and that their charges should be borne, so long as they remained at Wittemberg.

Melch.
Adam, &c.
Dupin, &c.

While these things passed in Germany, pope Leo attempted to put an end to these disputes about indulgences, by a decision of his own; and for that purpose, upon the 9th of November, published a brief, directed to cardinal

Cajetan, in which he declared, that “ the pope, the successor of St. Peter, and vicar of Jesus Christ upon earth, hath power to pardon, by virtue of the keys, the guilt and punishment of sin, the guilt by the sacrament of penance, and the temporal punishments due for actual sins by indulgences; that these indulgences are taken from the overplus of the merits of Jesus Christ and his saints, a treasure at the pope’s own disposal, as well by way of absolution as suffrage; and that the dead and the living, who properly and truly obtain these indulgences, are immediately freed from the punishment due to their actual sins, according to the divine justice, which allows these indulgences to be granted and obtained.” This brief ordains, that “ all the world shall hold and preach this doctrine, under the pain of excommunication reserved to the pope; and enjoins cardinal Cajetan to send it to all the archbishops and bishops of Germany, and cause it to be put in execution by them.” Luther knew very well, that after this judgement made by the pope, he could not possibly escape being proceeded against, and condemned at Rome; and, therefore, upon the 28th of the same month, published a new appeal from the pope to a general council, in which he asserts the superior authority of the latter over the former. The pope foreseeing, that he should not easily manage Luther, so long as the elector of Saxony continued to support and protect him, sent the elector a golden rose, such an one, as he used to best every year, and send to several princes, as marks of his particular favour to them. Miltitius, his chamberlain, whom we have before observed to have been a German, was intrusted with this commission; by whom the pope sent also letters, dated the beginning of January 1519, to the elector’s counsellor and secretary, in which he prayed those ministers to use all possible interest with their master, that he would stop the progress of Luther’s errors, and imitate therein the piety and religion of his ancestors. It appears by Seckendorf’s account of Miltitius’s negotiation, that Frederick had long solicited for this bauble from the pope; and that three or four years before, when his electoral highness was a bigot to the court of Rome, it had probably been a most welcome present. But post est occasio calva: it was now too late: Luther’s contests with the see of Rome had opened the elector’s eyes, and enlarged his mind; and, therefore, when Miltitius delivered his letters, and discharged his commission, he was received but coldly by the elector, who

who valued not the consecrated rose, nor would receive it publickly and in form, but only privately and by his proctor.

As to Luther, Miltitius had orders to require the elector to oblige him to retract, or to deny him his protection: but, alas! things were not now to be carried with so high a hand, Luther's credit being too firmly established. Besides, the emperor Maximilian happened to die upon the 12th of this month, whose death greatly altered the face of affairs, and made the elector more able to determine Luther's fate. Miltitius thought it best therefore to try, what could be done by fair and gentle means, and to that end came to a conference with Luther. He poured forth many commendations upon him; and earnestly intreated him, that he would himself appease that tempest, which could not but be destructive to the church. He blamed, at the same time, the behaviour and conduct of Tecelius, and reproved him with so much sharpness, that he died of melancholy a short time after. Luther, amazed at all this civil treatment, which he had never experienced before, commended Miltitius highly, and owned, that if they had behaved to him so at first, all the troubles, occasioned by these disputes, had been avoided; and did not forget to cast the blame upon Albert archbishop of Mentz, who had increased these troubles by his severity. Miltitius also made some concessions; as, that the people had been seduced by false opinions about indulgences, that Tecelius had given the occasion, that the archbishop had set on Tecelius to get money, that Tecelius had exceeded the bounds of his commission, &c. This mildness, and seeming candor, on the part of Miltitius, gained so wonderfully upon Luther, that he wrote a most submissive letter to the pope, dated the 13th of March 1519. Miltitius, however, taking for granted, that they would not be contented at Rome with this letter of Luther's, written, as it was, in general terms only, proposed to refer the matter to some other judgement; and it was agreed between them, that the elector of Triers should be the judge, and Coblentz the place of conference: but this came to nothing; for Luther afterwards gave some reasons for not going to Coblentz, and the pope would not refer the matter to the elector of Triers.

During all these treaties, the doctrine of Luther spread, and prevailed greatly; and he himself received great encouragement at home and abroad. The Bohemians about this time sent him a book of the celebrated John Hufs, who had fallen

fallen a martyr in the work of reformation; and also letters, in which they exhorted him to constancy and perseverance, owning, that the divinity which he taught was the pure, the sound, and orthodox divinity. Many great and learned men had joined themselves to him; among the rest Philip Melancthon, whom Frederick had invited to the university of Wittemberg in August 1518, and Andrew Carolostadius archdeacon of that town, who was a great linguist. They desired, if possible, to draw over Erasmus to their party; and to that end we find Melancthon thus expressing himself in a letter to that great man, dated Leipsic January 5, 1519: "Martin Luther, who has a very great esteem for you, wishes of all things, that you would thoroughly approve of him." Luther also himself wrote to Erasmus, in very respectful, and even flattering terms: "Itaque, mi Erasme, vir amabilis, si ita tibi visum fuerit, agnosce & hunc fratrem in Christo; tui certe studiosissimum & amantissimum, cæterum pro inscitia sua nihil meritum, quam ut in angulo sepultus esset." The elector of Saxony was desirous also to know Erasmus's opinion of Luther, and might probably think, that as Erasmus had most of the monks for his enemies, and some of those, who were warmest against Luther, he might easily be prevailed on to come over to their party. And indeed they would have done something, if they could have gained this point; for the reputation of Erasmus was so great, that if he had once declared for Luther, almost all Germany would have declared along with him.

But Erasmus, whatever he might think of Luther's opinions, had neither his impetuosity, nor his courage. He contented himself therefore with acting and speaking in his usual strain of moderation, and wrote a letter to the elector Frederick, in which he declared "his dislike of the arts, which were employed to make Luther odious; that he did not know Luther, and so could neither approve nor condemn his writings, because indeed he had not read them; that however he condemned the railing at him with so much violence, because he had submitted himself to the judgement of those, whose office it was to determine, and no man had endeavoured to convince him of his error; that his antagonists seemed rather to seek his death, than his salvation; that they mistook the matter in supposing, that all error is heresy; that there are errors in all the writings of both ancients and moderns; that divines are of different opinions; that it is more prudent

Erasm.
Epist. p.
379. Lond.
1642.

Ibid. p. 348.

dent

“dent to use moderate, than violent means; that the elector ought to protect innocency, and that this was the intent of Leo X.”

Erasmus wrote also a friendly letter in answer to Luther's, and tells him, that “his books had raised such an uproar at Louvain, as it was not possible for him to describe; that he could not have believed divines could have been such madmen, if he had not been present, and seen them with his eyes; that by defending him, he had rendered himself suspected; that many abused him as the leader of this faction, so they call it; that there were many in England, and some at Louvain, no inconsiderable persons, who highly approved his opinions; that for his own part he endeavoured to carry himself as evenly as he could with all parties, that he might more effectually serve the interests of learning and religion; that, however, he thought more might be done by civil and modest means, than by intemperate heat and passion; that it would be better to inveigh against those, who abuse the pope's authority, than against the popes themselves; that new opinions should rather be promoted in the way of proposing doubts and difficulties, than by affirming and deciding peremptorily; that nothing should be delivered with faction and arrogance; but that the mind, in these cases, should be kept intirely free from anger, hatred, and vain-glory. I say not this,” says Erasmus, with that great address of which he was master, “as if you wanted any admonitions of this kind, but only that you may not want them hereafter, any more than you do at present. *Ibid. p. 348.* *Hæc non admono ut facias, sed ut quod facis perpetuo facias.*” When this letter was wrote, Erasmus and Luther had never seen each other: it is dated from Louvain May 30, 1519, and it is hardly possible to read it without suspecting, that Erasmus was intirely in Luther's sentiments, if he had had but the courage to have declared it. Only observe, how he concludes it: “I have dipped into your commentaries upon the Psalms; they please me prodigiously, and I hope will be read with great advantage. There is a prior of the monastery of Antwerp, who says he was formerly your pupil, and loves you most affectionately. He is a truly christian man, and almost the only one of his society who preaches Christ, the rest being attentive either to the fabulous traditions of men, or to their own profit. I have written to Melancthon. The Lord Jesus pour upon you his spirit, that you may abound
“ more

“ more and more every day, to his glory and the service of the church. Farewell.”

In vit. Luther.

But to go on with Luther. In the year 1519 he had a famous dispute at Leipzig, with John Eccius. Eccius, as we have observed, wrote notes upon Luther's theses, which Luther first, and afterwards Carolostadius, answered. The dispute thus depending, a conference was proposed at Leipzig, with the consent of George duke of Saxony, who was cousin-german to Frederick the elector; and accordingly Luther went thither at the end of June, accompanied by Carolostadius and Melancthon. Melchior Adam relates, that Luther could not obtain leave to dispute for some time, but was only a spectator of what passed between Carolostadius and Eccius, till Eccius got at last a protection for him from George. However it is certain they disputed upon the most delicate points, upon purgatory, upon indulgences, and especially upon the authority of the pope. Luther declared, that it was disagreeable and uneasy to him to meddle with this last, being an invidious and unnecessary subject, and that he would not have done it, if Eccius had not put it among the propositions to be disputed upon. Eccius answered, and it must be owned with some reason, that Luther had first given occasion to that question, by treating upon it himself, and teaching several things contrary to the authority of the holy see. In this dispute, after many texts of scripture, and many passages from the fathers had been cited and canvassed by both sides, they came to settle the sense of the famous words, “ Thou art Peter, and upon this rock will I build my church.” Luther asserted, That by rock is to be understood either power or faith: if power, then our Saviour hath added to no purpose, “ and I will give thee the keys, &c.” if faith, as it ought, then it is also common to all other churches, and not peculiar to that of Rome. Eccius replied, That these words settled a supremacy upon St. Peter; that they ought to be understood of his person, according to the explication of the fathers; that the contrary opinion was one of the errors of Wickliff and John Hufs, which were condemned; and that he followed the opinion of the Bohemians. Luther was not to be silenced with this, but said, That although all the fathers had understood that passage of St. Peter in the sense of Eccius, yet he would oppose them with the authority of St. Paul and St. Peter himself, who say, that Jesus Christ is the only foundation and corner-stone of his church. And as to his following the opinion of the Bohemians, in maintaining

taining a proposition condemned with John Hufs, that "the dignity of the pope was established by the emperor," though he did not, he said, approve of the schism of the Bohemians, yet he should make no scruple to affirm, that, among the articles condemned with John Hufs, there were some very sound and orthodox. This dispute ended at length like all others, the parties not the least nearer in point of opinions, but more at enmity with each others persons. It is however, it seems, granted on all sides, that Luther did not acquire in this dispute that success and applause which he expected; and it is evident and agreed also, that he made a concession to Eccius, which he afterwards retracted, that the pope was head of the church by human right, though not by divine right; which made George duke of Saxony say, after the dispute was over, "Sive jure divino sive humano sit papa, est tamen papa:" "Whether he be pope by divine right or human, he is nevertheless pope."

Meich.
Adam, &c.
Dupin, &c.

This same year 1519, Luther's books about indulgences were formally censured by the divines of Louvain and Cologne. The former having consulted with the cardinal of Tortosa, who was afterwards Hadrian VI. passed their censure upon the 7th of November; and the censure of the latter, which was made at the request of the divines of Louvain, was dated upon the 30th of August. Luther wrote immediately against these censures, and declared that he valued them not: that several great and good men, such as Occam, Picus Mirandula, Laurentius Valla, and others, had been condemned in the same unjust manner; nay, he would venture to add to the list, Jerom of Prague and John Hufs. He charges those universities with rashness, in being the first that declared against him; and accuses them of want of proper respect and deference to the holy see, in condemning a book presented to the pope, on which judgement had not yet been passed. About the end of this year Luther published a book, in which he contended for the communion's being celebrated in both kinds. This was condemned by the bishop of Misnia, whose censure is dated January 24, 1520. Luther, seeing himself so beset with adversaries, wrote a letter to the new emperor, Charles V. of Spain, who was not yet come into Germany, and also another to the elector of Mentz; in both which he humbly implores protection, till he should be able to give an account of himself and his opinions; adding, that he did not desire to be defended, if he were convicted of impiety or heresy, but only that he might not be

Lutheri
oper. tom. i.

Seckendorf,
&c.

be condemned without a hearing. The former of these letters is dated January 15, 1520; the latter, February 4. We must not omit to observe, that the elector Frederick fell about this time into a very dangerous illness, which flung the whole party into a great consternation, and occasioned some apprehensions at Wittemberg: but of this illness he happily recovered.

While Luther was labouring to excuse himself to the emperor and the bishops of Germany, Eccius was gone to Rome, to solicit his condemnation; which, it may easily be conceived, was now become no difficult matter to be obtained. He and his whole party were had in abhorrence there; the elector Frederick was out of favour, and all his affairs ruined in that court, on account of the protection which he afforded Luther. The elector excused himself to the pope, in a letter dated April 1; which the pope answered, and sent him at the same time a copy of a bull, in which he was required "either to oblige Luther to retract his errors, or to imprison him for the disposal of the pope." This peremptory proceeding alarmed at first the court of the elector, and many German nobles who were of Luther's party: however, their final resolution was, to protect and defend him. In the mean time, though Luther's condemnation was determined at Rome, Militius did not cease to treat in Germany, and to propose means of accommodation. To this end he applied to the chapter of the Augustine friars there, and prayed them to interpose their authority, and to beg of Luther that he would write a letter to the pope, full of submission and respect. Luther consented to write, and his letter bears date April the 6th; but, alas! things were carried too far on both sides, ever to admit of a reconciliation. The mischief Luther had done, and continued daily to do, to the papal authority, was irreparable; and the rough usage and persecutions he had received from the pope's party, had now inflamed his leonine spirit to that degree, that it was not possible to appease it, but by measures which the pope and the court of Rome could never come into. It is no wonder, therefore, if the letter he wrote at this juncture was not attended with any healing consequences; and we are almost tempted to think, that he did not intend it should be, when we consider the manner in which it is written: for he says, "that among the monsters of the age, with whom he had been engaged for three years past, he had often called to mind the blessed father Leo: that now he began to triumph over his enemies, and to despise

Lutheri
oper. tom. i.

" despise them : that, though he had been obliged to ap-
 " peal from his holiness to a general council, yet he had
 " no aversion to him : that he had always wished and
 " prayed for all sorts of blessings upon his person and see :
 " that his design was only to defend the truth : that he had
 " never spoken dishonourably of his holiness, but had called
 " him a Daniel in the midst of Babylon, to denote the in-
 " nocence and purity he had preserved among so many cor-
 " rupt men : that the court of Rome was visibly more cor-
 " rupt, than either Babylon or Sodom ; and that his holi-
 " ness was as a lamb amidst wolves, a Daniel among lions,
 " and an Ezekiel among scorpions : that there were not
 " above three or four cardinals of any learning or piety :
 " that it was against these disorders of the court of Rome
 " he was obliged to appear : that cardinal Cajetan, who
 " was ordered by his holiness to treat with him, had shewn
 " no inclinations to peace : that his nuncio Miltitius had
 " indeed come to two conferences with him, and that he
 " had promised Miltitius to be silent, and submit to the de-
 " cision of the archbishop of Triers, but that the dispute at
 " Leipsic had hindered the execution of this project, and
 " put things into greater confusion : that Miltitius had ap-
 " plied a third time to the chapter of his order, at whose in-
 " stigation he had written to his holiness : and that he now
 " threw himself at his feet, praying him to impose silence
 " upon his enemies : but that, as for a recantation on his
 " part, he must not insist upon it, unless he would increase
 " the troubles, nor prescribe him rules for the interpretation
 " of the word of God, because it ought not to be limited.
 " Then he admonishes the pope not to suffer himself to be
 " seduced by his flatterers, into a persuasion that he can
 " command and require all things, that he is above a coun-
 " cil and the universal church, that he alone has a right to
 " interpret scripture ; but to believe those rather who de-
 " base, than those who exalt him."

The continual importunities of Luther's adversaries with
 Leo, caused him at length to publish a formal condemnation
 of him ; and accordingly he did so, in a bull dated June 15,
 1520. In the beginning of this bull, the pope directs his *Seckendarf,*
 speech to Jesus Christ, to St. Peter, St. Paul, and all the *&c.*
 faints, invoking their aid, in the most solemn expressions,
 against the new errors and heresies, and for the preservation
 of the faith, peace, and unity of the church. Then he ex-
 presses his great grief for the late propagation of these errors
 in Germany ; errors, either already condemned by the coun-
 cils

cils and constitutions of the pope, or new propositions heretical, false, scandalous, apt to offend and seduce the faithful. Then, after enumerating forty-one propositions collected from Luther's writings, he does, by the advice of his cardinals, and after mature deliberation, condemn them as respectively heretical; and forbids all christians, under the pain of excommunication, and deprivation of all their dignities, which they should incur ipso facto, to hold, defend, or preach any of these propositions, or to suffer others to preach them. As to Luther, after accusing him of disobedience and obstinacy, because he had appealed from his citation to a council, though he thought he might at that instant condemn him as a notorious heretic, yet he gave him sixty days to consider: assuring him, that if in that time he would revoke his errors, and return to his duty, and give him real proofs that he did so by public acts, and by burning his books, he should find in him a true paternal affection: otherwise he declares, that he should incur the punishment due to heretics.

Luther now perceiving that all hopes of an accommodation were at an end, no longer observed the least reserve or moderation. Hitherto he had treated his adversaries with some degree of ceremony, and paid them some regard, and not being openly separated from the church, did not quite abandon the discipline of it. But now he kept no measures with them; broke off all his engagements to the church, and publicly declared, that he would no longer communicate in it. The first step he took, after the publication of the pope's bull, was to write against it; which he did in very severe terms, calling it, *The execrable bull of anti-christ*. He published likewise a book, called, *The captivity of Babylon*: in which he begins with a protestation, "That he became every day more knowing: that he was
 " ashamed and repented of what he had written about indulgences two years before, when he was a slave to the
 " superstitions of Rome: that he did not indeed then reject indulgences, but had since discovered, that they are
 " nothing but impostures, fit to raise money, and to destroy the faith: that he was then content with denying
 " the papacy to be jure divino, but had lately been convinced that it was the kingdom of Babylon: that he
 " then wished a general council would settle the communion in both kinds, but now plainly saw, that it was
 " commanded by scripture: that he did absolutely deny the
 " seven sacraments, owning no more than three, baptism,
 " penance,

penance, and the Lord's supper, &c." About the same time also, he published another treatise in the German language, to make the court of Rome odious to the Germans; in which " he gives a history of the wars raised by the " popes against the emperors, and represents the miseries " Germany had suffered by them. He strives to engage " the emperor and princes of Germany to espouse his party " against the pope, by maintaining, that they had the same " power over the clergy as they had over the laity, and " that there was no appeal from their jurisdiction. He advised the whole nation to shake off the pope's power; " and proposes a reformation, by which he subjects the pope " and bishops to the power of the emperor, &c." Lastly, Luther, that he might not be wanting in any thing which should testify his abhorrence of the proceedings of the court of Rome, was determined to treat the pope's bull and decretals in the same manner as they had ordered his writings to be treated; and therefore, calling the students at Wittenberg together, he flung them into a fire prepared for that purpose, saying, " Because thou hast troubled the " holy one of God, let eternal fire trouble thee." This ceremony was performed by Luther, upon the 10th of December, 1520.

Seckendorf,
&c.
Dupin, &c.
Melch.
Adam, &c;

The bull of Luther's condemnation was carried into Germany, and published there by Eccius, who had solicited it at Rome; and who, together with Jerom Alcander, a person eminent for his learning and eloquence, was intrusted by the pope with the execution of it. In the mean time, Charles V. of Spain, after he had set things to rights in the Low Countries, went into Germany, and was crowned emperor, upon the 21st of October, at Aix-la-Chapelle. He stayed not long in that city, because of the plague which was there; but went to Cologne, and appointed a diet at Worms, to meet upon the 6th of January, 1521. Frederic, elector of Saxony, could not be present at the coronation, but was left sick at Cologne, where Alcander, who accompanied the emperor, presented him with the brief, which the pope had sent by him, and by which his holiness gave him notice of the decree which he had made against the errors of Luther. Alcander told the elector, that the pope had intrusted himself and Eccius with the affair of Luther, which was of the last consequence to the whole christian world, and, if there were not a speedy stop put to it, would undo the empire: that he did not doubt, but that the elector would imitate the emperor, and other princes of the

empire, who had received the pope's judgment respectfully. And he informed his highness, that he had two things to request of him in the name of the pope: "First, That he would cause all Luther's books to be burnt; and, secondly, that he would either put Luther to death, or imprison him, or send him to the pope." The pope sent also a brief to the university of Wittemberg, to exhort them to put his bull in execution against Luther: but neither the elector nor the university paid any regard to his briefs. Luther, at the same time, renewed his appeal to a future council, in terms very severe upon the pope, calling him tyrant, heretic, apostate, antichrist, and blasphemer; and in it prays the emperor, electors, princes and lords of the empire, to favour his appeal, nor suffer the execution of the bull, till he should be lawfully summoned, heard, and convicted, before impartial judges. This appeal is dated November the 17th. Indeed Erasmus, and several other German divines, were of opinion that things ought not to be carried to this extremity, nor mens spirits stirred up; foreseeing, that the fire which consumed Luther's books, would soon put all Germany into a flame. They proposed, therefore, to agree upon arbitrators, or to refer the whole cause to the first general council. But these pacific proposals came too late; and Eccius and Alcander pressed the matter so vigorously both to the emperor and the other German princes, that Luther's books were burnt in several cities in Germany. Alcander also earnestly importuned the emperor for an edict against Luther; but he found many and great obstacles. Luther's party was very powerful; and Charles V. was not willing to give so public an offence to the elector of Saxony, who had lately refused the empire, that he might have it.

To overcome these difficulties, Alcander gained a new bull from Rome, which declared, that Luther had incurred, by obstinacy, the penalty denounced in the first. He also wrote to the court of Rome for an assistance of money and friends, to be used at the diet of Worms: and, because the Lutherans insisted that the contest was chiefly about the jurisdiction of the pope, and the abuses of the court of Rome, and that they were only persecuted for the sake of delivering up Germany to the tyranny of that court; he undertook to shew, That Luther had broached many errors relating to the mysteries of religion, and revived the heresies of Wickliff and John Hus. The diet of Worms was held in the beginning of the year 1521: where Alcander employed his eloquence and interest so successfully, that the emperor and prince

princes of the empire were going to execute the pope's bull against Luther with severity, and without delay. The only way which the elector of Saxony and Luther's friends could invent to ward off the blow, was to say, "That it was not evident, that the propositions objected to were his; that his adversaries might attribute them to him falsely; that the books from which they were taken might be forged; and, above all, that it was not just to condemn him without summoning him and hearing him."

The emperor therefore, with the consent of the princes of the diet, sent Sturmius, an officer, from Worms to Wittenberg, to conduct Luther safely to the diet. Sturmius carried with him a "safe-conduct" to Luther, signed by the emperor and princes of the diet; and also a letter from the emperor, dated March 21, 1521, and directed "Honorabili, dilecto, devoto, doctori Martino Luthero, ordinis Augustiniani;" "To the honourable, beloved, devout doctor Martin Luther, of the order of St. Augustine;" in which he summoned him to appear at the diet, and assured him, that he need not fear any violence or ill treatment. Nevertheless, Luther's friends were much against his going: some telling him, that by burning his books, he might easily know what censure would be passed upon himself; others reminding him of the treatment they had upon a like occasion, shewn to John Huss. But Luther despised all dangers; and, in a strain which is extremely like him, declared, that "if he knew there were as many devils at Worms as tiles upon the houses, he would go."

Luther arrived at Worms upon the 16th of April, whither a prodigious multitude of people were got together, for the sake of seeing a man who had made such a noise in the world. When he appeared before the diet, he had two questions put to him by John Eccius: "First, Whether he owned those books for his that went under his name; and, secondly, Whether he intended to retract or defend what was contained in them." These queries produced an altercation, which lasted some days; but which ended at length in this single and peremptory declaration of Luther, "unless he was convinced by texts of scripture or evident reason (for he did not think himself obliged to submit to the pope or his councils) he neither could nor would retract any thing, because it was not lawful for him to act against his conscience." This being Luther's final resolution, the emperor declared to the diet, That he was determined to proceed against him as a notorious heretic;

Seckendorff
 &c.
 Melch.
 Adam,

tic; but that he intended, nevertheless, he should return to Wittemberg, according to the conditions laid down in his "safe-conduct." Luther left Worms upon the 26th of April, conducted by Sturmius, who had brought him; and being arrived at Friburg, he wrote letters to the emperor and princes of the diet, to commend his cause to them, and to excuse himself for not submitting to a recantation. These letters were conveyed by Sturmius, whom he sent back, upon a pretence that he was then out of danger; but in reality, as it is supposed, that Sturmius might not be present at the execution of a scheme which had been concerted, before Luther set out from Worms. For the elector of Saxony foreseeing that the emperor was going to make a bloody edict against Luther, and finding it impossible to support and protect him any longer, without bringing himself into trouble, resolved to have him taken away, and concealed: This was proposed to Luther, and accordingly done: for when Luther went from Eysenac, upon the 3d of May, through a wood, in his way to Wittemberg, he was suddenly set upon by some horsemen in disguise, deputed for that purpose, who throwing him down, took him in appearance by force, and carried him secretly into the castle of Wittemberg. Melchior Adam relates, that there were only eight nobles privy to this expedition, which was executed with so much address and fidelity, that no man knew what was become of him, or where he was. This contrivance wrought two effects in favour of Luther: as, first, it caused people to believe that he was taken away by the intrigues of his enemies, and this made them odious, and exasperated mens minds against them; and, secondly, it secured him against the prosecution which the pope and the emperor were making against him.

Melch.
Adam, &c.
Dupin, &c.

Before the diet of Worms was dissolved, Charles V. caused an edict to be drawn up, which was dated the 8th of May, and solemnly published the 26th of the same month, in the assembly of the electors and princes, held in his palace. In this edict, after declaring it to be the duty of an emperor, not only to defend the limits of the empire, but to maintain religion and the true faith, and to extinguish heresies in their original, he commands, That Martin Luther be, agreeably to the sentence of the pope, henceforward looked upon as a member separated from the church, a schismatic, and an obstinate and notorious heretic. He forbid all persons, under the penalty of high treason, loss of goods and being put to the ban of the empire, to receive or defend him

Seckendorf,
&c.

L U T H E R.

him, maintain or protect him, either in conversation or in writing; and he orders, that, after the twenty-one days allowed in his "safe-conduct," he should be proceeded against according to the form of the ban of the empire, in what place soever he should be; or, at least, that he should be seized and imprisoned, till his imperial majesty's pleasure should be further known. The same punishments are denounced against all the accomplices, adherents, followers, or favourers of Luther; and also all persons are forbid to print, sell, buy, or read any of his books. And, because there had been published several books concerning the same doctrines, without his name, and several pictures dispersed that were injurious to the pope, cardinal, and bishops, he commands the magistrates to seize and burn them, and to punish the authors and printers of those pictures and libels. Lastly, it forbids in general the printing of any book concerning matters of faith, which hath not the approbation of the ordinary, and some neighbouring university.

While this bull of Leo X. executed by Charles V. was thundering throughout the empire, Luther was safely shut up in his castle, which he afterwards called his Hermitage, and his Patmos. Here he held a constant correspondence with his friends at Wittemberg, and was employed in composing books in favour of his own cause, and against his adversaries. He did not however so closely confine himself, that he frequently made excursions into the neighbourhood, though always under some disguise or other. One he assumed the title and appearance of a nobleman; but he supposed he did not act his part very gracefully: for a gentleman who attended him under that character, to an inn on the road, was, it seems, so fearful of a discovery, that he thought it necessary to caution him against absence; bidding him "keep close to his sword, without taking the least notice of books, if by chance any should fall in his way." He used sometimes even to go out a hunting, with those few who were in his secret; which, however, we may imagine he did more for health than for pleasure, as indeed may be collected from his own curious account of it. "I was, says he, lately two days a hunting, in which amusement I found both pleasure and pain. We killed a brace of hares, and took some unhappy partridges: a very pretty employment, truly, for an idle man! However, I could not forbear theologizing amidst dogs and nets; for, thought I to myself, do not we, in hunting innocent animals to death with dogs,

Melch. Adam, &c.

Luther. oper. tom. 5. epist. p. 350.

"very

“ very much resemble the devil, who, by crafty wiles and
 “ the instruments of wicked priests, is perpetually seeking
 “ whom he may devour? Again. We happened to take
 “ a leveret alive, which I put into my pocket, with an in-
 “ tent to preserve it; yet we were not gone far, before the
 “ dogs seized upon it, as it was in my pocket, and worried
 “ it. Just so the pope and the devil rage furiously to de-
 “ stroy the souls that I have saved, in spite of all my en-
 “ deavours to prevent them. In short, I am tired of hunt-
 “ ing these little innocent beasts; and had rather be em-
 “ ployed, as I have been for some time, in spearing bears,
 “ wolves, tigers, foxes; that is, in opposing and confound-
 “ ing wicked and impious divines, who resemble those fer-
 “ vage animals in their qualities.”

Luther, weary at length of his retirement, appeared
 publicly again at Wittemberg, upon the 6th of March
 1522, after he had been absent about ten months. He ap-
 peared indeed without the elector's leave, but immediately
 wrote him a letter, to prevent his taking it ill. The edict
 of Charles V. as severe as it was, had given little or no
 check to Luther's doctrine: for the emperor was no sooner
 gone into Flanders, than his edict was neglected and despised,
 and the doctrine seemed to spread even faster than before.
 Carolostadius, in Luther's absence, had pushed things on
 faster than his leader, and had attempted to abolish the use
 of mass, to remove images out of the churches, to set aside
 auricular confession, invocation of saints, the abstaining
 from meats; had allowed the monks to leave their monas-
 teries, to neglect their vows, and to marry; in short, had
 quite changed the doctrine and discipline of the church at
 Wittemberg: all which, though not against Luther's senti-
 ments, was yet blamed by him, as being rashly and unrea-
 sonably done. Lutheranism was still confined to Germany,
 it was not got to France; and Henry VIII. of England
 made the most rigorous acts to hinder it from invading his
 realm. Nay, he did something more: to shew his zeal for
 religion and the holy see, and perhaps his skill in theological
 learning, he wrote a treatise Of the seven sacraments, against
 Luther's book Of the captivity of Babylon; which he pre-
 sented to Leo X. in October 1521. The pope received it
 very favourably, and was so well pleased with the king of
 England, that he complimented him with the title of De-
 fender of the faith. Luther, however, paid no regard to
 his kingship, but answered him with great sharpness, treat-
 ing both his person and performance in the most contemptu-

tuous manner. Henry complained of Luther's rude usage of him to the princes of Saxony; and Fisher, bishop of Rochester, replied to his answer, in behalf of Henry's treatise: but neither the king's complaint nor the bishop's reply, were attended with any visible effects.

Dopin, &c.
Melch.
Adam, &c.

Luther now made open war with the pope and bishops; and, that he might make the people despise their authority as much as possible, he wrote one book against the pope's bull, and another against The order falsely called the order of bishops. The same year 1522, he wrote a letter, dated July the 29th, to the assembly of the states of Bohemia, in which he assured them, That he was labouring to establish their doctrine in Germany, and exhorted them not to return to the communion of the church of Rome; and he published also this year, a translation of the New Testament in the German tongue, which was afterwards corrected by himself and Melancthon. This translation having been printed several times, and being in every body's hands, Ferdinand archduke of Austria, the emperor's brother, made a very severe edict, to hinder the farther publication of it, and forbid all the subjects of his imperial majesty to have any copies of it, or of Luther's other books. Some other princes followed his example; and Luther was so angry at it, that he wrote a treatise Of the secular power, in which he accuses them of tyranny and impiety. The diet of the empire was held at Nuremburg, at the end of the year; to which Hadrian VI. sent his brief, dated November the 25th: for Leo X. died upon the 2d of December, 1521, and Hadrian had been elected pope upon the 9th of January following. In this brief, among other things, he observes to the diet, how he had heard, with grief, that Martin Luther, after the sentence of Leo X. which was ordered to be executed by the edict of Worms, continued to teach the same errors, and daily to publish books full of heresies: that it appeared strange to him, that so large and so religious a nation could be seduced by a wretched apostate friar: that nothing, however, could be more pernicious to Christendom: and that therefore he exhorts them to use their utmost endeavours, to make Luther, and the authors of these tumults, return to their duty; or, if they refuse and continue obstinate, to proceed against them according to the laws of the empire, and the severity of the last edict.

The resolution of this diet was published in the form of an edict, upon the 6th of March, 1523; but it had no effect in checking the Lutherans, who still went on in the

Melch,
Adam, &c.

same triumphant manner. This year Luther wrote a great many pieces: among the rest, one Upon the dignity and office of the supreme magistrate; which Frederic elector of Saxony is said to have been highly pleased with. He sent, about the same time, a writing in the German language to the Waldenses, or Pickards, in Bohemia and Moravia, who had applied to him "about worshipping the body of Christ in the eucharist." He wrote also another book, which he dedicated to the senate and people of Prague, "about the institution of ministers of the church." He drew up a form of saying mass. He wrote a piece, intitled, An example of popish doctrine and divinity; which Dupin calls a satire against nuns, and those who profess a monastic life. He wrote also against the vows of virginity, in his preface to his commentary on 1 Cor. vii. and his exhortations here were, it seems, followed with effects: for soon after nine nuns, among whom was Catherine de Bore, eloped from the nunnery at Nimptschen, and were brought, by the assistance of Leonard Coppen, a burgher of Torgau, to Wittenberg. Whatever offence this proceeding might give to the papists, it was highly extolled by Luther; who, in a book written in the German language, compares the deliverance of these nuns from the slavery of a monastic life, to that of the souls which Jesus Christ has delivered by his death. This year Luther had occasion to canonize two of his followers, who, as Melchior Adam relates, were burnt at Brussels in the beginning of July, and were the first who suffered martyrdom for his doctrine. He wrote also a consolatory epistle to three noble ladies at Misnia, who were banished from the duke of Saxony's court at Friburg, for reading his books.

Ibid.

In the beginning of the year 1524, Clement VII. sent a legate into Germany to the diet, which was to be held at Nuremberg. Hadrian VI. died in October 1523, and was succeeded by Clement, upon the 19th of November. A little before his death he canonized Benno, who was bishop of Meissen in the time of Gregory VII. and one of the most zealous defenders of the holy see. Luther imagining that this was done directly to oppose him, drew up a piece with this title, Against the new idol and old devil set up at Meissen; in which he treats the memory of Gregory with great freedom, and does not spare even Hadrian. Clement VII's legate represented to the diet at Nuremberg, the necessity of enforcing the execution of the edict of Worms, which had been strangely neglected by the princes
of

of the empire; but, notwithstanding the legate's solicitations, which were very pressing, the decrees of that diet were thought so ineffectual, that they were condemned at Rome, and rejected by the emperor. It was in this year that the dispute between Luther and Erasmus began, about free-will. Erasmus had been much courted by the papists to write against Luther; but he had hitherto avoided the task, by saying, that Luther "was too great a man for Melch.
" him to write against, and that he had learned more from Adam, &c.
" one short page of Luther, than from all the large books
" of Thomas Aquinas." Besides, Erasmus was all along of opinion, that writing would not be found an effectual way to end the differences, and establish the peace of the church. However, tired out at length with the importunities of the pope and the catholic princes, and desirous at the same time to clear himself from the suspicion of favouring a cause which he would not seem to favour, he resolved to write against Luther, though, as he tells Melancthon, it was with some reluctance, and chose free-will for the subject. His book was intitled, *A diatriba*, or conference about free-will, and was written with much moderation, and without personal reflections. He tells Luther in the preface, That he ought not to take his differing from him in opinion ill, because he had allowed himself the liberty of differing from the judgment of popes, councils, universities, and doctors of the church. Luther was some time before he answered Erasmus's book, but at last published a treatise *De servo arbitrio*, or, *Of the servitude of man's will*; and though Melancthon had promised Erasmus, that Luther should answer him with civility and moderation, yet Luther had so little regard to Melancthon's promise, that he never wrote any thing sharper. He accused Erasmus of being careless about religion, and little solicitous what became of it, provided the world continued in peace; and that his notions were rather philosophical than christian. Erasmus immediately replied to Luther, in a piece called *Hyperapistes*; in the first part of which he answers his arguments, and in the second his personal reflections.

In October 1524, Luther flung off the monastic habit; which, though not premeditated and designed, was yet a very proper preparative to a step he took the year after; we mean, his marriage with Catherine de Bore. Catherine de Bore was a gentleman's daughter, who had been a nun, and was taken, as we have observed, out of the nunnery of Nimpfchen, in the year 1523. Luther had a design, as
Melchior

Melchior Adam relates, to marry her to Glacius, a minister of Ortamunden; but she did not like Glacius, and so Luther married her himself, upon the 13th of June, 1525. This conduct of his was blamed not only by the catholics, but, as Melancthon says, by those of his own party. He was even for some time ashamed of it himself; and owns, that his marriage had made him so despicable, that he hoped his humiliation would rejoice the angels, and vex the devils. Melancthon found him so afflicted with what he had done, that he wrote some letters of consolation to him: he adds, however, that "this accident may possibly not be without its use, as it tends to humble him a little: for it is dangerous, says he, not only for a priest, but for any man, to be too much elated and puffed up; great success giving occasion to the sin of a high mind, not only, as the orator says, in fools, but sometimes even in wise men." It was not so much the marriage, as the circumstances of the time, and the precipitation with which it was done, that occasioned the censures passed upon Luther. He married all of a sudden, and at a time when Germany was groaning under the miseries of a war, which was said at least to be owing to Lutheranism. Then again, it was thought an indecent thing in a man of forty-two years of age, who was then, as he pretended, restoring the gospel and reforming mankind, to involve himself in marriage with a woman of six and twenty, either through incontinence, or any account whatever. But Luther, as soon as he had recovered himself a little from this abashment, assumed his former air of intrepidity, and boldly supported what he had done with reasons. "I took a wife, says he, in obedience to my father's commands, and hastened the consummation, in order to prevent impediments, and stop the tongues of slanderers." It appears from his own confessions, that this reformer was very fond of mrs. de Bore, and used to call her his Catherine, which made profane people think and say wicked things of him; and therefore, says he, "I am married of a sudden, not only that I might not be obliged to hear the clamours which I knew would be raised against me, but to stop the mouths of those who reproached me with Catherine de Bore." Luther also gives us to understand, that he did it partly as concurring with his grand scheme of opposing the catholics. "See, says he, because they are thus mad, I have so prepared myself, that, before I die, I may be found by God in the state in which I was created, and, if possible, retain nothing

Seckendorf,
&c.

Ibid.

Ibid.

Ibid.

Ibid.

“ nothing of my former popish life. Therefore let them
 “ rave yet more, and this will be their last farewell ; for
 “ my mind presages, that I shall soon be called by God un-
 “ to his grace : therefore, at my father’s commands, I have
 “ taken a wife.” In another letter he speaks thus : “ I hope Seckendorf,
 “ I shall live a little longer, and I would not deny this last &c.
 “ obedience to my father, who required it in hopes of issue,
 “ and also to confirm the doctrines I have taught.” And
 again : “ I think I shall marry before I leave the world,
 “ because I believe it is commanded by God.”

Luther, notwithstanding, was not himself altogether satis-
 fied with these reasons. He did not think the step he had
 taken could be sufficiently justified upon the principles of
 human prudence ; and therefore we find him, in other places,
 endeavouring to account for it from a supernatural impulse:
 “ The wise men amongst us are greatly provoked, says he ; Ibid.
 “ they are forced to own the thing to be of God, but the
 “ disguise of the persons under which it is transacted,
 “ namely, of the young woman and myself, makes them
 “ think and say every thing that is wicked.” And else-
 where : “ The Lord brought me suddenly, when I was Ibid.
 “ thinking of other matters, to a marriage with Catherine
 “ de Bore, the nun.” His party seem also to have favoured
 this supposition. Thus says Melancthon : “ As for the Ibid.
 “ unreasonableness and want of consideration in this mar-
 “ riage, on which account our adversaries will chiefly slan-
 “ der us, we must take heed lest that disturb us : for per-
 “ haps there is some secret, or something divine couched
 “ under it, concerning which it does not become us to en-
 “ quire too curiously ; nor ought we to regard the scoffs of
 “ those who exercise neither piety towards God, nor vir-
 “ tue towards man.” But whether there was any thing
 divine in it or not, Luther found himself extremely happy
 in his new state, and especially after his wife had brought
 him a son. “ My rib Kate, says he in the joy of his Ibid.
 “ heart, desires her compliments to you, and thanks you
 “ for the favour of your kind letter. She is very well
 “ through God’s mercy. She is obedient and complying
 “ with me in all things, and more agreeable, I thank God,
 “ than I could have expected ; so that I would not change
 “ my poverty for the wealth of Croesus.” He was heard to
 say, Seckendorf tells us, that he would not exchange his
 wife for the kingdom of France, nor for the riches of the
 Venetians, and that for three reasons : first, because she
 had been given him by God, at the time when he implored
 the

the assistance of the Holy Ghost, in finding a good wife: secondly, because, though she was not without faults, yet she had fewer than other women: and, thirdly, because she religiously observed the conjugal fidelity she owed him. There went at first a report, that Catherine de Bore was brought to bed, soon after her marriage with Luther; but Erasmus, who had wrote that news to one of his friends, acknowledged the falsity of it a little after. Take his own humorous account of this matter, in a letter to one of his friends, dated the 13th of March, 1526: "Luther's marriage is certain; the report of his wife's being so speedily brought to bed is false; but I hear she is now with child. If the common story be true, that antichrist shall be born of a monk and a nun, as some pretend, how many thousands of antichrists are there in the world already? I was in hopes, that a wife would have made Luther a little tamer: but he, contrary to all expectation, has published, indeed, a most elaborate, but as virulent a book against me, as ever he wrote. What will become of the pacific Erasmus? to be obliged to descend upon the stage, at a time of life when gladiators are usually dismissed from the service; and not only to fight, but to fight with beasts."

Epist. 22.
lib. 18.
Lond. 1642.

But let us leave Luther's wedding, and pass on to something more important, though perhaps less diverting. The disturbances in Germany increased every day, and the war with the Turk, which brought the empire into danger, forced Charles V. at length to call a diet at Spires by his letters, dated May the 24th, 1525. After he had given the reasons, why the diet was not held the year before, as it was appointed, he said, "That it was not because he thought, that the imperial diets ought not to meddle with matters of religion; for he acknowledged, that on the contrary, it was his duty to protect the christian religion, to maintain the rites settled by their ancestors, and to prevent novelties and pernicious doctrines from arising and spreading; but that being certified, that the edict of Worms was not executed in some parts of Germany, that there had been commotions and rebellions in some places, that the princes and members of the empire had many quarrels among themselves, that the Turk was ready to break in upon the territories of the empire, and that there were many disorders which needed a reformation, he had therefore appointed an imperial diet to meet at Augsburg upon the 1st of October." Few of the princes however being able to meet at Augsburg, on account of the popular

tumults which prevailed, the diet was prorogued and fixed again at Spires, where it was held in the end of June 1526. The emperor was not present in person, but Ferdinand his brother, and six other deputies, acted in his name. The elector of Saxony, and the landgrave of Hesse, who were of Luther's party, came to it. At the opening of it, upon the 25th of June, the emperor's deputies proposed such things as they were to consult about, and said, "That it was the emperor's design, that the members of this diet should prescribe the means of securing the christian religion, and the ancient discipline of the church derived to us by tradition; the punishments they should suffer, who did any thing contrary; and how the popish princes might assist each other best, in executing the edict of Worms." The deputies nominated to debate this matter, were, among others, the landgrave of Hesse, Sturmius deputy of Strasburg, and Cressly deputy of Nurenburg, who embraced Luther's doctrine; so that they could form no resolution conformable to the edict of Worms, but disputes ensued, and things were likely to end in a rupture. The elector of Saxony, landgrave of Hesse, and their party, were ready to withdraw; but Ferdinand, and the emperor's deputies foreseeing, that if the diet broke up in these heats, and came to no conclusion, all Germany would be in danger of falling into quarrels, took great pains to pacify them, and brought them at last to make the resolution following: viz. "That

" it being necessary, for the welfare of religion and the
 " public peace, to call a national council in Germany, or
 " a general one in Christendom, which should be opened
 " within a year, deputies should be sent to the emperor, to
 " desire him to return to Germany, as soon as he could;
 " and to hold a council; and that in the mean time the
 " princes and states should so demean themselves concern-
 " ing the edict of Worms, as to be able to give an account
 " of their carriage to God and the emperor."

Seckendorf,
 &c.
 Dupin, &c.

Before this resolution of the diet appeared, the elector of Saxony, and landgrave of Hesse, proposed to the deputies of Strasburg and Nurenburg, to make a league in the defence of those, who should follow the new doctrine, and to bring the cities of Francfort and Ulm into it; but the deputies could then give no other answer, than that they would consult their cities about it. Affairs were now in great confusion in Germany; they were no less so in Italy; for a quarrel arose between the pope and the emperor, during which Rome was twice taken, and the pope imprisoned.

soned. While the princes were thus employed in quarrelling with each other, Luther persisted in carrying on the work of the reformation, as well by opposing the papists; as by combating the anabaptists and other fanatical sects; which, having taken the advantage of his contest with the church of Rome, had sprung up and established themselves in several places. About the beginning of the year 1527, Luther was suddenly seized with a coagulation of the blood about the heart, which had like to have put an end to his life; but recovering from this, he was attacked a second time with not only a bodily illness, but with a spiritual temptation, which he calls, "Colaphum Satanæ, a blow of Satan." He seemed, as he tells us, to perceive at his left ear, a prodigious beating, as it were, of the waves of the sea, and this not only within, but also without his head; and so violently withal, that he thought every moment, that he was going to expire. Afterwards, when he felt it only in the inner part of his head, he grew almost senseless, was all over chilly, and not able to speak; but recovering himself a little, he applied himself to prayer, made a confession of his faith, and lamented grievously his unworthiness of martyrdom, which he had so often, and so ardently desired. In this situation, he made a will, for he had a son, and his wife was again with child, in which he recommended his family to the care of heaven: "Lord God," says he, "I thank thee, that thou wouldst have me poor upon earth, and a beggar. I have neither house, nor land, nor possessions, nor money, to leave. Thou hast given me a wife and children; take them, I beseech thee, under thy care, and preserve them, as thou hast preserved me." Luther however had the good luck to recover from this terrible condition; but he often spoke of it afterwards to his friends, as one of the severest buffetings he had ever received from Satan.

Lutheri
oper. &c.
Melch.
Adam, &c.

The troubles of Germany being not likely to have any end, the emperor was forced to call a diet at Spire in the year 1529, to require the assistance of the princes of the empire against the Turk, who had taken Buda, and to find out some means of allaying the contests about religion, which increased daily. In this diet were long and hot disputes, and after several debates, the decree of the former diet of Spire was again agreed to, in which it was ordered, that concerning the execution of the edict of Worms, the princes of the empire should act in such a manner, as that they.

they might give a good account of their management to God and the emperor. But, because some had taken occasion from these general terms, to maintain all sorts of new doctrines, they made a new decree in this diet, to explain that of the former; by which it was appointed, "That in those places, where the edict of Worms had hitherto been observed, they should still keep to the execution of it, till a council should be called by the emperor; that those, who had taken up new opinions, and could not be brought to quit them, without the hazard of some sedition, should be quiet for the future, and not admit of any alterations till the meeting of the council; that the new doctrine about the eucharist, which had been started of late, should not be entertained; that the mass should not be left off, nor the celebration of it be hindered, even in those places, where the reformed doctrine prevailed; that the anabaptists should be proscribed; that the ministers of the word of God should preach it according to the interpretation of the church, and should abstain from speaking of any other doctrines, till the council should meet; that all the provinces of the empire should live in peace, and not commit acts of hostility upon one another, under a pretence of religion; and that one prince should not protect the subjects of another."

The elector John of Saxony, for Frederic was dead, the elector of Brandenburg, Ernestus and Francis dukes of Lunenburg, the landgrave of Hesse, and the prince of Anhalt, protested against this decree of the diet. Their reasons were, "That they ought not to do any thing in prejudice of the determination of the former diet, which had granted liberty in religion, till the holding of the council; that that resolution, having been taken by the unanimous consent of all the members of the empire, could not be repealed, but by the like consent; that, in the diet of Nuremberg, the original cause of all the differences in religion was searched into, and that to allay them, they had offered to the pope eighty articles, to which his holiness had given no answer; that the effect of their consultations had always been, that the best way to end disputes and reform abuses, was to hold a council; that they could not suffer opinions to be forced from them, which they judged true, and agreeable to the word of God, before the council was held; that their ministers had proved, by invincible arguments taken out of scripture, that the popish mass was contrary to the institution of Jesus Christ, and

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“ and the practice of the apostles, so that they could not
 “ agree to what was ordered in the diet; that they knew
 “ the judgment of their churches concerning the presence
 “ of the body and blood of Christ in the eucharist; but
 “ that they ought not to make a decree against those, who
 “ were of a contrary opinion, because they were neither
 “ summoned nor heard; that they could indeed venture to
 “ approve of the clause about preaching the gospel accord-
 “ ing to the interpretation received in the church, since
 “ that did not determine the matter, it being yet in dispute,
 “ what was the true church; that there was nothing more
 “ certain, than the word of God itself, which explains it-
 “ self, and therefore they would take care, that nothing
 “ else should be taught, but the Old and New Testament in
 “ their purity; that they are the only infallible rule, and
 “ that all human traditions are uncertain; that the decree
 “ of the former diet was made for the preservation of peace,
 “ but that this last would infallibly beget wars and troubles.
 “ For these reasons they could not approve of the decree of
 “ the diet, but yet would do nothing that should be blame-
 “ worthy, till a council, either general or national, should
 “ be held.” Fourteen cities, viz. Strasburg, Nuremberg,
 Seckendorf, &c. Ulm, Constance, Retliogen, Windsheim, Memminger,
 Dupin, &c. Lindow, Kempten, Hailbron, Isny, Weiffenburg, Nort-
 lingen, S. Gal, joined in this protestation, which was put
 in writing, and published upon the 19th of April, 1529, by
 an instrument, in which they appealed from all that should
 be done to the emperor, a future council, either general or
 national, or to unsuspected judges; and accordingly they
 appointed deputies to send to the emperor, to petition, that
 this decree might be revoked. This was the famous pro-
 testation, which gave the name of protestants to the reformers
 in Germany.

After this, the protestant princes laboured to make a firm
 league among themselves, and with the free cities, that they
 might be able to defend each other against the emperor, and
 the catholic princes. This league had been several times
 proposed before; but after the protestation just related, they
 judged it necessary not to delay it any longer, and so drew
 up a form of it at Nuremberg. The deputies of the princes
 and cities being met at Swaback, the affair was there pro-
 posed; but the deputies of the elector of Saxony alledging,
 that since this league was made for the security of the true
 christian doctrine, they ought all unanimously to agree about
 this doctrine. They ordered therefore, that a summary of
 their

their doctrine, contained in several heads, should be read, that it might be received, and approved unanimously by the whole assembly. The deputies of the protestants at the diet of Spiers, soon after, viz. upon the 12th of September, waited upon the emperor at Placentia, where he stayed a little, in returning from his coronation at Bónonia; and assured him, that "their masters had opposed the decree of that diet for no other reason, but because they foresaw it would occasion many troubles; that they implored his imperial majesty not to think ill of them, and to believe, that they would bear their part in the war against the Turks; and other charges of the empire, according to their duty; that they begged his protection, and a favourable answer to the memorial they had presented him." The emperor, content with their submission, promised them an answer, when he had communicated it to his council: and upon the 13th of October, he sent them word in writing, that "the decree of the diet seemed to him very reasonable and necessary to prevent all innovations, and preserve the peace of the empire; that the elector of Saxony, and his allies, ought to approve of it; that he desired a council as much as they, though that would not have been necessary, if the edict of Worms had been duly executed; that what had been once enacted by the major part of the members of the diet, could not be dissolved by the opposition of some of them; that he had written to the elector of Saxony and others, to receive and execute the decree of the diet; and hoped they would the sooner submit to his order, because an union and peace were necessary at this time, when the Turk was come into Germany."

The deputies, having received this answer, drew up an Act of appeal, and caused it to be presented to the emperor; which enraged him so extremely, that he confined them to their lodgings, and forbid them to write into Germany upon pain of death. One of the deputies, who happened to be absent, when this order was given, wrote immediately to the senate of Nurenburg about all that had passed; and his account was transmitted to the elector of Saxony, landgrave of Hesse, and other confederates, who met at Smalkald at the end of November. Here it was first of all proposed, to agree upon a confession of faith, and accordingly one was prepared, and afterwards offered at the diet of Augsburg, which was called in June 1530: the emperor would not suffer it to be read in a full diet, but only in a special

assembly of princes, and other members of the empire; after which the assembly was dismissed, that they might consult what resolutions should be formed. Some thought, that the edict of Worms should be put in execution; others were for referring the matter to the decision of a certain number of honest, learned, and indifferent persons; a third party were for having it confuted by the catholic divines, and the confutation to be read in a full diet, before the protestants, and these prevailed. The protestants afterwards presented an apology for their confession, but the emperor would not receive it; however, they were both made public. This confession of faith, which was afterwards called, The confession of Augsburg, was drawn up by Melancthon, the most moderate of all Luther's followers, as was also the apology. He revised and corrected it several times, and, as Dupin tells us, could hardly please Luther at last. Maimbourg says, however, that Luther was exceedingly pleased with it, when Melancthon sent him a copy of it; and Seckendorf does not contradict it, but tells us, that Luther was very glad of the opportunity which was offered, of letting the world know, what he and his followers taught. It was signed by the elector of Saxony, the marquis of Brandenburg, Ernestus and Francis dukes of Brunswick and Lunenburg, the landgrave of Hesse, the princes of Anhalt, and the deputies of the cities of Nurenburg and Retlingen.

Luther had now nothing else to do, but to sit down and contemplate the mighty work he had finished; for that a single monk should be able to give the church of Rome so rude a shock, that there needed but such another intirely to overthrow it, may very well seem a mighty work. He did indeed little else; for the remainder of his life was spent in exhorting princes, states, and universities, to confirm the reformation, which had been brought about through him; and publishing from time to time such writings, as might encourage, direct, and aid them in doing it. The emperor threatened temporal punishments with armies, and the pope eternal with bulls and anathemas; but Luther cared for none of their threats. His friend and coadjutor Melancthon, was not so indifferent; for Melancthon had a great deal of softness, moderation, and diffidence in his make, which made him very uneasy, and even sorrowful in the present disorders. Hence we find many of Luther's letters, written on purpose to support and comfort him under these several distresses and anxieties: "I am, says he, in one of these letters, much weaker than you in private conflicts, if I
" may

Hist. du
Lutheran.

Melchior
Adam, &c.

" may call those conflicts private, which I have with the
 " devil; but you are much weaker than me in public.
 " You are all diffidence in the public cause, I, on the
 " contrary, am very sanguine; because I am confident it is
 " a just and a true cause, the cause of God and of Christ;
 " which need not look pale and tremble; whereas the case
 " is very different with me in my private conflicts, who am
 " a very miserable sinner, and therefore have great reason
 " to look pale and tremble. Upon this account it is, that
 " I can be almost an indifferent spectator amidst all the
 " noisy threats and bullyings of the papists; for if we fall,
 " the kingdom of Christ falls with us; and if it should fall,
 " I had rather fall with Christ, than stand with Cæsar."

So again a little farther: " You, Melancthon, cannot bear Melancthon
 " these disorders, and labour to have things transacted by Adam; &c.
 " reason, and agreeably to that spirit of calmness and mo-
 " deration, which your philosophy dictates. You might
 " as well attempt to be mad with reason. Do not you see,
 " that the matter is intirely out of your power and ma-
 " nagement, and that even Christ himself forbids your
 " measures to take place?" This letter was written in the
 year 1530.

In the year 1533, Luther wrote a consolatory epistle to
 the citizens of Oischatz, who had suffered some hardships
 for adhering to the Augsburg confession of faith; in which;
 among other things, he says: " The devil is the host, and ibid.
 " the world is his inn, so that wherever you come, you
 " shall be sure to find this ugly host." He had also about
 this time a terrible controversy with George duke of Saxony,
 who had such an aversion to Luther's doctrine, that he
 obliged his subjects to take an oath, that they would never
 embrace it. However, sixty or seventy citizens of Leipfic
 were found to have deviated a little from the catholic way;
 on some point or other, and they were known previously to
 have consulted Luther about it; upon which George com-
 manded to the elector John, that Luther had not only abused
 his person, but also preached up rebellion among his sub-
 jects. The elector ordered Luther to be acquainted with
 this, and to be told at the same time, that if he did not
 clear himself of the charge, he could not possibly escape
 punishment. But Luther easily refuted the accusation, by
 proving, that he had been so far from stirring up his subjects
 against him, on the score of religion, that on the contrary,
 he had exhorted them rather to undergo the greatest hard-
 ships, and even suffer themselves to be banished.

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In the year 1534, the bible translated by him into German was first printed, as the old privilege, dated at Bibliopolis, under the elector's hand, shews; and it was published the year after. He also published this year a book against Masses and the consecration of priests, in which he relates a conference he had with the devil upon those points; for it is remarkable in Luther's whole history, that he never had any conflicts of any kind within, but the devil was always his antagonist. In February 1537, an assembly was held at Smalkald about matters of religion, to which Luther and Melancthon were called. At this meeting Luther was seized with so grievous an illness, that there were no hopes of his recovery. He was afflicted with the stone, and had a stoppage of urine for eleven days. In this terrible condition he would needs undertake to travel, notwithstanding all his friends could say and do to prevent him: his resolution however was attended with a good effect, for the night after his departure he began to be better. As he was carried along, he made his will, in which he bequeathed his detestation of popery to his friends and brethren; agreeably to what he often used to say: "Pestis eram vivus, moriens ero mors tua papa;" that is, "I was the plague of popery in my life, and shall continue to be so in my death."

This year the pope and the court of Rome, finding it impossible to deal with the protestants by force, began to have recourse to stratagem. They affected therefore to think, that though Luther had indeed carried things off with an high hand, and to a violent extreme, yet what he had pleaded in defence of these measures, was not intirel without foundation. They talked with a seeming shew of moderation; and Pius III. who succeeded Clement VII proposed a reformation first among themselves, and even went so far as to fix a place, for a council to meet at for that purpose. But Luther treated this farce, as it deserves to be treated, unmasked and detected it immediately; and to ridicule it the more strongly, caused a picture to be drawn, in which was represented the pope seated on high upon a throne, some cardinals about him with foxes's tails on, and seeming to evacuate upwards and downwards, "sum deorsum repurgare," as Melchior Adam expresses it. This was fixed over against the title-page, to let the reader see at once the scope and design of the book; which was to expose that cunning and artifice, with which those subtil politicians affected to cleanse and purify themselves from their errors and superstitions. Luther published about the

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same time a confutation of the pretended Grant of Constantine to Sylvester bishop of Rome, and also some letters of John Huls, written from his prison at Constance, to the Bohemians.

In this manner was Luther employed till his death, which happened in the year 1546. That year, accompanied by Melancthon, he paid a visit to his own country, which he had not seen for many years, and returned again in safety, But soon after, he was called thither again by the earls of Mansfelt, to compose some differences, which had arisen about their boundaries. Luther had not been used to such matters; but because he was born at Isleben, a town in the territory of Mansfelt, he was willing to do his country what service he could, even in this way. Preaching his last sermon therefore at Wittemberg, upon the 17th of January, he set off on the 23d; and at Hall in Saxony lodged with Justus Jonas, with whom he stayed three days, because the waters were out. Upon the 28th, he passed over the river with his three sons, and dr. Jonas; and being in some danger, he said to the doctor: "Do not you think it would rejoice the devil exceedingly, if I and you, and my three sons, should be drowned?" When he entered the territories of the earls of Mansfelt, he was received by 100 horsemen, or more, and conducted in a very honourable manner; but was at the same time so very ill, that it was feared he would die. He said, that these fits of sickness often came upon him, when he had any great business to undertake; of this however he did not recover, but died upon the 18th of February, in the 63d year of his age. A little before he expired, he admonished those that were about him to pray to God for the propagation of the gospel; "because," said he, "the council of Trent, which had sat once or twice, and the pope, would devise strange things against it." Soon after, his body was put into a leaden coffin, and carried with funeral pomp to the church at Isleben, when dr. Jonas preached a sermon upon the occasion. The earls of Mansfelt desired, that his body should be interred in their territories; but the elector of Saxony insisted upon his being brought back to Wittemberg, which was accordingly done; and there he was buried with the greatest pomp, that perhaps ever happened to any private man. Princes, earls, nobles, and students without number, attended the procession; and Melancthon made his funeral oration.

A thousand lyes were invented by the papists about Luther's death. Some said, that he died suddenly; others,

that he killed himself; others, that the devil strangled him; others, that his corpse stunk so abominably, that they were forced to leave it in the way, as it was carried to be interred. Nay, lyes were invented about his death, even while he was yet alive; for a pamphlet was published at Naples, and in other places of Italy, the year before, wherein was given the following account. “ Luther being dangerously sick desired to communicate, and died as soon as he had received the viaticum. As he was dying, he desired his body might be laid upon the altar to be adored; but that request being neglected, he was buried. When, lo! at his interment there arose a furious tempest, as if the world was at an end; and the terror was universal. Some, in lifting their hands up to heaven, perceived, that the host, which the deceased had presumed to take, was suspended in the air: upon which it was gathered up with great veneration, and laid in a sacred place, and the tempest ceased for the present: but it arose the night following with greater fury, and filled the whole town with consternation: and the next day Luther’s sepulchre was found open and empty, and a sulphureous stench proceeded from it, which no body could bear. The assistants fell sick of it, and many of them repented, and returned to the catholic church.” We have related this one, as a specimen of the innumerable lyes that the papists have raised about Luther; in which, as Mr. Bayle observes very truly, they have shewn no regard either to probability, or to the rules of the art of slandering, but have assumed all the confidence of those, who fully believe, that the public will blindly and implicitly receive and swallow all their stories, be they ever so absurd and incredible. Luther however, to give the most effectual refutation of this account of his death, put forth an advertisement of his being alive; and to be even with the papists for the malice they had shewn in this lye, wrote a book at the same time to prove, that the papacy was founded by the devil.” In the mean time, now we are speaking of the malice of the papists towards Luther, we must not forget a generous action of the emperor Charles V. which is an exception to it. While Charles’s troops quartered at Wittemberg, in 1547, which was one year after Luther’s death, a soldier gave Luther’s effigies, in the church of the castle, two stabs with his dagger; and the Spaniards earnestly desired, that his tomb might be pulled down, and his bones dug up and burnt: but the emperor wisely answered; “ I have nothing farther to do
“ with

Seckendorf,
&c.

Melch.
Adam, &c.

“ with Luther : he has henceforth another judge, whose jurisdiction it is not lawful for me to usurp. Know, that I make war not with the dead, but with the living, who still make war with me.” He would not therefore suffer his tomb to be demolished ; and he forbad any attempt of that nature, upon pain of death.

We will close this long, but as we think interesting account of this celebrated reformer, with subjoining a few censures, which have been passed upon him, by both papists and protestants ; which, with proper allowances made for the prejudices of each party, may enable the intelligent reader to form a pretty just notion of the man. Let father Simon speak of him for the papists, and tell us what sort of a translator and interpreter of scripture he was ; for this is a part of his character, which we must needs be solicitous to know, when we consider him as the first, who boldly undertook to reform an over-grown system of idolatry and superstition, by the pure word of God. “ Luther,” says Hist. Critiq. de V. T. liv. ii. c. 23. this critical author, “ was the first protestant, who ventured to translate the bible into the vulgar tongue from the Hebrew text, although he understood Hebrew but very indifferently. As he was of a free and bold spirit, he accuses St. Jerom of ignorance in the Hebrew tongue ; but he had more reason to accuse himself of this fault, and for having so precipitately undertaken a work of this nature, which required more time than he employed about it. Thus we find, that he was obliged to review his translation, and make a second edition ; but notwithstanding this review, the most learned protestants of that time could not approve of either the one or the other, and several of them took the liberty to mark the faults, which were very numerous.” In another place he speaks of him not as a translator, but as a commentator, in the following manner. “ Luther, the German protestant’s pa- Liv. iii. ch. 14. triarch, was not satisfied with making a translation of the whole bible, both from the Hebrew and Greek, into his mother tongue, but thought he ought to explain the word of God according to his own method, for the better fixing of their minds, whom he had drawn to his party. But this patriarch could succeed no better in his commentaries upon the bible, than in his translation. He made both the one and the other with too little consideration ; and he very often consults only his own prejudices. That he might be thought a learned man, he spends time to no purpose in confuting of other people’s “ opinions,

“ opinions, which he fancies ridiculous. He mixes very
 “ improperly theological questions, and several other things
 “ with his commentaries, so that they may rather be called
 “ lectures, and disputes in divinity, than real commentaries.
 “ This may be seen in his exposition upon Genesis, where
 “ there are many idle digressions. He thought, that by
 “ reading of morality, and bawling against those, who were
 “ not of his opinion, he might very much illustrate the
 “ word of God; yet one may easily see by his own books,
 “ that he was a turbulent and passionate man, who had only
 “ a little flashy wit and quickness of invention. There is
 “ nothing great or learned in his commentaries upon the
 “ bible: every thing is low and mean: and as he had studied
 “ divinity, he has rather composed a rhapsody of theological
 “ questions, than a commentary upon the scripture text: to
 “ which we may add, that he wanted understanding, and
 “ usually followed his senses instead of his reason.”

This is the language of those in the church of Rome, who speak of Luther with any degree of moderation; for the generality allow him neither parts, nor learning, nor any attainment intellectual or moral. They tell you, that he was not only no divine, but even an outrageous enemy and calumniator of all kinds of science; and that he committed gross, stupid, and abominable errors against the principles of divinity and philosophy. They accuse him of having confessed, that after struggling for ten years together with his conscience, he at last became a perfect master of it, and fell into athelism: and add, that he frequently said, he would renounce his portion in heaven, provided God would allow him a pleasant life for 100 years upon earth. And least we should wonder, that so monstrous and much unheard of impiety should be found in a mere human creature, they make no scruple to say, that an Incubus begat him: These, and many more such scandalous imputations Mr. Bayle has been at the pains to collect, under the article of LUTHER, in his Dictionary; and has treated them with all the contempt, and just indignation, they deserve. But let us leave these impotent railers, and attend a little to more equitable judges. Luther, says Mr. Wharton, in his appendix to Dr. Cave's *Historia literaria*, was “ a man of
 “ prodigious sagacity and acuteness, very warm, and formed
 “ for great undertakings; being a man, if ever there was
 “ one, whom nothing could daunt or intimidate. When
 “ the cause of religion was concerned, he never regarded
 “ whose love he was likely to gain, or whose displeasure to
 “ incur.”

His. Lit.
 tom. ii.
 p. 250.
 Oxon. 1740.

" incur. He treated the pope's bulls, and the emperor's
 " edicts, just alike; that is, he heartily despised both. In
 " the mean time, it must be owned, that Luther often gave
 " a greater loose to his passions than he ought, and did not
 " in his writings pay that deference to crowned heads which
 " it is always necessary to pay: but every man has his foible,
 " and this was Luther's. However, he was very diligent
 " in his application to letters, and very learned, consider-
 " ing the times he lived in. His chief pursuit was in the
 " study of the scriptures, upon a great part of which he
 " wrote commentaries. He reformed the christian religion
 " from many errors and superstitions, with which it had
 " been long corrupted; and reduced it, as well as he could,
 " to its primitive purity. If in some places he appears not
 " quite so orthodox, we must impute it to the times, and
 " not to him; for it is no wonder, that one who attempts
 " to cleanse such a stable of Augeas, as the church of Rome,
 " should not escape free from spots and blemishes. He kept
 " primitive antiquity constantly before his eyes, as his guide
 " and rule; and, as Erasmus has observed, many things
 " are condemned as heretical in the writings of Luther,
 " which are thought very orthodox and pious in the books
 " of Augustine and Bernard. Erasmus also says, that Lu-
 " ther wrote many things rather imprudently than impiously.
 " His stile was rough and harsh; for in those days every
 " body could not write like Erasmus, Politian, Bembus, &c.
 " who were always reading Tully, Livy, and Terence.
 " Yet how uncouth and inelegant soever his stile may be,
 " it every where breathes a genuine zeal and piety, which
 " is more solicitous about things than words."

We will finish our citations with mr. Claude's censure Bayle's
 upon Luther, which mr. Bayle thinks very judicious. " I D'ct. art.
 " confess, says that foreign defender of the reformation, it LUTHER.
 " were to be wished, that Luther had been more temperate not. T.
 " in his way of writing; and that with his great and in-
 " vincible courage, with his ardent zeal for the truth, with
 " that unshaken constancy he ever manifested, he could
 " have shewed a greater reserve and moderation. But these
 " faults, which are most commonly complexional, prevent
 " not our esteem of men, when in other respects we per-
 " ceive in them a good fund of piety and virtues perfectly
 " heroic, such as were seen to shine in Luther. For we
 " cannot refuse to praise the zeal of Lucifer bishop of Cag-
 " liari, or to admire the great qualities of St. Jerom, though
 " we discover too much keenness and passion in their stile.
 " And

“ And perhaps too, there was some particular necessity, at
 “ the time of the reformation, to employ the strongest ex-
 “ pressions, the better to awaken men from that profound
 “ slumber, in which they had lain so long. However, I
 “ grant, that Luther ought to have been more reserved in
 “ his writings; and that if our antagonist had only com-
 “ plained of the acrimony of his stile, we should have been
 “ content, as a full answer, to desire him for the future,
 “ not to imitate himself what he condemned in another.”

As singularly qualified however as Luther may seem to have been for the work of the reformation, he could not have effected it, if he had not been favoured with a happy concurrence of circumstances. Wickliff, Hus, and several others, had attempted the same thing, and had no less merit and abilities than Luther; but they did not succeed. They undertook the cure of the disease before the crisis; Luther, on the contrary, attacked it in a critical time, when it was arrived to its highest pitch, and, therefore, according to the course of nature, must have either ceased or diminished. And it must be acknowledged, that several circumstances concurred to favour Luther. Learning flourished at that time among the laity, while churchmen not only stuck close to their barbarism, but persecuted the learned, and gave offence to all the world by an unbridled and bare-faced extortion.

Luther's works were collected after his death, and printed at Wittemberg in seven volumes folio. Catherine de Bore survived her husband a few years, and continued the first year of her widowhood at Wittemberg, though Luther had advised her to seek another place of residence. She went from thence in the year 1547, when the town was surrendered to the emperor Charles V. Before her departure, she had received a present of fifty crowns from Christian III. king of Denmark; and the elector of Saxony, and the counts of Mansfelt, gave her good tokens of their liberality. With these additions, to what Luther had left her, she had wherewithal to maintain herself and her family handsomely. She returned to Wittemberg, when the town was restored to the elector, where she lived in a very devout and pious manner, till the plague obliged her to leave it again in the year 1552. She sold what she had at Wittemberg, and retired to Torgau, with a resolution to end her life there. An unfortunate mischance beset her in her journey thither, which proved fatal to her. The horses growing unruly, and attempting to run away, she leaped out of the vehicle
 she

she was conveyed in; and, by leaping, got a fall, of which she died about a quarter of a year after, at Torgau, upon the 20th of December, 1552. She was buried there in the great church, where her tomb and epitaph are still to be seen; and the university of Wittemberg, which was then at Torgau because the plague raged at Wittemberg, made a public programma concerning the funeral pomp.

L U T T I (BENEDITTO) an Italian painter, was born at Florence, in the year 1566. He was the disciple of Dominico Gabiani, to whom he was committed by his father, James Lutti; and, at the age of twenty-four, his merit was judged equal to that of his master. The famous paintings at Rome tempted him to that city, where the grand duke furnished him with the means of pursuing his studies, giving him an apartment in the Campo Martio. His design was to have worked under Cyro Ferri, but, on his arrival, he found that master dead, which gave him the greatest concern; yet he pursued his studies with great application, and soon acquired such an esteem for his ability in his art, that his works became much valued and sought for in England, France, and Germany. The emperor knighted him, and the elector of Mentz sent, with his patent of knighthood, a cross set with diamonds. Lutti was never satisfied with himself; yet, though he often retouched his pictures, they never appeared laboured; he always changed for the better, and his last thought was always the best. He sat slowly to work; but, when once he was engaged, he never quitted it but with difficulty. His pencil was fresh and vigorous; his manner, which was tender and delicate, was always well considered, and of an excellent goût; union and harmony reigned throughout his pictures; but, as he attached himself chiefly to excel in colouring, he is not nicely correct.

He was acquainted with all the variety of the manners of the different masters; he was fond of ancient pictures, and sometimes dealt in them; he has hardly painted any but easel pieces, which are spread through most countries. There are only three public works of his known at Rome, viz. a Magdalene in the church of St. Catherine of Siena; at Monte Magna Napoli; the prophet Isaiah, in an oval, in St. John de Lateran; and St. Anthony of Padua, in the church of the Holy Apostles. There is likewise at the palace Albani, at the four fountains, a miracle of St. Pio, painted by his hand, which is his master-piece; there is likewise

likewise a ceiling of his in a room at the constable *Colonna's*, and another in the palace of the marquis *Caroli*.

Lutti was not able to finish a picture of *St. Eusebius*, bishop of *Vercelli*, designed for *Turin*, for which he had received a large earnest, and promised to get it ready at a set time. But several disputes happening between him and those who bespoke the picture, brought on, through chagrin, a fit of sickness, of which he died at *Rome*, in the year 1624, when he was fifty-eight years old. His executors were obliged to return the earnest, and the picture was afterwards finished by *Pietro Bianchi*, one of his disciples, who died lately, having acquired a great reputation by his taste of design, and the correctness of his figures. There are also reckoned among his disciples *Gaetono Sardi*, *Dominico Piastorini*, and *Placido Costanze*.

Lutti is blamed for not having placed his figures advantageously, but in such a manner as to throw a part of the arms and legs out of the cloth. This fault he possesses in common with *Paul Veronese* and *Rubens*, who, to give more dignity and grandeur to the subject they treated, have introduced into the fore-ground of their pictures, groups of persons on horseback, tops of heads, and arms and legs, of which no other part of the body appears.

Lutti was lively in conversation; he had a politeness in his behaviour, which, as it prompted him to treat every body with proper civility, so it also procured him a return of esteem and respect. He spoke well in general of all his cotemporary painters, but contracted no particular acquaintance with any, though he was principal of the academy of *St. Luke*; nor did he court the protection of the great, whom he never visited, and who very seldom visited him; convinced, that the true protection of a painter is to do well.

In the gallery of the elector *Palatine* at *Dusseldorp*, is a picture of this painter, representing *St. Anne* teaching the *Virgin* to read. There is a communion of the *Magdalene* engraved after *Lutti*, and another *Magdalene* penitent, in the *Crozat* collection.

LYCOPHRON, a Greek poet and grammarian, was a native of *Chalis* in *Eubœa*, called at present *Negropont*. He was killed by a shot with an arrow, according to *Ovid*. He flourished in the 119th olympiad, about 304 years before *Christ*, and wrote a poem intitled *Alexandra*, containing a long course of predictions, which he supposes to be made by *Callandra*,

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Cassandra, daughter of Priam, king of Troy. This poem hath created a great deal of trouble to the learned, on account of its obscurity: so that he is characterised with the distinction of the tenebrous poet. Suidas has preserved the titles of twenty tragedies of his composing, and he is reckoned in the number of the poetical constellation Pleiades, which flourished under Ptolemy Philadelphus, king of Egypt. The best edition of Lycophron is that at Oxford, in 1697, by dr. (afterwards archbishop) Potter, reprinted there in 1701, folio.

LYDIAT (THOMAS) an eminent English chronologer, was the son of Christopher Lydiat, lord of the manor of Alkrington, or Okerton, near Banbury, in Oxfordshire, and citizen of London, was born at Okerton in 1572. His father observing the pregnancy of his parts, resolved to give him a liberal education, in which view he sent him to Winchester school, where he was admitted scholar on the foundation, at thirteen years of age; and being elected thence to New college in Oxford, was put under the tuition of dr. (afterwards sir) Henry Marten [A], and became probationer fellow there in 1591; two years after which he was enrolled perpetual fellow, and, taking his degree in arts, applied himself to astronomy, mathematics, the learned languages, and divinity, in the last of which studies he was very desirous of continuing; but, finding a great defect in his memory and utterance, he chose rather to resign his fellowship, which was appropriated to divinity, and live upon his small patrimony. This was in 1603; and he spent the seven ensuing years in finishing and printing such books as he had begun in the college, especially that *De emendatione temporum*, dedicated to prince Henry, eldest son of king James I. He was chronographer and cosmographer to that excellent prince, who had a great respect for him, and, had he lived, would, in all probability, have made a handsome provision for him; but these hopes became extinct by the loss of that prince, who died in the flower of his age. In 1609 he became acquainted with dr. Usher, afterwards archbishop of Armagh, who took him into Ireland, and placed him in the college at Dublin, where he continued two years; and then purposing to return to England, the lord-deputy and chancellor of Ireland made him, at his re-

[A] This gentleman afterwards became one of the chiefs of the Levellers, in the civil wars. His character and conduct is none of the least entertaining parts of lord Clarendon's history.

quest,

quest, a joint promise of a competent support, upon his coming back thither [B].

But when he came to England, the rectory of Alkington falling void, was offered to him; and though, while he was fellow of New college, he had refused the offer of it by his father, who was the patron, yet he now complied, after many demurs, and with much reluctance, to accept it: and being instituted thereto in 1612, became so diligent a preacher, that he composed above six hundred sermons upon the harmony of the gospels, besides writing several books, and laying the foundation of others; all which he proposed to publish: but having spent his small patrimony in printing some, and being unwarily engaged [C] for the debts of a near relation, which he was unable to pay, he was thrown into prison at Oxford, the King's-bench, and elsewhere; in 1629, or 1630, and remained a prisoner till sir William Boswell, a great patron of learned men, joining with dr. Pink, warden of New college, and dr. Usher, paid the debt, and released him; and archbishop Laud also, at the request of sir Henry Marten; gave his assistance on this occasion [D].

He had no sooner got his liberty, than, out of an ardent zeal to promote literature and the honour of his country; he petitioned king Charles I. for his majesty's protection and encouragement to travel into Turkey, Ethiopia; and the Abyssinian empire, in search of manuscripts relating to civil or ecclesiastical history, or any other branch of learning; and to print them in England. For the farther advancement of this design, he also moved the king to apply, by his ambassadors and ministers, to such princes as were in alliance with him, for the like privilege to be granted to the undertaker and his assigns. This address rather shewed the nobleness of his spirit, than the sobriety of his prudence and discretion, and was accordingly treated with neglect.

[B] This seems to have been a promise of the school at Armagh, endowed with 50*l.* per annum in land. Appendix to Usher's life by Parr, lett. 5, 6, and 7.

[C] His manuscript treatise upon Brewood's Treatise of the sabbath begins thus: "There was brought to me, being a prisoner in the King's-bench, on Friday evening, 3 December, 1630, &c."

[D] Our author wrote, in 1633, a Defence of Laud in setting up al-

tars in churches; &c. and dedicated it to him, in gratitude for his assistance in procuring his release; to which mr. Selden was also solicited to contribute, but refused, for what reason is not certainly known: but it was remembered on this occasion, that Lydiat had shewn some mistakes in his *Marmora Arundeliana*; and gave him only the character of an industrious author. This story of mr. Wood is censured by dr. Wilkins, in his life of Selden.

However;

However, that rebuff did not diminish his loyalty, for which he was a great sufferer on the breaking out of the civil wars, in 1642. In those trying times he talked frequently and warmly in behalf both of the king and bishops; refused to comply with the demands of money made upon him by the parliament army, and stoutly defended his books and papers against their attempts to seize them. For these offences he was four times plundered by some troops of the parliament, at Compton-house in Warwickshire; to the value of at least 70l. was twice carried away from his house at Alkrington, once to Warwick, and another time to Banbury; he was treated infamously by the soldiers, and his person exceedingly hurt, and so much debarred from decent necessities, that he was forced to borrow a shirt to shift himself for a quarter of a year together. At length, after he had lived at his parsonage several years, very poor and obscurely, he was taken off the stage of life, on the 3d of April, 1646, and was interred the next day, near the bodies of his father and mother, in the chancel of Alkrington church, which had been rebuilt by him. A stone was laid over his grave in 1669, by the society of New college, who also erected an honorary monument, with an inscription, to his memory, in the cloister of their college.

In his person he was low of stature, and a mean appearance. He was much esteemed by learned men at home, particularly primate Usher, sir Adam Newton, secretary, and sir Thomas Chaloner, chamberlain to prince Henry, dr. J. Bainbridge, mr. Henry Briggs, dr. Peter Turner, and others. And some learned foreigners did not scruple to rank him with mr. Joseph Mede, and even with lord Bacon. The books that he published are mentioned below [E].

Wood's A-
then. Ox. p. 13
& Hist. 162
tiq. Oxon.

[E] These are, Tractatus de variis sanorum formis, Lond. 1605, 8vo. Prælectio astronomica de natura cæli & conditionibus elementarum. Disquisitio physiologica de origine fontium. These two are printed and bound up with the first. Defensio tractatus de variis sanorum formis, contra Jos. Scaligeri obtraxationem, Lond. 1607, 8vo. Scaliger, with his usual foul mouth, called him a beardless, beggarly, and gelt priest. Passionate language, and a proof that he was worsted; according to the remark of the country fellow, who was

present at a disputation in the schools at Oxford, and being asked sneeringly by one of the scholars, which disputant had the better of the argument, answered shrewdly, That he was not such a dunce as not to see which of them was in a passion; and it is observable that Usher, in the dispute now under consideration, gave his opinion on the side of our author. Examen canonum chronologiæ Hægogicorum; printed with the Defensio, Emendatio temporum, &c. contra Scaligerum & alios, 1609, 8vo. Explicatio & additamentum argumentorum

mentorum in libello emendationis temporum compendio facte de nativitate Christi, & ministerii in terris, Lond. 1613, 8vo. Solis & lunæ periodus seu annus magnus, Lond. 1620, 8vo. &c. De anni solaris mensura epistola astronomica, &c. Lond. 1620-21, 8vo. Numerus aureus melioribus lapillis insignatus, &c. 1621; a single large sheet on one side. Cànones chro-

nologici, &c. Oxon. 1675, 8vo. Letters to dr. James Usher, primate of Ireland, printed in the Appendix of his life by dr. Parr. Marmoreum chronicum Arundelianum, cum annotationibus, printed in the Marmora Oxoniensia, by Humphrey Prideaux. He also left several manuscripts, two of which were written in Hebrew.

LYNDE (sir HUMPHREY) was descended from a family of his name in Dorsetshire, and born in 1579; and, being sent to Westminster school, was admitted scholar upon the foundation, and thence elected student of Christchurch in Oxford, in 1596. Four years afterwards he commenced bachelor of arts; about which time he became heir to a considerable estate, was made a justice of peace, and knighted by king James, October 29, 1613. He obtained a seat in the house of commons in several parliaments; but he is intitled to a place in this work as a man of distinguished learning, and author of several book [A]. He died June 14, 1636, and was interred in the chancel of the church at Cobham, in Surry. The night before he died, being exhorted by a friend to give some testimony of his constancy in the reformed religion, because it was not unlikely that his adversaries might asperse him, as they did Beza, dr. Reynolds, dr. King bishop of London, and bishop Andrews, that they recanted the protestant religion, and were reconciled to the church of Rome before their death: upon this occasion sir Humphrey professed, that, if he had a thousand souls, he would pawn them all upon the truth of that religion established by law in the church of England, and which he had declared and maintained in his *Via tuta*. Accordingly in

[A] These are, 1. Antient characters of the visible church, Lond. 1625. 2. *Via tuta*, The safe way, &c. reprinted several times, and translated into Latin, Dutch, and French, printed at Paris, 1647, from the sixth edition, published in 1636, 12mo. under the title of Popery confuted by papists, &c. the second edition. 3. *Via devia*, The by-way, &c. Lond. 1630 and 1632, 8vo. 4. A case for the spectacles: or, A Defence of the *vía tuta*, in answer to a book written by

J. R. called, A pair of spectacles, &c. with a supplement in vindication of sir Humphrey, by the publisher, dr. Daniel Featly. A book intitled, A pair of spectacles for sir Humphrey Lynde, was printed at Roan in 1631, in 8vo. by Robert Jenison, or Frevil, a jesuit. 5. An account of Bertram; with observations concerning the censures upon his tract *De corpore & sanguine Christi*, prefixed to an edition of it at Lond. 1623, 8vo. and reprinted there in 1686, 8vo.

his funeral sermon by dr. Daniel Featly, he is not only stiled ^{Wood & Bayle.} a general scholar, an accomplished gentleman, a gracious christian, a zealous patriot, and an able champion for truth, but one that stood always as well for the discipline, as the doctrine of the church of England; and whose actions, as well as writings, were conformable both to the laws of God, and canons and constitutions of that church.

LYSIPPUS, a celebrated statuary among the ancients, was a native of Syron, and flourished in the time of Alexander the Great, under the 104th olympiad, about 364 years before Christ. He was bred a locksmith, and followed that business for a while; but, by the advice of Eupompus, a painter, he applied himself to that art, which, however, he soon quitted for sculpture, in which he succeeded perfectly well. He executed his things with more ease than any of the ancients, and accordingly finished more works than any among these. The statue of a man wiping and anointing himself after bathing, particularly excelled; Agrippa placed it before his baths at Rome. Tiberius, who was charmed with it, could not resist the desire of being master of it, when he came to the empire: so that he took it away, and put it into his own apartment, and put another very fine one in its place. But, as much as that emperor was feared by the Roman people, he could not hinder them from demanding, in a full theatre, that he would replace the first statue, and so vehemently, that he found it necessary to comply with their solicitations, in order to appease the tumult. Another of Lysippus's capital pieces was a grand statue of the sun, represented in a car drawn by four horses: this statue was worshipped at Rhodes. He made also several statues of Alexander and his favourites, which were brought to Rome by Metellus, after he had reduced the Macedonian empire.

Lysippus particularly excelled in the hair of his heads, which he more happily expressed than any of his predecessors in the art. He also made his figures less than the life, that they might be seen such as statues appear when placed, as usual, at some height; and when he was charged with this fault, he answered, That other artists had indeed represented men such as nature had made them, but, for his part, he chose to represent them such as they appeared to be. ^{Plin. lib. iii. cap. 8.} He had three sons, Dahippi, Bedas, and Eutycrates, who were all his disciples, and acquired great reputation in the art, but the last was most esteemed.

L Y T T L E T O N,

LYTTLETON (EDWARD) lord-keeper of the great seal of England in the reign of king Charles I, was descended, by a collateral branch, from the famous judge Lyttleton, being grandson of John Lyttleton, parson of Mounslow, in Shropshire, in which county he was born, in 1589, and admitted a gentleman commoner of Christ-church in Oxford, in 1606, where he took the degree of bachelor of arts, in 1609 [A]; after which, being designed for the law by his father, sir Edward Lyttleton of Henley in Shropshire, who was one of the justices of the marches, and chief-justice of North Wales [B], the son removed to the Inner Temple, and soon became eminent in his profession. In 1628, we find him in parliament; and on the 6th of May he was appointed, together with sir Edward Coke and sir Dudley Diggs, to carry up the petition of right to the house of lords [C]. He had also the management of the high presumption charged upon the duke of Buckingham, about king James's death; on which occasion he behaved himself with universal applause, between the jealousy of the people and the honour of the court [D]. His first preferment in the law was succeeding his father as a Welch judge, after which he was elected recorder of London [E], being about the same time counsellor for the university of Oxford; and in 1632, he was chosen summer reader of the Inner Temple [F]. In 1634 he was made solicitor-general, and was knighted the 6th of June, 1635, by his majesty at Whitehall. In January 1639, he was constituted lord chief-justice of the Common-pleas; and in January 1640, on the flight of lord-keeper Finch from the just resentment of the parliament, the great seal was put into his custody, with the same title [G]; and, in February following, he was created a peer of England, by the title of lord Lyttleton, baron of Mounslow in Shropshire [H].

In this station he preserved the esteem of both parties for some time, both houses agreeing to return their thanks by him to the king, for passing the triennial bill, and that of the subsidies [I]; but concurring in the votes for raising an

[A] Athen. Oxon. vol. ii. col. 83. & Fasti, vol. i. col. 83.

[B] Lloyd's state worthies, edit. 1670, p. 1003.

[C] Rapin, vol. ii. p. 269.

[D] Clarendon's hist. of the rebellion, &c. vol. ii. and Lives of lord-chancellors, &c. vol. i.

[E] Ibid.

[F] Athen. Oxon. as before.

[G] Athen. Oxon. and Lives of the lord-chancellors, &c. Rushworth, vol. iv. p. 130. Nalson, vol. i. p. 699.

[H] Dugdale's baronage, tom. iii. p. 465, 466.

[I] Lives of lord-chancellors.

army, and seizing the militia, in March the following year, the king sent an order from York, to the lord Falkland, to demand the seal from him, and, with sir John Colepeper, to consult about his successor in the post with Hyde, afterwards earl of Clarendon. This last step prevented the order from being put into execution: mr. Hyde having always entertained a great regard for the keeper, had, upon his late behaviour, paid him a visit at Exeter-house, in which the keeper freely opened himself, bewailing his condition, in that he had been advanced from the Common-pleas, where he was acquainted with the business and the persons he had to deal withal, to an higher office, which required him to deal with another sort of men, and in affairs in which he was a stranger; nor had he one friend among them, with whom he could confer upon any difficulty that occurred to him. He proceeded to speak of the unhappy state of the king's affairs, and said they would never have done what they had already, unless they had been determined to do more: that he foresaw it would not be long before a war would break out, and of what importance it was, in that season, that the great seal should be with his majesty: that the prospect of this necessity had made him comply so much with that party, that there had lately been a consultation, whether, in regard the king might send for him, or the great seal be taken from him, it were adviseable to keep it in some secure place, where the keeper should receive it upon occasion, they having no mind to disoblige him: that the knowledge of this had induced him to vote as he did in the late debates; and by that compliance, which he knew would give the king very ill impressions of him, he had gained so much credit with them, that he should be able to preserve the seal in his own hands till his majesty should demand it, and then he would be ready to wait on the king with it: declaring, that no man should be more willing to perish with and for his majesty than himself. Mr. Hyde acquainted lord Falkland with this conference; and being very positive that the lord-keeper would keep his promise, procured the advising of his majesty to write a kind invitation to the keeper to come to York, and bring the seal with him, rather than think of giving it to any other person. The advice was embraced by the king, who, though he still continued doubtful of the man, was moved by the reasons assigned [K]; and accordingly the seal was sent to York on the 22d, and followed by the keeper on the 23d of May, 1642 [L].

[K] Clarendon, vol. i. p. 442. and vol. v. p. 341. Clarendon,

[L] Rushworth, vol. iv. p. 713. vol. ii. p. 385.

But notwithstanding this piece of service and eminent proof of his loyalty, at the risk of his life, he could never totally regain the king's confidence, or the esteem of the court-party [M]. However, he continued to enjoy his post, in which he attended his majesty to Oxford, and was created doctor of laws there, on the 31st of January this year [N], and made one of the king's privy-council, and colonel of a regiment of foot in the same service, some time before his death, which happened August 27, 1645, at Oxford. His body was interred on the north side of the choir, in the cathedral of Christ church; on which occasion a funeral oration was pronounced by dr. Henry Hammond, then orator to the university; and in May 1683, a monument was erected there to his memory, by his only daughter and heiress, the lady Anne Lyttleton, widow of sir Thomas Lyttleton, [o] bart. and the same year came out his Reports, in folio [P].

Lord Clarendon gives him the following character: "He was a man of great reputation in the profession of the law, for learning, and all other advantages which attend the most eminent men. He was of a very good extraction in Shropshire, and inherited a fair fortune and inheritance from his father. He was a handsome and a proper man, of a very graceful presence, and notorious courage, which in his youth he had manifested with his sword. He had taken great pains in the hardest and most knotty part of the law, as well as that which was more customary, and was not only ready and expert in the books, but exceedingly versed in records, in studying and examining whereof he had kept mr. Selden company, with whom he had great friendship, and who had much assisted him; so that he was looked upon as the best antiquary of his profession, who gave himself up to practice; and, upon the mere strength of his abilities, he had raised

[M] Whitlocke's memoirs, p. 60. edit. 1732.

[N] Wood's Fasti, vol. ii. col. 26. His son-in-law was also created a baronet, October 14, the same year. General dictionary.

[O] Athen. Oxon. as before. In his epitaph he is said to be descended from sir Thomas Lyttleton, knight of the bath, who being a judge under Edward IV. happily reduced the municipal laws of England, before indigested, into a ma-

nual; a work to be venerated by the professors thereof in every age.

[P] Besides these, we have some speeches in parliament, and several arguments and discourses, published in Rushworth, vol. i. and appendix; and by themselves in 1642, 4to. and in a book intitled, The sovereign's prerogative and subjects privileges discussed, Lond. 1657, folio. A speech in the house of commons at the passing of two bills, Lond. 1641, 4to.

" himself

himself into the first rank of the practisers of the common law courts; and was chosen recorder of London before he was called to the bench, and grew presently into the highest practice in all the other courts, as well as those of the law [Q].” Whitelocke observes that he was a man of courage, and of excellent parts and learning [R].

He was twice married; first to Anne, daughter of John Lytleton, by whom he had a boy and two girls, who all died infants. His second wife was the lady Sidney Calverley, relict of sir George Calverley of Cheshire, and daughter of sir William Jones, judge of the King's-bench. This lady brought him a daughter, an only child, whose son Edward died in 1664, and lies interred in the Temple church. In the fourth window of the Inner Temple hall is a fine shield of the keeper's arms, with fifteen quarterings, distinguished by a crescent within a mullet, which shews him to have been a second son of the third house.

[Q] Hist. of rebellion, book v. [R] Memoirs, as before.

M.

See Le
Clerc's bibl.
choif. tr.m.
xx. p. 238.

MABILLON (JOHN) a very learned writer of France in the seventeenth century, was born November 23, 1632, at Pierre-mont, on the frontiers of Champagne, between Mouzon upon the Meuse, and the Chartreuse of Mont-Dieu. He was educated in the university of Reims, and afterwards entered into the abbey of the Benedictines of St. Remy; where he took the habit in 1653, and made the profession in September the year following. He was looked upon at first, as a person that would do honour to his order; but a perpetual head-ach, with which he was afflicted, almost destroyed all the expectations which were conceived of him. He was ordained priest at Amiens, in 1660; and afterwards, for fear too much solitude might prejudice his health, which was not yet re-established, sent by his superiors to St. Dennis, where he was appointed, during the whole year 1663, to shew the treasure and monuments of the kings of France. But having unfortunately broken there a looking-glass, which was pretended to have belonged to Virgil, he obtained leave to quit an employment, which, as he said, frequently obliged him to relate things which he did not believe. As the indisposition of his head gradually abated, he began to shew himself more and more to the world. Father d'Acheri, who was then compiling his Spicilegium, desiring to have some young monk, who could assist him in that work, Mabillon was pitched upon for the purpose, who in 1664 went to Paris, and was very serviceable to father d'Acheri. This began to place his great talents in a conspicuous light, and to shew what might be expected from him. A fresh occasion soon offered itself to him. The congregation of St. Maur had formed a design of publishing new editions of the works of the fathers, revised from the manuscripts, which the libraries of the order of the Benedictines, as one of the most ancient, are furnished with. Mabillon was ordered to undertake the edition of St. Bernard, which he prepared with great exactness, penetration, judgment,

judgment, and learning; and published at Paris, 1667, in two volumes folio, and nine octavo. In 1690 he published a second edition, augmented with almost fifty letters, new preliminary dissertations, and new notes; and was preparing to publish a third, when he died. Mabillon had no sooner published this first edition of St. Bernard, but the congregation appointed him to undertake an edition of the Acts of the saints of the order of the Benedictines; the first volume of which he published in 1668, and continued it to nine volumes in folio, the last of which was published in 1701. The writers of the Journal de Trevoux, speak not much in praise of this work when they say, that "it ought to be considered, not as a simple collection of memoirs relating to monastic history, but as a valuable compilation of ancient monuments, which being illustrated by learned notes, give a great light to the most obscure part of ecclesiastical history. The prefaces alone, say they, would secure to the author an immortal reputation. The manners and usages of those dark ages are examined into with great care; and an hundred important questions are discussed by an exact and solid critique." Mr. Le Clerc; in the place referred to above, from which we have drawn chiefly our account of Mabillon's life and writings, has given us one example of a question, occasionally discussed by him in the course of his work: and it is that concerning the use of unleavened bread in the celebration of the sacrament. Mabillon shews, in the preface to the third age of his *Acta sanctorum*, that the use of it is more ancient than is generally believed; and, in 1674, maintained it in a particular dissertation, addressed to cardinal Bona, who was before of a contrary opinion. But the work which is supposed to have done most honour to father Mabillon, is his *De re diplomatica libri sex: in quibus quicquid ad veterum instrumentorum antiquitatem, materiam, scripturam & stilum; quicquid ad sigilla, monogrammata, subscriptiones, ac notas chronologicas; quicquid inde ad antiquariam, historicam, forensensemque disciplinam pertinet, explicatur & illustratur. Accedunt commentarius de antiquis regum Francorum polatiis, veterum scripturarum varia specimina tabulis LX. comprehensa, nova ducentorum & amplius monumentorum collectio.* Paris 1681, in folio. The examination of almost an infinite number of charters and ancient titles, which had passed through his hands, put him upon forming the design of reducing to certain rules and principles an art, of which before there had been only very confused ideas.

It was a bold attempt; but he executed it with such success, that he was thought to have carried it at once to perfection.

In 1682 he took a journey into Burgundy, in which mr. Colbert employed him, to examine some ancient titles relating to the royal family. That minister received all the satisfaction which he could desire; and being fully convinced of our author's experience and abilities in these points, sent him the year following into Germany, in order to search there among the archives and libraries of the ancient abbies, what was most curious and proper to illustrate the history of the church in general, and that of France in particular. He spent in this journey five months, and has published an account of it. He took another journey into Italy in 1685, by the order of the king of France, and returned the year following, with a very noble collection. He placed in the king's library above three thousand volumes of rare books, both printed and manuscript; and, in 1687, composed two volumes of the pieces he had discovered in that country, under the title of *Museum Italicum*. After this he employed himself in publishing other works, which are strong evidences of his vast abilities and application. In 1698 he published a Latin letter Concerning the worship of the unknown saints, which he called, *Eusebii Romani ad Theophilum Gallum epistola*. This piece had like to have brought him into trouble; and the occasion of it was as follows: father Mabillon, in the journey which he had taken to Rome, had endeavoured to inform himself particularly of all those rules and precautions which were necessary to be observed with regard to the bodies of saints taken out of the catacombs, in order to be exposed to the veneration of the public. He had himself visited those places, and consulted all persons who could give him light upon the subject. Five or six years had passed since his return to France, without his having ever thought of making use of his observations upon that point. In the year 1692, he thought proper to draw up the treatise abovementioned; in which he took occasion to observe, that the bodies which were found in the catacombs were too hastily, and without sufficient foundation, concluded to be the bodies of martyrs; but, as this was a subject of a very delicate nature, and the book might possibly give offence, he kept it by him for five years, without communicating it to above one person; then he sent it, under the seal of secrecy, to cardinal Colloredo at Rome, whose opinion was, that it should not be published

in the form it was then in. Nevertheless, in 1698 it was published; and, as might easily be foreseen, very ill received at Rome. Nothing however appeared against it but complaints, murmurs, and criticisms, till the year 1701; then it was brought before the Congregation of the index; and the affair took so bad a turn there, that father Mabilon was obliged to employ the interest of all his friends to prevent a censure upon his letter. Nor would even this have succeeded, if he had not agreed to publish a new edition of it; in which, by softening some passages, and throwing upon the inferior officers whatever abuses might be committed, with regard to the bodiēs taken out of the catacombs, he easily satisfied his judges, who having a great esteem for his learning and virtue, were not very ready to condemn him.

This eminent man died of a suppression of urine, which, it is said, did not at first alarm him, in December 1707. His great merit had procured him, in 1701, the place of honorary member of the academy of inscriptions. Monsieur Du Pin tells us, that "it would be difficult to give Ma-
" billon the praises he deserves: the voice of the public,
" and the general esteem of all the learned, are a much bet-
" ter commendation of him than any thing we can say. His
" profound learning appears from his works: his modesty,
" humility, meekness, and piety, are no less known to
" those who have had the least conversation with him. His
" stile is masculine, pure, clear, and methodical, without
" affectation or superfluous ornaments, and suitable to the
" subjects of which he has treated."

Biblioth. des
auteurs ec-
clesiast.

M A C E D O N I A N S, certain ancient heretics in the christian church, so called from Macedonius, their founder and leader. Macedonius was of the church of Constantinople, and the Arians made him bishop of that see in the year 342, at the same time that the orthodox contended for Paul. This occasioned a contest, which rose at length to such a height, that arms were taken up, and many lost their lives. The emperor Constantius, however, put an end to the dispute, by banishing Paul, and ratified the nomination of Macedonius; who after much opposition, which ended at the death of Paul, became peaceably and quietly settled in his see. In the mean time, Macedonius was not of a temper to be peaceable and quiet in any situation long: he soon fell into disgrace with Constantius, for acting the part of a tyrant, rather than a bishop. What made him still
upon

upon worse terms with the emperor, was his causing the body of Constantine to be translated from the temple of the Apostles, to that of Acacius the martyr; which also raised great tumults and confusions among the people, some highly approving, others loudly condemning the procedure of Macedonius; insomuch that they came to blows a second time, when a prodigious number on both sides are said to have been slain. Macedonius however, notwithstanding the emperor's displeasure, which he had incurred by his seditious and turbulent practices, managed so well as to support himself by his party, which he had lately increased by taking in the Semi-Arians: till at length, impolitically offending two of his own bishops, they got him deposed by the council of Constantinople, in the year 359.

He took this deposition, it is said, so heinously, that he was put upon revenging it, by broaching a new heresy. He began to teach, therefore, that the Holy Spirit had no resemblance to either the Father or the Son, but was only a mere creature, one of God's ministers, and somewhat more excellent than the angels. The disaffected bishops subscribed at once to this opinion; and the Arians, it may be imagined, swallowed it very greedily. According to St. Jerom, even the Donatists of Africa joined with them; for he says, that Donatus of Carthage wrote a treatise upon the Holy Ghost, agreeable to the doctrine of the Arians. The outward shew of piety which the Macedonians observed; drew over to their party many weak and simple christians: for these heretics were wise enough to know, that severity of manners and sanctity of behaviour would be sure of gaining converts to any doctrine, however absurd or impious. One Maratorus, who had been formerly a treasurer, having amassed vast riches, forsook his secular life, and devoted himself intirely to the service of the poor and sick. Then he became a monk; and at last fell in with the Macedonian heresy. He contributed greatly to spread it far and wide, by virtue of his immense riches; which, being freely and properly distributed, were found of more force in effecting conversions, than all his arguments: and from this man, as Socrates relates, the Macedonians were called Maratorians. They were also called Pneumatomachi, or persons who were enemies of the Holy Ghost.

Socrat. hist.
eccles. l. ii.

The noise of the Macedonian heresy being spread over Egypt, the bishop Serapion advertised Athanasius of it, who then was leading a monastic life, and lay hid in the desert. This celebrated saint immediately taking pen in hand, was
the

M A C E R. M A C H I A V E L.

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the first who confuted it; and this giving a general alarm, the councils by their decrees, and the emperors by their edicts, did afterwards confute it more effectually.

M A C E R (*ÆMILIUS*) an ancient Latin poet, was born at Verona, and flourished under Augustus Cæsar. Eusebius relates, that he died a few year after Virgil. Ovid speaks of a poem of his, on the nature and quality of birds, serpents, and herbs; which he says, Macer being then very old, had often read to him:

“ Sæpe suas volucres legit mihi grandior ævo,
 “ Quæque nocet serpens, quæ juvat herba, Macer.”
 De Ponto, lib. iv. eleg. 10.

There is extant a poem, upon the nature and power of herbs, under Macer's name; but it is spurious. He also wrote a supplement to Homer, as Quintus Calaber did afterwards in Greek:

“ Tu canis æterno quicquid restabat Homero:
 “ Ne careant summa Troica bella manu.”
 De Ponto, lib. ii. eleg. 10.

M A C H I A V E L (*NICOLAS*) a native of Florence, Paul Jovius, elog. p. 205. who flourished in the beginning of the sixteenth century. He was a very great genius, and wrote many things in a fine and masterly way; but had so little pretensions to learning, that, as some say, he did not understand Latin well enough to be able to read authors who had written in that language. His first production, that we hear of, were of the comic kind. He wrote a comedy called, *Nicias*, on the model of *Aristophanes*, in which he lashed some of his countrymen very severely, under the theatrical characters he introduced in it; who however bore his satire, without shewing their resentment, because they would not increase the public laughter, by taking it to themselves. This play was acted with so much success at Florence, that pope *Leo X.* upon the fame of its great wit, ordered it to be performed at Rome, with all its decorations, and by the same actors, that that city also might enjoy the pleasure of it. But this comedy is not to be found in Machiavel's works, the only two inserted there being the *Mandragola* and the *Clitia*. *Balzac* says, that the *Clitia* is a copy of *Plautus's Casina*; and he blames Machiavel for adhering to his original, even in things where religion is ridiculed. “ Your wife hates me, says Cas. act. ii. sc. 5.
 “ Olympio

“ Olympio in Plautus, your son hates me, and all your
 acquaintance hate me. Stalino. What is that to you?
 “ whilst Jupiter is your friend, never mind those minute
 “ deities. Olympio. They are not much to be minded, I
 “ confess, provided they die soon; but suppose you, sir.
 “ Jupiter, should happen to die first, and your kingdom
 “ devolve to these minor gods, what will become of my
 “ head, and shoulders, and skins?” Which the Florentine
 comedian imitates thus, in his dialogue between Pyrrhus and
 Nicomachus. “ Nicomachus. What is it to you? keep in
 “ favour with Christ, and laugh at the saints. Pyrrhus.
 “ Yes: but if you die, and the saints use me ill? Nicomachus.
 “ Fear not: I will put you into such a condition, that the
 “ saints shall not trouble you.” This, and some other
 passages of a like nature, might probably give rise to an opi-
 nion, which has ever since been retained of him, that he
 was not at the bottom a very good believer.

In the mean time, Machiavel's comedies are of no account
 at all, when compared with his other works, as we shall
 perceive immediately. He was secretary, and afterwards
 historiographer, to the republic of Florence; and he wrote
 an history of that commonwealth in eight books, which
 contain what passed from the year 1215, to the year 1494.
 The Medicis procured him this last employment, with a
 good salary, in recompence for his having been put to the
 rack; which, it seems, was done upon a suspicion, that he
 was an accomplice of the Soderini, in their conspiracies
 against that house. He had the constancy to endure the
 rack without confessing any thing: but his frequent and
 high commendations of Brutus and Cassius have persuaded
 many, that he was not altogether innocent. Machiavel
 published also seven books of the Art military, which made
 him pass with the duke of Urbino, for a man very capable
 of drawing up an army in battalia. The duke however was
 wise enough never to try his theory; no, not even upon a
 single squadron.

But of all his books, that which made the most noise, is
 a treatise of politics, intitled, The prince: the purpose of
 which is to describe the arts of government, as they are
 usually exercised by wicked princes and tyrants. It is re-
 markable, that mankind are not yet agreed in their opinion
 of the author's purpose in writing this book. Some think,
 that he represented and exposed the arts of politicians, with
 no other view, than to inspire an abhorrence of tyrants,
 and to excite all mankind to the support of liberty: and
 others

others will have it, that he meant to delineate a proper plan of governing, and to prescribe and recommend such arts, as the only expedients, by which mankind can be managed; of which they are so persuaded, that Machiavelism, and the art of reigning tyrannically, pass with them for synonymous terms. Our famous chancellor Bacon maintains the former of these opinions; and says, that "we are greatly obliged to Machiavel, and all such writers, for telling us so frankly what men do, and not what they ought to do," that we may guard ourselves the better against their wiles. "Est quod gratias agamus Machiavello, & hujusmodi scriptoribus, qui aperte & indissimulante proferunt, quid homines facere soleant, non quid debeant." Afterwards, the no less famous chancellor Hyde, earl of Clarendon, delivered himself also in favour of the same opinion: "Machiavel," says he, "was as great an enemy to tyranny and injustice in any government, as any man then was, or now is; although he got an ill name with those, who take what he says from the report of other men, or do not enough consider themselves what he says, and his method in speaking." It is certain, however, that when his Prince was first published, which was about the year 1515, it gave no offence to the powers then in being. It was dedicated to Laurence de Medicis, nephew to Leo X. yet it did not hurt the author with this pope, who nevertheless was the first, who threatened those with excommunication, that read a prohibited book. Hadrian VI. who succeeded Leo X. did not censure Machiavel's book; and Clement VII. who succeeded Hadrian VI. not only allowed Machiavel to dedicate his History of Florence to him; but also granted a privilege to Anthony Bladus in 1531, to print this author's works at Rome. The successors of Clement VII. to Clement VIII. permitted the sale of Machiavel's Prince, all over Italy, of which there are frequent editions and translations. In the mean time it was known, that this book did not please some doctors; and at last, under the pontificate of Clement VIII. the writings of this Florentine were condemned, after the loud complaints made against them at Rome, by the jesuit Possevin, and a priest of the oratory, called Thomas Bozius; though it is certain, that the jesuit had never read Machiavel's Prince, as appears from his charging things on this book, which are not to be found in it. But it happened here, as it often happens in cases of a similar nature, that a want of knowledge is more than supplied by a redundancy of zeal.

De augm.
scient. l. vii.
c. 2.

Hist. of re-
bellion, book
21.

Besides

Besides what we have mentioned, Machiavel published several other pieces, viz. The life of Castruccio Castracani. The murder of Vitelli, &c. by duke Valentino. The state of France. The state of Germany. The marriage of Belphegor, a novel. The original of the Guelph and Ghibelin factions. And discourses upon the first decade of Titus Livius; which are full of moral and political instruction. This extraordinary man died of a medicine; he took by way of prevention, in the year 1530. He is said, at the latter end of his life, to have lived in poverty, and a contempt of religion. Paul Jovius calls him *irrisor & atheos*, a scoffer and an atheist. Some say, that they were obliged to use the public authority, to force him to receive the sacraments, and many strange stories are told of his irreligion; one of which we will relate, to satisfy the reader's curiosity, for it would be endless to relate them all.

When Machiavel was just a dying, says the author of the following anecdote, he was seized with this fancy. He saw a small company of poor scoundrels, all in rags, ill-favoured, half-starved, and, in short, in as bad plight as possible. He was told, that these were the inhabitants of paradise, of whom it is written, "*Beati pauperes, quoniam ipsorum est regnum cœlorum: blessed are the poor, for theirs is the kingdom of heaven.*" After these were retired, an infinite number of grave majestic personages appeared, who seemed to be sitting in a senate-house; and canvassing the most important affairs of state. There he saw Plato, Seneca, Plutarch, Tacitus, and others of the like characters; but was told at the same time, that those venerable personages, notwithstanding their appearance, were the damned, and the souls of the reprobated; for "*Sapientia hujus sæculi inimica est Dei: the wisdom of this world is at enmity with God.*" After this he was asked, to which of these companies he would choose to belong; and answered, "That he had much rather be in hell with those great geniuses, to converse with them about affairs of state, than be condemned to the company of such lousy scoundrels, as they had presented to him before." Others relate this something differently, and pretend, that Machiavel says somewhere in his works, "He would rather be sent to hell after his death, than go to paradise; because he should find nothing in heaven, but a parcel of beggars, poor monks, hermits, and apostles; whereas in hell, he should live with popes, cardinals, kings, and princes."

Elog. p. 206.

Binet de
Salut d'Or-
gane, p. 359.

This;

This, and many other stories of the same kind, are related of Machiavel, which it is more than probable are all false, and nothing more than the fictions of bigots, to defame the man, because they disliked his books. Be this however as it will, Machiavel was certainly, what Mr. Harrington the celebrated author of the Oceana has observed of him, "A very ingenious man; and the best skilled in matters of policy and government, perhaps, of all who have written upon these subjects."

MACKENZIE (SIR GEORGE) an ingenious and learned Scots writer, and eminent lawyer, was descended from an ancient and noble family, his father Simon Mackenzie being brother to the earl of Seaforth; and born at Dundee in the county of Angus, in the year 1636. He gave early proofs of an extraordinary genius, having gone through his grammar, and the usual classic authors, at ten years of age; and was then sent to the universities of Aberdeen and St. Andrew's, where he finished the course of his studies in logic and philosophy, before he was full sixteen. After this, he turned his thoughts, with great application, to the study of the civil law; with a view of perfecting himself in which, he travelled into France, and settled himself a close student in the university of Bourges, for about three years. Then returning home, he was called to the bar, and became an advocate in 1656. He gained the character of an eminent pleader in a few years: so that in 1661, he was chosen to plead the cause of the marquis of Argyle, who was beheaded at Edinburgh on the 27th of May that year for high-treason. In pleading this case, he dropped some unwary expressions in favour of his client, for which he was reprimanded; but he replied with great quickness, as well as boldness, that "it was impossible to plead for a traitor without speaking treason."

In the mean time, though he made the law his profession and chief study, yet he did not suffer his abilities to be confined entirely to that province. He had a good taste for polite literature; and he gave the public from time to time, incontestable proofs of an uncommon proficiency therein. In 1660, came out his *Aretino*; or serious romance, wherein he shewed a gay and exuberant fancy. In 1663, he published his *Religio stoici*; or a short discourse upon several divine and moral subjects, with a friendly address to the fanatics of all sects and sorts. This was followed, in 1665, by A moral essay, preferring solitude to public employment,

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employment, and all its appanages; such as fame, command, riches, pleasures, conversation, &c. which essay was answered by the excellent John Evelyn, esq; in another, preferring public employment to solitude. In 1667, he printed his *Moral gallantry*; a discourse, wherein he endeavours to prove, that point of honour, abstracting from all other ties, obliges men to be virtuous; and that there is nothing so mean and unworthy of a gentleman, as vice: to which is added, a consolation against calumnies; shewing how to be bear them easily and pleasantly. Afterwards he published, *The moral history of frugality*, with its opposite vices, covetousness, niggardliness, prodigality, and luxury, dedicated to the university of Oxford: and, *Reason*, an essay, dedicated to the honourable Robert Boyle, esq;. All these works, except *Aretino*, were printed at London 1713, in 8vo. under the title of, *Essays upon several moral subjects*. And it is but doing them justice to say, that they abound in good sense, wit, and learning; and are as fitted to entertain as to instruct the reader. Besides these *Essays*, which were the production of such hours, as could be spared from the business of his profession, he was the author of a play and a poem. The poem is intitled, *Cælia's country-house and closet*; and in it are the following lines upon the earl of Montrose:

“ Montrose, his country's glory, and its shame,
“ Cæsar in all things equalled, but his fame, &c.”

Which we quote principally to shew, that mr. Pope himself, infinitely superior as his talents in poetry were, did not disdain to imitate our author, in his *Essay on criticism*:

“ At length Erasmus, that great injured name,
“ The glory of the priesthood, and the shame, &c.”

But to go on with sir George Mackenzie. Soon after his public pleading for the earl of Argyle, he was promoted to the office of a judge in the criminal court; which he discharged with so much credit and reputation, that he was made king's advocate in 1674, and one of the lords of the privy-council in Scotland. He was also knighted by his majesty. In these places he met with a great deal of trouble, on account of the rebellions which happened in his time; and his office of advocate requiring him to act with severity, he did not escape being censured, as if in the deaths of some particular persons, who were executed, he had stretched the laws too far. But there does not seem to have

have been any just foundation for this clamour against him; and it is generally agreed, that he acquitted himself like an able and upright magistrate. Upon the abrogation of the penal laws by king James II. our advocate, though he had always been remarkable for his loyalty, and even censured for his zeal against traitors and fanatics, thought himself obliged to resign his post; being convinced, that he could not discharge the duties of it in that point with a good conscience. He was succeeded by sir John Dalrymple, who however did not long continue in it; for that unfortunate prince, being convinced of his error, restored sir George to his post, in which he continued until the revolution, and then gave it up. He could not come into the measures and terms of the revolution: he hoped, that the prince of Orange would have returned to his own country, when matters were adjusted between the king and his subjects; and, upon its proving otherwise, he quitted all employments in Scotland, and retired to England, resolving to spend the remainder of his days in the university of Oxford. He arrived there in September 1689, and prosecuted his studies in the Bodleian library, being admitted a student there, by a grace passed in the congregation, June 2, 1690. In the spring following, he went to London, where he fell into a disorder, of which he died the 2d of May, 1691. His corpse was conveyed by land to Scotland, and interred with great pomp and solemnity at Edinburgh; where, as we are told, his funeral was attended by all the council, nobility, college of justice, college of physicians, university, clergy, gentry, and such a concourse of people, as never was seen on the like occasion.

Besides the moral pieces mentioned above, our author wrote several other works, to illustrate the laws and customs of his country, to vindicate the monarchy from the restless contrivances and attacks of those whom he esteemed its enemies, and to maintain the honour and glory of Scotland. To illustrate the laws and customs of his country, he published, *A discourse upon the laws and customs of Scotland in matters criminal*, 1674, 4to. *Idea eloquentiæ forensis hodiernæ, una cum actione forensi ex unaquaque juris parte*, 1681, 8vo. *Institutions of the laws of Scotland*, 1684, 8vo. *Observations upon the acts of parliament*, 1686, folio. Besides these, several other treatises of law are inserted in his works, printed at Edinburgh 1716, in two volumes folio. In vindication of monarchy, he wrote his *Jus regium: or the just and solid foundations of monarchy in general*, and more especially of the monarchy
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of Scotland; maintained against Buchanan, Naphthali, Doleman, Milton, &c. Lond. 1684, 8vo. This book being dedicated, and presented by the author, to the university of Oxford, the members thereof assembled in convocation on the 9th of June the same year, ordered a letter of thanks to be sent to him for the said book, and his worthy pains therein, &c. With the same view, he published his Discovery of the fanatic plot, printed at Edinburgh 1684, in folio; and his Vindication of the government of Scotland during the reign of Charles II. Also the method of proceeding against criminals and fanatical covenants, 1691, 4to. The pieces, which he published in honour of his nation, were as follow: Observations on the laws and customs of nations as to precedency, with the science of heraldry, treated as a part of the civil law of nations; wherein reasons are given for its principles, and etymologies for its harder terms, 1680, folio. A defence of the antiquity of the royal line of Scotland, with a true account when the Scots were governed by kings in the isle of Britain, 1685, 8vo. This was written in answer to an Historical account of church government as it was in Great-Britain and Ireland, when they first received the christian religion, by dr. William Lloyd, bishop of St. Asaph. Sir George's defence was published in June 1685; but before it came out, it was inadvertently upon by dr. Stillingfleet, who had seen it in manuscript, in the preface to his book intitled, Origines Britannicæ. Sir George replied the year following, in a piece intitled, The antiquity of the royal line of Scotland further cleared and defended, against the exceptions lately offered by dr. Stillingfleet, in his vindication of the bishop of St. Asaph; after which no more was heard of the controversy. It is remarkable however, that sir George's books were turned into Latin, printed at Utrecht in 1680, and then presented to William-Henry prince of Orange, who thereupon wrote two very obliging letters of thanks to sir George, for his performance. Among the instances of our author's zeal for his country, it is necessary to mention his founding of the lawyers library at Edinburgh, in 1682. This goes by the name of the Advocate's library, and was afterwards stored with variety of manuscripts, relating particularly to the antiquity of the Scottish nation, and with all sorts of books, in all the sciences, classed in that excellent order which he prescribed in an elegant Latin oration, pronounced upon the opening of it, and printed among his works.

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We will close our account of sir George Mackenzie, with what Mr. Wood and bishop Burnet have said of him.

The former represents him as " a gentleman well acquainted with the best authors; whether ancient or modern; of indefatigable industry in his studies; great abilities and integrity in his profession, powerful at the bar, just on the bench, an able statesman, a faithful friend, a loyal subject; a constant advocate for the clergy and universities, of strict honour in all his actions, and a zealous defender of piety and religion in all places and companies. His conversation was pleasant and useful, severe against vice and loose principles, without regard to quality or authority. He was a great lover of the laws and customs of his country, a contemner of popularity and riches, frugal in his expences, abstemious in his diet, &c." Bishop Burnet says, that " he was a man of much life and wit, but neither equal nor correct in it: He has published many books, some of law, but all full of faults; for he was a slight and superficial man."

Wood's
Fasti, vol. iii.
col. 237.
Lond. 1721.

History of
his own
times, vol. II
p. 3.

Sir George was twice married, and had children by both his wives. A daughter by his first wife was the mother of the present lord Bute.

MACLAURIN (COLIN) a most eminent mathematician and philosopher, was the son of a clergyman, and born at Kilmodan in Scotland, in February 1698. He was sent to the university of Glasgow in 1709, where he continued five years, and applied himself to study in a most intense manner. His great genius for mathematical learning discovered itself so early, as at twelve years of age, when having accidentally met with an Euclid in a friend's chamber, he became in a few days master of the first six books without any assistance; and it is certain, that in his sixteenth year he had invented many of the propositions, which were afterwards published under the title of, *Geometrica organica*. In his fifteenth year, he took the degree of master of arts; on which occasion he composed and publicly defended a thesis, On the power of gravity, with great applause. After this he quitted the university, and retired to a country-seat of his uncle, who had the care of his education, for his parents had been dead some time; and here he spent two or three years in pursuing his favourite studies; but in 1717, he offered himself a candidate for the professorship of mathematics, in the Marischal-college of Aberdeen, and obtained it after a ten days trial with a very able competitor.

petitor. In 1719, he went to London, where he became acquainted with dr. Hoadly, then bishop of Bangor, and Samuel Clarke, sir Isaac Newton, and other eminent men; at which time also he was admitted a member of the royal society: and in another journey in 1721, he contracted an intimacy with Martin Folkes, esq; who was the president of it, which lasted to his death.

In 1722, lord Polwarth, plenipotentiary of the king of Great-Britain, at the congress of Cambray, engaged mr. Maclaurin to go as tutor and companion to his eldest son, who was then to set out on his travels. After a short stay at Paris and visiting some other towns in France, they fixed in Lorrain; where mr. Maclaurin wrote his piece On the percussion of bodies, which gained the prize of the royal academy of sciences, for the year 1724. But his pupil dying soon after at Montpellier, he returned immediately to his profession at Aberdeen. He was hardly settled here, when he received an invitation to Edinburgh, the curators of that university being desirous, that he should supply the place of mr. James Gregory, whose great age and infirmities had rendered him incapable of teaching. Mr. Maclaurin had some difficulties to encounter, arising from competitors, who had good interest with the patrons of the university, and also from the want of an additional fund for the new professor; which however at length were all surmounted, upon the receipt of two letters from sir Isaac Newton. In one, addressed to mr. Maclaurin, with allowance to shew it to the patrons of the university, sir Isaac expresses himself thus: " I am very glad to hear, that you
 " have a prospect of being joined to mr. James Gregory
 " in the professorship of the mathematics at Edinburgh
 " not only because you are my friend, but principally by
 " cause of your abilities; you being acquainted as well with
 " the new improvements of mathematics, as with the former
 " state of those sciences. I heartily wish you good success
 " and shall be very glad to hear of your being elected." In a second letter to the then lord provost of Edinburgh, he writes thus: " I am glad to understand, that mr. Maclaurin
 " is in good repute amongst you for his skill in mathematics
 " for I think he deserves it very well: and to satisfy you
 " that I do not flatter him, and also to encourage him
 " to accept the place of assisting mr. Gregory, in order
 " to succeed him, I am ready, if you please to give me
 " leave, to contribute 20 l. per annum towards a provision
 " "

"for him, till Mr. Gregory's place becomes void, if I live so long, and I will pay it to his order in London."

In November 1725, he was introduced into the university; and was at the same time his learned colleague and intimate friend, Dr. Alexander Monro, professor of anatomy. After this, the mathematical classes soon became very numerous, there being generally upwards of 100 young gentlemen attending his lectures every year; who being of different standings and proficiency, he was obliged to divide them into four or five classes, in each of which he employed a full hour every day, from the first of November to the first of June. In the first class, he taught the first six books of Euclid's elements, plain trigonometry, practical geometry, the elements of fortification, and an introduction to algebra. In the second studied algebra, the 11th and 12th books of Euclid, spherical trigonometry, conic sections, and the general principles of astronomy. The third went on in astronomy and perspective, read a part of Sir Isaac Newton's Principia, and had a course of experiments for illustrating them performed: he afterwards read and demonstrated the elements of fluxions. Those in the fourth class read a system of fluxions, the doctrine of chances, and the rest of Newton's Principia. Besides the labours of his public profession, he had frequently many other employments and avocations. An uncommon experiment was said to have been made any where, the curious were desirous of having it repeated by Mr. Maclaurin: if an eclipse or comet was to be observed, his telescopes were always in readiness.

Mr. Maclaurin lived a bachelor to the year 1733; but being very much formed for society, as well as contemplation, he then married Anne, the daughter of Mr. Walter Stewart, solicitor-general to his late majesty for Scotland: by this lady he had seven children, of which, two sons and three daughters, together with his wife, survived him. In 1734, Dr. Berkeley, bishop of Cloyne, published a piece called, *The Analyst*; in which he took occasion, from some queries that had arisen concerning the grounds of the fluxionary method, to explode the method itself, and also to charge mathematicians in general with infidelity in religion. Mr. Maclaurin thought himself included in this charge, and gave an answer to the bishop's book: but, as he proceeded, many discoveries, so many new theories and problems occurred to him, that instead of a vindicatory pamphlet, his book came out, *A complete system of fluxions, with their application to the most considerable problems in geometry* and

and natural philosophy. This work was published at Edinburgh in 1742, in two volumes in quarto; and as it cost him infinite pains, so it is the most considerable of all his works, and will do him immortal honour. In the mean time, he was continually obliging the public with some performance or observation of his own; many of which were published in the fifth and sixth volumes of the Medical essays, at Edinburgh. Some of them were likewise published in the Philosophical transactions, as the following: 1. Of the construction and measure of curves, No. 356. 2. A new method of describing all kinds of curves, No. 359. 3. A letter to Martin Folkes, esq; on equations with impossible roots, May 1726, No. 394. 4. Continuation of the same, March 1729, No. 408. 5. December the 21st, 1732, On the description of curves; with an account of farther improvements, and a paper dated at Nancy, November 27, 1722, No. 439. 6. An account of the treatise of fluxions, January 27, 1742, No. 467. 7. The same continued, March 10, 1742, No. 469. 8. A rule for finding the meridional parts of a spheroid with the same exactness as of a sphere, August 1741, No. 461. 9. Of the basis of the cells, wherein the bees deposit their honey, November 3, 1743, No. 471.

In the midst of these studies, mr. Maclaurin was always ready to lend his assistance in contriving and promoting any scheme, which might contribute to the service of his country. When the earl of Morton set out in 1739, for Orkney and Shetland, to visit his estates there, he desired mr. Maclaurin to assist him in settling the geography of those countries, which is very erroneous in all our maps; to examine their natural history, to survey the coasts, and to take the measure of a degree of the meridian. Mr. Maclaurin's family affairs, and other connections, would not permit him to do this: he drew however a memorial of what he thought necessary to be observed, furnished the proper instruments, and recommended mr. Short, the famous optician, as a fit operator for managing them. Mr. Maclaurin had still another scheme for the improvement of geography and navigation, of a more extensive nature; which was, the opening a passage from Greenland to the South Sea by the north pole. That such a passage might be found, he was so fully persuaded, that he has been heard to say, if his situation could admit of such adventures, he would undertake the voyage even at his own charge. But when schemes for finding it were laid before the parliament in 1744, and himself consulted

sulted by several persons of high rank, concerning them, before he could finish the memorials he proposed to send, the premium was limited to the discovery of a north-west passage: and Mr. Maclaurin used to regret, that the word West was inserted, because he thought that passage, if at all to be found, must lie not far from the pole.

In 1745, having been very active in fortifying the city of Edinburgh against the rebel army, he was obliged to fly from thence to the north of England; where he was invited by Dr. Herring, then archbishop of York, to reside with him, during his stay in this country. "Here, says he, in a letter to one of his friends, I live as happily as a man can do, who is ignorant of the state of his family, and who sees the ruin of his country." In this expedition however, being exposed to cold and hardships, and naturally of a weak and tender constitution, he laid the foundation of an illness, which put an end to his life. It was a dropsy in the belly, and he died of it on June 14, 1746, aged forty-eight years. There is a circumstance recorded of him during his last moments, which shews him to have possessed great philosophic serenity and strength of reason: and this was desiring his friend, Dr. Monro, to account for a phenomenon he then observed in himself, viz. "flashes of fire seeming to dart from his eyes, while in the mean time his sight was failing, so that he could scarce distinguish one object from another."

Mr. Maclaurin is said to have been a very good, as well as a very great man, and worthy of love as well as admiration. His peculiar merit as a philosopher was, that all his studies were accommodated to general utility; and we find, in many places of his works, an application even of the most abstruse theories, to the perfecting of mechanical arts. He had resolved, for the same purpose, to compose a course of practical mathematics, and to rescue several useful branches of the science from the bad treatment they often meet with in less skilful hands. But all this his death prevented; unless we would reckon, as a part of his intended work, the translation of Dr. David Gregory's Practical geometry, which he revised, and published with additions, in the year 1745. In his life-time, however, he had frequent opportunities of serving his friends and his country, by his great skill. Whatever difficulty occurred concerning the constructing or perfecting of machines, the working of mines, the improvement of manufactures, the conveying of water, or the execution of any other public work, Mr. Maclaurin

was at hand to resolve it. He was likewise employed to terminate some disputes of consequence, that had arisen at Glasgow, concerning the gauging of vessels; and for that purpose presented to the commissioners of excise two elaborate memorials, with their demonstrations, containing rules by which the officers now act. He made also calculations, relating to the provision now established by law, for the children and widows of the Scotch clergy, and of the professors in the universities, intitling them to certain annuities and sums, upon the voluntary annual payment of a certain sum by the incumbent. In contriving and adjusting this wise and useful scheme, Mr. Maclaurin bestowed a great deal of labour, and contributed not a little towards bringing it to perfection. It may be said of such a man as Mr. Maclaurin, that "he lived to some purpose;" which can hardly be said of those, how uncommon soever their abilities and attainments, who spend their whole time in abstract speculations, and produce nothing to the real use and service of their fellow-creatures.

Of Mr. Maclaurin's works, we have mentioned his *Geometria organica*, in which he treats of the description of curve lines by continued motion. We need not repeat what has been said concerning his piece, which gained the prize of the royal academy of sciences in 1724. In the year 1740 the academy adjudged him a prize, which did him still more honour, for solving the motion of the tides from the theory of gravity: a question which had been given out the former year, without receiving any solution. He had only ten days to draw this paper up in, and could not find leisure to transcribe a fair copy; so that the Paris edition of it is incorrect. He afterwards revised the whole, and inserted it in his *Treatise of fluxions*; as he did also the substance of the former piece. These, with the *Treatise of fluxions*, and the pieces printed in the *Philosophical transactions*, of which we have given a list, are all the writings which our author lived to publish. Since his death, two volumes more have appeared, his *Algebra*, and his *Account of sir Isaac Newton's philosophical discoveries*. His *Algebra*, though not finished by himself, is yet allowed to be excellent in its kind; containing, in no large volume, a complete elementary treatise of that science, as far it has hitherto been carried. His *Account of sir Isaac Newton's philosophy* was occasioned in this manner: sir Isaac dying in the beginning of the year 1728, his nephew, Mr. Conduitt, proposed to publish an account of his life, and desired Mr. Maclaurin's assistance.

assistance. The latter, out of gratitude to his great benefactor, cheerfully undertook, and soon finished, the history of the progress which philosophy had made before sir Isaac's time: and this was the first draught of the work in hand, which not going forward, on account of mr. Conduiet's death, was returned to mr. Maclaurin. To this he afterwards made great additions, and left it in the state in which it now appears. His main design seems to have been to explain only those parts of sir Isaac's philosophy which have been, and still are, controverted: and this is supposed to be the reason, why his grand discoveries concerning light and colours are but transiently and generally touched upon. For it is known, that ever since the experiments on which his doctrine of light and colours is founded, have been repeated with due care, this doctrine has not been contested: whereas his accounting for the celestial motions, and the other great appearances of nature, from gravity, is misunderstood, and even ridiculed to this day. The weak charge of occult qualities has been frequently repeated; foreign professors still amuse themselves with imaginary triumphs; and even the polite and ingenious cardinal de Polignac, has been seduced to lend them the harmony of his numbers.

To the latter of these works is prefixed, An account of the life and writings of mr. Maclaurin: from which, as it is very authentic, we have taken the substance of the present memoir.

MACROBIUS (AMBROSIUS AURELIUS THEODOSIUS) an ancient Latin writer, who flourished towards the latter part of the fourth century. What countryman he was is not clear: Erasmus, in his Ciceronianus, seems to think he was a Greek; and he himself tells us, in the preface to his Saturnalia, that he was not a Roman, but laboured under the inconveniencies of writing in a language which was not natural to him. Of what religion he was, christian or pagan, is also uncertain. Barthius ranks him among the christians; but Spanheim and Fabricius suppose him to have been an heathen. This however is certain, that he was a man of consular dignity, and one of the chamberlains, or masters of the wardrobe, to Theodosius; as appears from a rescript directed to Florentius, concerning those who were to obtain that office. He wrote a Commentary upon Cicero's *Somnium Scipionis*, and seven books of *Saturnalia*, which treat of various subjects, and are an agreeable mixture of criticism and antiquity. He was not an original writer,

Biblioth.
Lat.

Gothofred.
cod. Theod.
vi. 2.

writer, but made great use of other people's works, borrowing not only their materials, but even their language: and for this he has been satyrically rallied by some modern authors. Erasmus compares him to Æsop's raven, who made himself fine with the feathers of other birds; and says, that

In Ciceron.

he prates Latin like a little Greek. "Æsopicam cornicū-
" lam mihi nominas, says he to his friend; ex aliorum
" pannis suos contexit centones. Itaque sua lingua non
" loquitur; & si quando loquitur, Græculum Latine bal-

Muret. ad
Senec. iii.
de ben. 18.

butire credas." Antonius Muretus facetiously ranks Macrobius with those, "qui ita humani nihil a se alienum putant, ut alienis æque utantur ac suis:" which being an allusion to a passage in Terence, cannot be translated so as to give the English reader the turn and spirit of the original. However, in the midst of all this wit and censure, we cannot think these critics have done that justice to Macrobius which he might reasonably have expected from any one who had read him. Who would not reasonably conclude from Erasmus and Muretus, that Macrobius was a most notorious plagiarist?

Yet he really was not so. For though he has, as they say, sometimes borrowed the materials, and even the language of others, yet he fairly apprises you of it, at the very entrance

Præfat. ad
Saturnal.

of his work. "Don't blame me, says he, if what I have collected from multifarious reading, I shall frequently express in the very words of the authors from whence I have excerpted it: for my view in this present work is, not to give proofs of my eloquence, but to collect and digest into some regularity and order, such things as I thought might be useful to be known. I shall therefore here imitate the bees, who suck the best juices from all sorts of flowers, and afterwards work them up into various forms and orders, with some mixture of their own proper spirit."

The *Somnium Scipionis* and *Saturnalia* have been often printed; to which has been added, in the later editions, a piece intitled, *De differentiis & societatibus Græci Latini-que verbi*.

Meibonii
Mæcenas.

MÆCENAS (CAIUS CILNIUS) the great friend and counsellor of Augustus Cæsar, was himself a very polite scholar, but is chiefly memorable for having been the patron and protector of men of letters. He was descended from a most ancient and illustrious origin, even from the kings of *Hetruria*, as Horace often tells us; but his immediate forefathers were only of the equestrian order. He is supposed

to have been born at Rome, because his family lived there; but in what year, antiquity does not tell us. It says as little about his education; but we know it must have been of the most liberal kind, and perfectly agreeable to the dignity and splendor of his birth, since he excelled in every thing that related to arms, politics, and letters. How Mæcenas spent his younger years is also unknown to us, any farther than by effects, there being no mention made of him, by any writer, before the death of Julius Cæsar, which happened in the year of Rome 709. Then Octavius Cæsar, who was afterwards called Augustus, went to Rome, to take possession of his uncle's inheritance; and then Mæcenas became first publicly known, though he appears to have been Augustus's intimate friend, and, as it should seem, guardian, from his childhood. From that time he accompanied him through all his fortunes, and was his counsellor and adviser upon all occasions; so that Peto Albinovanus justly called *Eleg. l.* him, "Cæsar's dextram, Cæsar's right-hand."

In the year 710, the year that Cicero was killed, and Ovid born, Mæcenas distinguished himself by his courage and military skill, at the battle of Modena, where the consuls Hirtius and Panfa were slain, in fighting against Antony; as he did afterwards at Philippi. After this last battle, began the memorable friendship between Mæcenas and Horace. Horace, as Suetonius relates, was a tribune in the army of Brutus and Cassius, and, upon the defeat of those generals, made a prisoner of war. Mæcenas, finding him an accomplished man, became immediately his friend and protector, and afterwards recommended him to Augustus, who restored to him his estate, with no small additions. In the mean time, though Mæcenas behaved himself well as a soldier, in these and other battles, yet his principal province was that of a minister and counsellor. He was the adviser, the manager, the negotiator, in every thing that related to civil affairs. When the league was made at Brundisium, between Antony and Augustus, Mæcenas was sent to act on the part of Augustus. This we learn from Horace, in his Journey to Brundisium:

Sueton. in
vit. Horat.

"Huc venturus erat Mæcenas optimus, atque

"Cocceius, missi magnis de rebus uterque

"Legati, aversos soliti componere amicos."

Sat. v. lib. i.

And afterwards, when this league was near breaking, through the suspicions of each party, Mæcenas was sent to Antony, to ratify it anew.

In

In the year 717, when Augustus and Agrippa went to Sicily, to fight Sextus Pompeius by sea, Mæcenas went with them; but soon after returned, to appease some commotions which were rising at Rome: for though he usually attended Augustus in all his military expeditions, yet, whenever there was any thing to be done at Rome, either with the senate or people, he was always dispatched thither for that purpose. He was indeed invested with the government, while Augustus and Agrippa were employed in the wars.

- Hiſt. l. xlix. Thus Dion Caſſius, ſpeaking of the year 718, ſays, that Mæcenas “ had then, and ſome time after, the adminiſtration of civil affairs, not only at Rome, but throughout
Hiſt. l. ii. “ all Italy.” Velleius Paterculus relates, that after the battle of Actium, which happened in the year 724, “ the government of the city was committed to Mæcenas, a “ man of equeſtrian rank, but of an illuſtrious family.” To this Horace alludes :

“ Tu civitatem quis deceat ſtatus
“ Curas, & urbi ſollicitus times.”

Ode viii. lib. 3.

And Pædo Albinovanus :

“ Num minus urbis erat cuſtos, & Cæſaris obſes?
“ Num tibi non tutas fecit in urbe vias.”

Eleg. i.

Upon the total defeat of Antony at Actium, Mæcenas returned to Rome, to take the government into his hands, till Auguſtus could ſettle ſome neceſſary affairs in Greece and Aſia. Agrippa ſoon followed Mæcenas; and, when Auguſtus arrived, he placed theſe two great men and faithful adherents, the one over his civil, the other over his military concerns. While Auguſtus was extinguishing the remains of the civil war in Aſia and Egypt, young Lepidus, the ſon of the triumvir, was forming a ſcheme to aſſaſinate him, at his return to Rome. This conſpiracy was diſcovered at once, by the extraordinary vigilance of Mæcenas; who, as Velleius Paterculus ſays, “ obſerving the raſh councils
“ of the headſtrong youth with the ſame tranquillity and
“ calmneſs, as if nothing at all had been doing, inſtantly put
“ him to death, without the leaſt noiſe and tumult, and by
“ that means extinguished another civil war in its very beginning.”

Hiſt.

The civil wars being now at an end, Auguſtus returned to Rome; and, after he had triumphed according to cuſtom,

he

he began to talk of restoring the commonwealth. Whether he was in earnest, or only did it to try the judgment of his friends, we do not presume to determine: however, he consulted Mæcenas and Agrippa about it. Agrippa advised him to it, but Mæcenas dissuaded him from it; saying, that it was not only impossible for him to live in safety as a private man, after what had passed, but that the government would be better administered, and flourish more in his hands, than if he was to deliver it up to the senate and people. The author of the Life of Virgil says, that Augustus, "wondering what he should do, consulted that poet upon the occasion."

But this life is not of sufficient authority to be depended upon: for, though it has been usually ascribed to Servius or Donatus, yet the critics agree, that it was written by neither of them. Augustus, in the mean time, followed Mæcenas's advice, and retained the government; and from this time Mæcenas indulged himself, at vacant hours, in literary amusements, and the conversation of the men of letters. In the year 734 Virgil died, and left Augustus and Mæcenas heirs to what he had. Mæcenas was excessively fond of this poet, who, of all the wits of the Augustan age, stood highest in his esteem; and, if the Georgics and the Æneid be owing to the good taste and encouragement of this patron, as there is some reason to think, posterity cannot commemorate him with too much gratitude. The author of the Life of Virgil tells us, that the poet "published the Georgics in honour of Mæcenas, to whom they are addressed; and adds, that they were recited to Augustus four days together at Atella, where he rested himself for some time, in his return from Actium, Mæcenas taking upon him the office of reciting, as oft as Virgil's voice failed him." Horace may be ranked next to Virgil in Mæcenas's good graces: we have already mentioned, how and at what time their friendship commenced. Propertius also acknowledges Mæcenas for his favourer and protector:

"Mæcenas, nostræ pars invidiosa juventæ,

"Et vitæ & morti gloria justa meæ."

Lib. ii. eleg. 7.

Nor must Varius be forgot, though we have nothing of his remaining; since we find him highly praised by both Virgil and Horace. He was a writer of tragedies; and Quintilian thinks, he may be compared with any of the ancients. Institut. orat. l. x.
In a word, Mæcenas's house was a place of refuge and wel- c. 1.

come

come to all the learned of his time; not only to Virgil, Horace, Propertius, and Varius, but to Fundarius, whom Lib. i. sat. 10. Horace extols as an admirable writer of comedies; to Fuscus Aristius, a noble grammarian, and Horace's intimate friend; Ibid. to Plotius Tucea, who assisted Varius in correcting the Æneid, after the death of Virgil; to Valgius, a poet and very learned man, who, as Pliny tells us, dedicated a book Hist. nat. l. xv. c. 2. to Augustus De usu herbarum; to Afinius Pollio, an excellent tragic writer; and to several others, whom it would be tedious to mention. All these dedicated their works, or some part of them at least, to Mæcenas, and celebrated his praises in them over and over: and we may observe further, what Plutarch tells us, that even Augustus himself inscribed his Commentaries to him and to Agrippa.

Mæcenas continued in Augustus's favour to the end of his life, but not uninterruptedly. Augustus had an intrigue with Mæcenas's wife; and, though the minister bore this liberty of his master's very patiently, yet there was once a coldness on the part of Augustus, which however soon went off. Mæcenas died in the year 745, but at what age we cannot precisely determine; though we know he must have been old. He must have been older than Augustus, because he was a kind of tutor to him in his youth: and then we find him often called an old man by Pædo Albinovanus, a contemporary poet, whose elegy upon his dead patron is still extant. He made Augustus his heir, and recommended his friend Horace to him, in those memorable last words, "Hortatii Flacci, ut mei, memor esto, &c." Horace, however, did not probably survive him long, as there is no elegy of his upon Mæcenas extant, nor any account of one having ever been written, which there certainly would have been, had Horace survived him any time. Nay, father Sanadon, the French editor of Horace, will have it, that the poet died before his patron; and that these last words were found only in Mæcenas's will, which had not been altered.

Mæcenas is said never to have enjoyed a good state of health in any part of his life; and many singularities are related of his bodily constitution. Thus Pliny tells us, that he was always in a fever; and that, for three years before his death, he had not a moment's sleep. These are his words: "Quibusdam perpetua febris est; ut C. Mæcenati. Nat. hist. l. vii. c. 51. "Eidem triennio supremo nullo horæ momento contigit somnus." Though he was certainly an extraordinary man; and possessed many admirable virtues and qualities, yet it is agreed on all hands, that he was very luxurious and

and effeminate. Seneca has allowed him to have been a great man, yet has censured him very severely on this head, and thinks that his effeminacy has infected even his stile.

“Every body knows, says he, how Mæcenas lived not is Epiſt. 114.
 “there any occasion for me to describe it; the effeminacy
 “of his walk, the delicacy of his manner, and the pride
 “he took in shewing himself publicly, are things too no-
 “torious for me to insist on. But what? Is not his stile
 “as effeminate as himself? Are not his words as soft and
 “affected as his dress, his equipage, the furniture of his
 “house, and his wife?” Then, after quoting some of his
 poetry, “who does not perceive, says he, that the author
 “of these verses must have been the man, who was perpe-
 “tually walking about the city with his tunic loose, and all
 “the other symptoms of the most effeminate mind?” Mæ-
 cenas, we grant, was effeminate; but yet we think Seneca
 rather partial, and more unwilling than he should have
 been, to do justice to his merit. We are therefore better
 pleased with the picture of him, as it is drawn by Velleius
 Paterculus; not that this historian represents him a whit less
 effeminate than Seneca, but only that he has shewn himself
 as ready to commend him for his good qualities, as to blame
 him for his bad ones, which Seneca has not. “Mæcenas, Hist. Rom.
lib. ii.
 “says Velleius, was of the equestrian order, but sprung
 “from a most illustrious origin. He was a man, who,
 “when business required, was able to undergo any fatigue
 “and watching; who consulted properly upon all occa-
 “sions, and knew as well how to execute what he had
 “consulted; yet a man, who in seasons of leisure was luxu-
 “rious, soft, and effeminate, almost beyond a woman. He
 “was no less dear to Cæsar than Agrippa, but distinguished
 “by him with fewer honours; for he always continued of
 “the equestrian rank, in which he was born: not that he
 “could not have been advanced upon the least intimation,
 “but he never solicited it.”

But let moralists and politicians determine of Mæcenas as they please, the men of letters are under high obligations to celebrate his praises, and revere his memory: for he countenanced, protected, and supported, as far as they wanted his support, all the wits and learned of his time; and that too, out of a pure and disinterested love of letters, when he had no little views of policy to serve by their means: whence it is no wonder, that all the protectors and patrons of learning, ever since, have usually been called Mæcenas's.

MÆSTLINUS. MAFFÆUS.

MÆSTLINUS (MICHAEL) a celebrated astronomer of Germany, whose name deserves to be preserved. He was born in the dutchy of Wittemberg, and spent his youth in Italy; where he made a public speech in favour of Copernicus's system, which brought Galileus over from Aristotle and Ptolemy, to whom he had been hitherto entirely devoted. He returned afterwards to Germany, and became professor of mathematics at Tubingen; where he had among his scholars the great Kepler. Tycho Brahe, though he did not assent to Mæstlin, has yet allowed him to be an extraordinary person, and deep in the science of astronomy. Kepler has praised several ingenious inventions of Mæstlin's, in his *Astronomia optica*. He died in 1590, after having published many things in mathematics and astronomy.

MAFFÆUS, the name of several distinguished scholars among the moderns. There was Maffæus Vegio, a Latin poet, born at Lodi in Lombardy, in 1407, who wrote several pieces in verse and prose, and was highly admired in his time. He was the author of Epigrams, and a Supplement to Virgil, which he called the thirteenth book of the *Æneid*. Julius Scaliger and Gerard Vossius have declared him a great poet. His prose works are, *Dialogus de miseria & felicitate*, Paris, 1511. *De educatione librorum*, 1611. *Disputatio inter solem, terram, & aurum*, 1611; and *De perseverantia religionis*. He was chancellor of Rome, towards the end of Martin the Vth's pontificate; and died in 1458, or 1459.

There was Bernardine Maffæus, a learned cardinal, who lived between the years 1514 and 1553, and distinguished himself by a Commentary upon Tully's epistles, and a Treatise upon medals and inscriptions: and Raphael Maffæus, who died very old, at Volaterra, in 1521, after having wrote some much-esteemed pieces. There was John Peter Maffæus, a learned jesuit, born at Bergamo, in 1536; and who, after living in high favour with several popes, died at Tivoli, in 1603. We have of his, A Latin life of Ignatius Loyola, A history of the Indies, also in Latin; and a Latin translation of some letters, written by the missionaries from the Indies. This Maffæus is said to have been so much afraid of hurting the delicacy of his taste for pure Latinity, as to have obtained a dispensation from the pope, for the reading his breviary in Greek.

Lastly,

Lastly, there was Maffæus Barberini, afterwards pope Urban VIII. who was born at Florence in 1558, and distinguished himself greatly since by his Latin and Italian poems, as well as by his advancement to the see of Rome; by his Latin particularly. He was a great lover of the belles lettres and the fine arts; and yet it was under him, that the illustrious Galileo was hardly used and imprisoned, for making discoveries with his telescope, which deserved to be highly honoured and rewarded; and was obliged to renounce and abjure truths, which were known and confirmed to him by ocular demonstration. It is impossible the muses should have such an aversion to true philosophy and science; and therefore we will suppose the pontiff to have acted rather from the policy of the court over which he presided, than from the dictates of his own sentiment and humour. He died in 1644.

MAGELLAN (FERDINAND) a celebrated Portuguese navigator, who being out of humour with his own king, because he would not augment his pay, entered into the service of the emperor Charles V. He sailed with five ships from Seville, in 1519, discovered and passed the streights which have been called by his name, and went through the South-sea to the islands Des Los Ladrones; where, in 1520, he was either poisoned, or died in a fight in the isle Maran, after he had conquered the isle Cebu; or was assassinated by his own men, on account of his tyrannical behaviour: for all these differing particulars are recorded by different writers. However, one of his ships sailed round the globe, and arrived again at Seville the 8th of September, 1521.

MAGIUS (JEROME) a most ingenious and learned man of the sixteenth century, was born at Anghiari in Tuscany. He had a genius, which was not to be confined to a certain number of studies; he went almost through the whole circle of sciences: for, besides the belles lettres and law, in both which he became perfect, he applied himself to the study of war, and even wrote books upon the subject. In this he afterwards distinguished himself: for he was sent by the Venetians to the isle of Cyprus, with the commission of judge-martial; and, when the Turks besieged Famagusta, he performed all the services to the place that could have been expected from an excellent engineer. He conceived a certain kind of mine, and fire-engines, by which

he laid the labours of the Turks in ruins; and in a moment destroyed works, which had cost them a great deal of pains. But they had too good an opportunity of revenging themselves on him; for the city falling at last into their hands, in August 1571, Magius became their slave, and was used very barbarously. His comfort lay altogether in the stock of learning, with which he was provided; and so prodigious was his memory, that he did not think himself unequalled, though deprived of all kind of books, to compose treatises full of quotations. As he was obliged all the day to do the drudgery of the meanest slave, so he spent a great part of the night in writing. He wrote in prison a treatise upon bells, *De tintinnabulis*, and another upon the wooden horse, *De equuleo*. He was determined to the first of these subjects by observing, that the Turks had no bells; and to the second, by ruminating upon the various kinds of tortures to which his dismal situation exposed him, which brought to his reflection, that the equuleus had never been thoroughly explained. He dedicated the first of these treatises to the emperor's ambassador at Constantinople, and the other to the French ambassador at the same place. He conjured these ambassadors to use their interest for his liberty; which while they attempted to procure for him, they only hastened his death: for the bashaw Mahomet, who had not forgot the mischief which Magius had done the Turks at the siege of Famagusta, being informed, that he had been at the imperial ambassador's house, whither they had very indiscreetly carried him, caused him to be seized again, and strangled that very night in prison. This happened upon the 27th of March 1572, or 1573, it is not certain which.

The books, which he published before he went to Cyprus, are, 1. *De mundi exitio per exustionem libri quinque*, Basil, 1562, folio. 2. *Vitæ illustrium virorum, auctore Æmilio Probo, cum commentariis*, Basil, folio. 3. *Commentaria in quatuor institutionum civilium libros*, Ludg. 8vo. 4. *Miscellanæ, five variz lectiones*, Venet. 1564, 8vo. He also published some books in Italian; one particularly in 1584, with this title, *Della fortificazione delle città*. He wrote several other treatises, which never appeared; and among the rest a piece, called *Μαρομαρτυρία*, or *Odium pædiconum*.

MAHOMET, or MOHAMMED, a celebrated impostor, and founder of a religion, was born in the year 571, at Mecca, a city of Arabia, of the tribe of the Korashites,

tribes, which was reckoned the noblest in all that country; and was descended in a direct line from Pher Koraiſh, the founder of it. In the beginning of his life, notwithstanding he was in a very poor and deſpicable condition; for his father dying before he was two years old, and while his grandfather was ſtill living, all the power and wealth of his family devolved to his uncles, eſpecially to Abu Taleb. Abu Taleb, after the death of his father, bore the chief ſway in Mecca; as long as he lived; which was to a very great age; and it was under his protection chiefly, that Mahomet; when he firſt broached his impoſture, was ſufficiently ſupported againſt all oppoſers, ſo as to be able, after his death, to carry it on, and eſtabliſh it, as he did, through all Arabia, by his own power.

After his father's death; he continued under the tuition of his mother, till the eighth year of his age; when ſhe alſo dying, he was taken home to his grandfather, who at his death, which happened the year after, committed him to the care of his uncle Abu Taleb, to be educated by him out of charity. Abu Taleb, being a merchant, took him into his buſineſs, and as ſoon as he was old enough, ſent him with his camels into Syria; in which employment he continued under his uncle, till the twenty-fifth year of his age: Then one of the chief men of the city dying, and his widow; whoſe name was Cadigha, wanting a factor to manage her ſtock, ſhe invited Mahomet into her ſervice. He accepted her terms, traded three years for her at Damafcus and other places, and acquitted himſelf in this charge ſo much to her ſatisfaction, that about the twenty-eighth year of his age, ſhe gave herſelf to him in marriage, although ſhe was twelve years older. From being her ſervant, he was now advanced to be maſter of both her perſon and fortune; and finding himſelf equal in wealth to the beſt men of the city, he began to entertain ambitious thoughts of poſſeſſing himſelf of the ſovereignty over it.

Among the various means to effect this, none pleaſed him ſo much, as the framing of that impoſture, which he afterwards publiſhed with ſo much ſucceſs, and ſo much miſchief to the world. For the courſe of trade, which he drove into Egypt, Paleſtine, and Syria, having made him well acquainted with both chriſtians and Jews, and having given him an opportunity of obſerving, with what eagernels as well they, as the ſeveral ſects into which the chriſtians of the eaſt were then miſerably divided, engaged againſt each other, he concluded, that nothing would be more likely to gain

gain a party firm to him for the attaining the ends he aimed at, than the making of a new religion. In this however he proceeded leisurely; for it was not till the thirty-eighth year of his age, that he began to put his project in execution. Then he withdrew himself from his former way of living, which, it is said, was very licentious and wicked; and affecting an hermetical life, used every morning to retire into a solitary cave near Mecca, called the Cave of Hira, and there continue all day, exercising himself, as he pretended, in prayers, fastings, and holy meditations. Thus he went on for two years, during which time he gained over his wife Cadigha, who was his first profelyte, by pretences of visions which he had seen, and voices which he had heard, in his retirement.

Life of Mahomet.

It is to be observed, says dr. Prideaux, that Mahomet began this imposture about the same time, that the bishop of Rome, by virtue of a grant from the wicked tyrant Phocas, first assumed the title of universal pastor. Phocas made this grant in the year 606, and Mahomet in the very same year retired to his cave to forge that imposture there, which he began in 608 to propagate at Mecca. And from this time, both having conspired to found to themselves an empire in imposture, their followers have been ever since endeavouring by the same methods, that is, by those of fire and sword, to propagate it among mankind; so that antichrist seems at this time to have fixed both his feet upon Christendom together, the one in the east, and the other in the west; and how much each hath trampled upon the church of Christ, the ages ever since succeeding have experienced abundantly.

In the fortieth year of his age, Mahomet began to take upon him the stile of the apostle of God, and under that character to propagate the imposture, which he had now concerted: but for four years he did it only in private, and among such, as he either had most confidence in, or thought most likely to gain. After he had gotten a few disciples, some of which however were the principal men of the city, he began to publish it to the people at Mecca, in the forty-fourth year of his age; and openly to declare himself a prophet sent by God, to reduce them from the error of paganism, and to teach them the true religion. On his first appearance, he was treated with derision and contempt, and called by the people, a forcerer, magician, liar, impostor, and teller of fables, of which he frequently complains in his Alcoran; so that for the first year he made little or no progress.

gress. But persevering in his design, which he managed with great address, he afterwards gained many new profelytes, among which were, as we have observed, some of the most considerable men of the city; so that, in the fifth year of his pretended mission, he had increased his party to the number of nine and thirty, himself making the fortieth. People now began to be alarmed at the progress he made. Those, who were addicted to the idolatry of their forefathers, stood up to oppose him as an enemy of their gods, and a dangerous innovator in their religion. Others, who saw farther into his designs, thought it time to put a stop thereto, for the sake of preserving the government, which would manifestly be undermined by him; and therefore they combined together against him, and intended to have cut him off with the sword. But Abu Taleb his uncle, being informed thereof, defeated the design; and by his power, as being chief of the tribe, preserved him from many other attempts of the same nature, which were contrived against him. For though Abu Taleb himself persisted in the paganism of his ancestors, yet he had that affection for the impostor, as being his kinsman, and one that was bred up in his house, and under his care, that he firmly stood by him against all his enemies, and would suffer no one to do him hurt, as long as he lived.

The main arguments, which Mahomet used to delude men into a belief of this imposture, were his promises and his threats, as being those which he knew would work the easiest on the affections of the vulgar. His promises were chiefly of paradise, which with great art he framed agreeably to the gust of the Arabians: for they, lying within the torrid zone, were, through the nature of their climate, as well as the then excessive corruption of their manners, exceedingly given to the love of women; and the scorching heat and dryness of the country making rivers of water, cooling drinks, shaded gardens, and pleasant fruits, most refreshing and delightful unto them, they were from hence apt to place their highest enjoyment in things of this nature. And therefore to answer the height of their carnal desires, he made the joys of heaven to consist totally in these particulars; which he promises them abundantly in many places in his Alcoran. On the contrary, he described the punishments of hell, which he threatened to all who would not believe in him, to consist of such torments, as would appear to them the most afflicting and grievous to be borne; as, “ that they should drink nothing but boiling and stinking Alcoran,
K 3 “ water, passim.

“ water, nor breathe any thing else but exceeding hot winds, things most terrible in Arabia; that they should dwell for ever in continual fire, excessively burning, and be surrounded with a black hot salt smoke, as with a coverlid, &c.” And that he might omit nothing which could work on their fears, he terrified them with the threats of grievous punishments in this life. To which purpose he set forth upon all occasions, what terrible calamities had fallen upon the heads of such, as would not be instructed by the prophets, that were sent before him, viz. how the old world was destroyed by water, for not being reformed at the preaching of Noah; how Sodom was consumed by fire from heaven, for not hearkening to Lot when sent unto them; and how the Egyptians were plagued for despising Moses: for he allowed the divinity of both the Old and New Testament, and that Moses and Jesus Christ were prophets sent from God; but that the Jews and Christians had corrupted those sacred books, and that he was sent to purge them from those corruptions, and to restore the law of God to that original purity, in which it was first delivered. And this is the reason, that most of the passages, which he takes out of the Old and New Testaments, appear different in the Alcoran, from what we find them in those sacred books.

He pretended to receive all his revelations from the angel Gabriel, who, he said, was sent from God, on purpose to deliver them unto him. He was, it seems, subject to the falling-sickness; so that whenever the fit was upon him, he pretended it to be a trance, and that then the angel Gabriel was come from God, with some new revelations unto him. His pretended revelations he put into several chapters; the collection of which makes up his Alcoran, which is the bible of the Mahometans. The original of this book was laid up, as he taught his followers, in the archives of heaven, and the angel Gabriel brought him the copy of it, chapter by chapter, according as occasion required that they should be published to the people: that is, as often as any new thing was to be set on foot, any objection against him or his religion to be answered, any difficulty to be solved, any discontent among his people to be quieted, any offence to be removed, or any thing else done for the furtherance of his grand scheme, his constant recourse was to the angel Gabriel for a new revelation; and out came some addition to the Alcoran, to serve his turn therein. But what grieved him most was, that his opposers demanded

manded to see a miracle from him; for, said they, "Moses Alcoran, c. ii, vi, xvii, &c. and Jesus, and the rest of the prophets, according to thy own doctrine, worked miracles to prove their mission from God; and therefore, if thou be a prophet, and greater than any that were sent before thee, as thou boastest thyself to be, do thou work the like miracles to manifest it unto us." This objection he endeavoured to evade by several answers; all of which amount only to this, "that God had sent Moses and Jesus with miracles, and yet men would not be obedient to their word; and therefore he had now sent him in the last place without miracles, to force them by the power of the sword to do his will." And from hence it hath become the universal doctrine of the Mahometans, that their religion is to be propagated by the sword, and that all true musselmen are bound to fight for it. For which reason it hath been a custom among them for their preachers, while they deliver their sermons, to have a drawn sword placed by them, to denote thereby, that the doctrines they teach are to be defended and propagated by the sword. Many miracles in the mean time are reckoned up, which Mahomet is said to have wrought; as, "That he clave the moon in two; that trees went forth to meet him, &c. &c." but those who relate them are only such as are ranked among their fabulous and legendary writers: their learned doctors renounce them all; and when they are questioned, how without miracles they can prove his mission; their common answer is, that instead of all miracles is the Alcoran; for that Mahomet, who was an illiterate person, that could neither write nor read, or that any man else, by human wisdom alone, should be able to compose such a book, is, they think, impossible. And on this Mahomet himself often insists, challenging in several places of the Alcoran both men and devils, by their united skill, to compose any thing equal to it, or to any part of it. From all which they conclude, and as they think infallibly, that this book could come from none other but God himself; and that Mahomet, from whom they received it, was his messenger to bring it unto them.

That the Alcoran, as to stile and language, is the standard of elegance in the Arabian tongue, and that Mahomet was in truth, what they affirm him to have been, a rude and illiterate barbarian, who could neither write nor read, are points agreed on all sides. A question therefore will arise among those, who are not so sure, that this book was brought by the angel Gabriel from heaven, by whose help it was

was compiled, and the imposture framed? And there will be the more reason to ask this, because the book itself contains so many particulars of the jewish and christian religions, as necessarily suppose the authors of it to have been well skilled in both; which Mahomet, who was bred an idolater, and lived so for the first forty years of his life, among a people totally illiterate, for such his tribe was by principle and profession, cannot be supposed to have been: but this is a question not so easily to be answered, because the nature of the thing required it to have been transacted very secretly. And besides, the scene of this imposture being at least six hundred miles within the country of Arabia, amidst those barbarous nations, who all immediately embraced it, and would not permit any of another religion, so much as to live among them; it could not at that distance be so well searched into by those, who were most concerned to discover the fraud. That Mahomet composed the Alcoran by the help of others, was a thing well known at Mecca, when he first broached his imposture there; and it was often flung in his teeth by his opposers, as he himself more than once complaineth. In the twenty-fifth chapter of the Alcoran, his words are: "They say, that the Alcoran is nothing but a lye of thy own invention, and others have been assisting to thee herein." And what he says in the sixteenth chapter, particularly points at one of those, who was then looked upon to have had a principal hand in this matter: "I know they will say, that a man hath taught him the Alcoran; but whom they presume to have taught him is a Persian by nation, and speaketh the Persian language. But the Alcoran is in the Arabic tongue, full of instruction and eloquence." The person, here pointed at, was one Abdia Ben Salon, a Persian Jew, whose name he afterwards changed into Abdollah Ebn Salem, to make it correspond with the Arabic dialect; and almost all, who have written of this imposture, have mentioned him as the chief architect, used by Mahomet in the framing of it: for he was a very cunning fellow, thoroughly skilled in all the learning of the Jews; and therefore Mahomet seems to have received from him, whatsoever of the rites and customs of the Jews he hath ingrafted into his religion. Besides this Jew, the impostor had also a christian monk for his assistant: and the many particulars in his Alcoran, relating to the christian religion, plainly prove him to have had such an helper. He was a monk of Syria, of the sect of the Nestorians. His name Sergius; that, I mean, which he had

had in his monastery, and which he has since retained among the western writers; though Bahira was that which he afterwards assumed in Arabia, and by which he hath ever since been mentioned in those eastern parts, by all that there write or speak of him. Mahomet, as it is related, became acquainted with this Bahira, in one of his journies into Syria, either at Bosra as some say, or at Jerusalem as others; and receiving great satisfaction from him in many of those points, which he desired to be informed in, did thereupon contract a particular friendship with him; so that this monk not long after, being for some great crime excommunicated, and expelled his monastery, fled to Mecca to him, was entertained in his house by him, and became his assistant in the framing of that imposture, and continued with him ever after; till Mahomet having, as it is reported, no farther occasion for him, to secure the secret, put him to death.

Many other particulars are recorded in ancient writers, both as to the coining of this forgery, and also as to the manner of its first propagation; as, that the impostor taught a bull to bring him the Alcoran on his horns in a public assembly, as if it had been this way sent to him from God; that he bred up pigeons to come to his ears, to make it appear, as if the Holy Ghost conversed with him; and many other stories, which have no foundation at all in truth, although they have been credited by great and learned men. Grotius in particular, in that part of his excellent book of the Truth of the christian religion, which contains a refutation of mahometism, relates the story of the pigeon: upon which our famous orientalist Pocock, who undertook an Arabic version of that performance, asked Grotius, "Where he had picked up this story, whether among the Arabians, or the christians:" to which Grotius replied, that "he had not indeed met with it in any Arabian author, but depended intirely upon the authority of the christian writers for the truth of it." Pocock thought fit therefore to omit it in his version, for fear we should expose ourselves to the contempt and scorn of the Arabians, by not being able to distinguish the religion of Mahomet from the tales and fictions which its enemies have fastened on it; and by pretending to confute and overthrow the Alcoran, without knowing the grounds and foundation, on which its authority stands.

Grotius de
veritate, &c.
l. vi. c. 5.
& Pocockii
specimen,
histor. Arab.
p. 186.

But to go on with Mahomet. In the eighth year of his pretended mission, his party growing formidable at Mecca, the city passed a decree, by which they forbid any more to join

join themselves with him. This however did not affect him much, while his uncle Abu Taleb lived to protect him: but he dying two years after, and the government of the city then falling into the hands of his most violent enemies, a fresh opposition was renewed against him, and a stop soon put to the further progress of his imposture at Mecca. Mahomet, therefore, seeing all his hopes in a manner crushed here, began to think of settling elsewhere; and as his uncle Abbas lived for the most part at Tayif, a town sixty miles distant from Mecca towards the east, and had a great interest there; he took a journey thither under his protection, in order to propagate his imposture there. But after a month's stay, finding himself unable to gain even one proselyte, he returned to Mecca, with a resolution to wait for such farther advantages, as time and opportunity might offer. And now his wife Cadigha being dead, after she had lived two and twenty years with him, he took two other wives in her stead, Ayesha the daughter of Abubeker, and Lewda the daughter of Zama; adding a while after to them a third, named Haphsa, the daughter of Omar: and by thus making himself son-in-law to three of the principal men of his party, he did by that alliance strengthen his interest considerably. Ayesha was then but six years old; and therefore he did not bed her till two years after, when she was full eight years old: for it is usual in those hot countries, as it is all India over, which is in the same clime with Arabia, for women to be ripe for marriage at that age, and also to bear children the year following.

In the twelfth year of his pretended mission, is placed the *mevra*, that is, his famous night journey from Mecca to Jerusalem, and from thence to heaven; of which he tells us, in the 17th chapter of his Alcoran. For the people calling on him for miracles to prove his mission, and finding himself unable to feign any, to solve the matter, he invents this story of his journey to heaven; which must be acknowledged to have miracle enough in it, by all those who have faith to believe it. The story, as it is related in the Alcoran, and believed by the mahometans, is this. At night as he lay in his bed with his best beloved wife Ayesha, he heard a knocking at his door; upon which arising, he found there the angel Gabriel, with seventy pair of wings expanded from his sides, whiter than snow, and clearer than crystal, and the beast Alborak standing by him; which, they say, is the beast, on which the prophets used to ride, when they were carried from one place to another, upon the execution

cation of any divine command. Mahomet describes it to be a beast as white as milk, and of a mixt nature, between an ass and a mule, and also of a size between both; but of such extraordinary swiftness, as to equal even lightning itself.

As soon as Mahomet appeared at the door, the angel Gabriel kindly embraced him, saluted him in the name of God, and told him, that he was sent to bring him unto God into heaven; where he should see strange mysteries, which were not lawful to be seen by any other man. He prayed him then to get upon Alborak; but the beast, it seems, having lain idle and unemployed from the time of Christ to Mahomet, was grown so mettlesome and skittish, that he would not stand still for Mahomet to mount him, till at length he was forced to bribe him to it, by promising him a place in paradise. When he was firmly seated upon him, the angel Gabriel led the way with the bridle of the beast in his hand, and carried the prophet from Mecca to Jerusalem in the twinkling of an eye. On his coming thither, all the departed prophets and saints appeared at the gate of the temple to salute him; and from thence attending him into the chief oratory, desired him to pray for them, and then withdrew. After this, Mahomet went out of the temple with the angel Gabriel, and found a ladder of light ready fixed for them, which they immediately ascended, leaving Alborak tied to a rock till their return.

On their arrival at the first heaven, the angel knocked at the gate; and informing the porter, who he was, and that he had brought Mahomet the friend of God, he was immediately admitted. This first heaven, he tells us, was all of pure silver; from whence he saw the stars hanging from it by chains of gold, each as big as mount Noho near Mecca, in Arabia. On his entrance, he met a decrepit old man, who it seems was our first father Adam; and as he advanced, he saw a multitude of angels of all manner of shapes; in the shape of birds, beasts, and men. We must not forget to observe, that Adam had the piety immediately to embrace the prophet, giving God thanks for so great a son; and then recommended himself to his prayers. From this first heaven, the impostor tells us, he ascended into the second, which was at the distance of 500 years journey above it; and this he makes to be the distance of every one of the seven heavens, each above the other. Here the gates being opened to him as before, at his entrance he met Noah, who, rejoicing much at the sight of him, recommended himself

himself to his prayers. This heaven was all of pure gold, and there were twice as many angels in it as in the former; for it seems the number of angels increased in every heaven, as he advanced. From this second heaven he ascended into the third, which was made of precious stones, where he met Abraham, who also recommended himself to his prayers; Joseph the son of Jacob did the same in the fourth heaven, which was all of emerald; Moses in the fifth, which was all of adamant; and John the baptist in the sixth, which was all of carbuncle: from whence he ascended into the seventh, which was all of divine light, and here he found Jesus Christ. However, it is observable, that he alters his stile here; for he does not say, that Jesus Christ recommended himself to his prayers, but that he recommended himself to the prayers of Jesus Christ.

The angel Gabriel having brought him thus far, told him, that he was not permitted to attend him any farther; and therefore directed him to ascend the rest of the way to the throne of God by himself. This he performed with great difficulty, passing through rough and dangerous places, till he came where he heard a voice, saying unto him, "O Mahomet, salute thy Creator;" from whence ascending higher, he came into a place, where he saw a vast expansion of light, so exceedingly bright, that his eyes could not bear it. This, it seems, was the habitation of the Almighty, where his throne was placed: on the right side of which, he says, God's name and his own were written in these Arabick words, "La ullah ellallah Mohammed reful ollah;" that is, "There is no God but God, and Mahomet is his prophet," which is at this day the creed of the mahometans. Being approached to the divine presence, he tells us, that God entered into a familiar converse with him, revealed to him many hidden mysteries, made him understand the whole of his law, gave him many things in charge concerning his instructing men in the knowledge of it; and, in conclusion, bestowed on him several privileges above the rest of mankind. He then returned, and found the angel Gabriel waiting for him in the place where he left him. The angel led him back along the seven heavens, through which he had brought him; and set him again upon the beast Alborak, which stood tied at the rock near Jerusalem. Then he conducted him back to Mecca in the same manner, as he brought him from thence; and all this within the space of the tenth part of one night.

On his relating this extravagant fiction to the people, the next morning after he pretended the thing to have happened, it was received by them as it deserved, with a general hoot; and the imposture was never in greater danger of being totally blasted, than by this ridiculous fable. But how ridiculous soever the story may appear, Mahomet had a farther design in it, than barely telling such a miraculous adventure of himself to the people. Hitherto he had only given them the Alcoran, which was his written law; and had pretended to be nothing more than barely the messenger of God in publishing it, as it was delivered to him by the angel Gabriel. But now learning from his friend Abdallah, that the Jews, besides the written law dictated by God himself, had also another law, called the oral law, given with it, as they pretend, to Moses himself, while in the mount; and understanding that this law, which had its whole foundation in the sayings and dictates of Moses, was in as great veneration with them as the other, he had a mind for the future to advance his authority to the same pitch, and make all his sayings and dictates go for oracles among his musselmen, as those which were pretended to be from Moses, did among the Jews. And for this end chiefly it was, that he invented this story of his journey to heaven.

The story however, whatever advantages he might gain by it when his imposture became more firmly established, and then actually did gain all he aimed at, was deemed at present so grossly ridiculous, that it occasioned the revolt of many of his disciples, and made his stay at Mecca no longer practicable. But what he lost at Mecca, he gained at Medina, then called Yathreb, a city lying 270 miles distant from Mecca; which was inhabited, the one part by Jews, the other by heretical christians. These two parties, it seems, did not agree at all; and feuds and factions rose at length so high among them, that one party, out of spite, went over to Mahomet. Thus we are told, that on the thirteenth year of his pretended mission, there came to him from thence seventy-three men and two women. Twelve of these he retained a while with him at Mecca, to instruct them in his new religion; then sent them back to Yathreb, as his twelve apostles, there to propagate it in that town. In this they laboured abundantly, and with such success, that, in a very short time, they drew over the greatest part of the inhabitants: of which Mahomet receiving an account, resolved to go thither immediately, finding it unsafe to continue any longer in Mecca.

On

On the 12th day of the month which the Arabs call the Former Rabiá, that is, on the 24th of our September, he came to Yathreb, and was received with great acclamations by the party which called him thither. This party are supposed to have been the christians; and this supposition is confirmed, by what he says of each of them in the fifth chapter of the Alcoran, which is one of the first he published after his coming to Yathreb. His words are these: "Thou shalt find the Jews to be very great enemies to the true believers, and the christians to have great inclination and amity towards them." By which we may see, what a deplorable decay the many divisions and distractions which then reigned in the eastern church, had there brought the christian religion into, when its professors could so easily desert it for that gross imposture, which an illiterate barbarian proposed unto them. On Mahomet's first coming to Yathreb, he lodged in the house of Chalid Abu Job, one of the chief men of the party that called him thither, till he had built himself a house of his own. This he immediately set about, and erected a mosque at the same time, for the exercise of his new-invented religion: and having thus settled himself in this town, he continued there ever after, to the time of his death.

From this flight of Mahomet, the Hegira, which is the era of the Mahometans, begins its computation. Hegira in the Arabic language signifies flight. It was first appointed by Omar, the third emperor of the Saracens, and takes its beginning from the 16th of July, in the year 622. Indeed; the day that Mahomet left Mecca, was on the 1st of the Former Rabiá, and he came to Medina on the 12th of the same month, that is, on the 24th of our September. But the Hegira begins two months before, from the 1st of Moharram: for that being the first month of the Arabian year, Omar would make no alteration as to that, but anticipated the computation fifty-nine days, that he might begin his era from the beginning of that year, in which the flight of the impostor happened, from which it took its name.

The first thing that Mahomet did, after he had settled himself at Medina, was to marry his daughter Fatima to his cousin Ali. She was the only child then living of six, which were born to him of Cadigha, his first wife; and indeed the only one which he had, notwithstanding the multitude of his wives, which survived him. And now the impostor having obtained the end he had long been driving at, that is, a town at his command, he enters upon a scheme intirely

istirely new. Hitherto he had been preaching up his religion for thirteen years together; for the remaining ten years of his life, he takes the sword, and fights for it. He had long been teased and perplexed at Mecca with questions, and objections, and disputes, about what he had preached, by which he was often gravelled, and put to silence; henceforth he forbids all manner of disputing, telling his disciples, that his religion was to be propagated not by disputing, but by fighting. He commanded them therefore to arm themselves, and slay with the sword all that would not embrace it, unless they submitted to pay a yearly tribute, for the redemption of their lives: and according to this injunction, even unto this day, all who live under any Mahometan government, and are not of their religion, pay an annual tax for a mulct of their infidelity; and are sure to be punished with death, if they contradict or oppose any doctrine that is received among them to have been taught by Mahomet. After the impostor had sufficiently infused this doctrine into his disciples, he next proceeded to put it in practice; and, having erected his standard, called them all to come armed thereto. His first expeditions were against the trading caravans, in their journies between Mecca and Syria, which he attacked with various success; and, if we except the establishing and adjusting a few particulars relating to his grand scheme, as occasion required, his time, for the two first years after his flight, was wholly spent in predatory excursions upon his neighbours, in robbing, plundering, and destroying all those that lived near Medina, who would not come in and embrace his religion.

In the third year of the Hegira, A. D. 624, he made war upon those tribes of the Arabs which were of the Jewish religion near him; and having taken their castles, and reduced them under his power, he sold them all for slaves, and divided their goods among his followers. But the battle of Ohud, which happened towards the end of this year, had like to have proved fatal to the impostor: for his uncle Hamza, who bore his standard, was slain, himself grievously wounded, nay, and had been slain, if one of his companions had not come to his assistance. This defeat gave rise to many objections against him: some asked, How a prophet of God could be overthrown in a battle by the infidels? Others murmured as much for the loss of their friends and relations who were slain. To satisfy the former, he laid the cause of the overthrow on the sins of some that followed him; and said, that for this reason God suffered them

Thevenot,
part i.
book i. c. 22.

Rycant's
hist. of the
present state
of the Otto-
man empire,
book ii. c. 8.

them to be overthrown, that so the good might be distinguished from the bad, and that those, who were true believers, might on this occasion be discerned from those who were not. And to still the complaints of the latter, he invented his doctrine of fate and destiny; telling them, that those who were slain in the battle, though they had tarried at home in their houses, must nevertheless have died at that moment, the time of every man's life being predetermined by God; but in that they died fighting for the faith, they gained the advantage of the crown of martyrdom, and the rewards which were due to it in paradise: both which doctrines served his turn so well, that he propagated them on all occasions after. And they have been the favourite notions of the Mahometans ever since, and enforced especially in their wars; where, it must be owned, nothing can be more conducive to make them fight valiantly, than a settled opinion, that, whatever dangers they expose themselves to, they cannot die either sooner or later than is predestinated by God; and that, in case this predestinated time be come, they shall, by dying martyrs for their religion, immediately enter into paradise, as the reward of it.

In the fourth year of the Hegira, A. D. 625, he waged war with the Nadirites, a tribe of the Jewish Arabs in the neighbourhood; and the same year fought the battle of Beder, and had many other skirmishes with those who refused to submit to him; in all which he had sometimes prosperous, and sometimes dubious success. But while his army was abroad on these expeditions, some of his principal men engaging at play and drinking, in the heat of their cups fell a quarrelling, which raised such a disturbance among the rest, that they had like to have endangered his whole scheme: and therefore, to prevent any mischief of this kind for the future, he forbid the use of wine, and all games of chance. In the fifth and sixth years, he was engaged in several wars, and subdued several tribes of the Arabs. And now the impostor, after so many advantages obtained, being much increased in strength, marched his army against Mecca, and fought a battle near it; the consequence of which was, that, neither side gaining any victory, they agreed on a truce for ten years. The conditions of it were, that all within Mecca, who were for Mahomet, might have liberty to join themselves to him; and, on the other side, those with Mahomet, who had a mind to leave him, might also have the liberty to return to Mecca. By this truce Mahomet being very much confirmed in his power, took on him thence-

thenceforth the authority of a king, and was inaugurated as such by the chief men of his army.

On Mahomet's having thus made a truce with the men of Mecca, and thereby obtained free access for any of his party to come into that city, he thenceforth ordained them to make pilgrimages thither, which have ever since with so much religion been observed by all his followers, once every year. And now being thus established in the sovereignty, which he had so long been aiming at, he assumed all the insignia belonging thereto, still retaining the sacred character of chief pontif of his religion, as well as the royal, with which he was invested. He transmitted them both together to all his successors, who, by the title of caliphs, reigned after him: so that, like the Jewish princes of the race of the Maccabees, they were kings and chief-priests of their people at the same time. Their pontifical authority consisted chiefly in giving the interpretation of the Mahometan law, in ordering all matters of religion, and in praying and preaching in their public mosques. And this pontifical, at length, was all the authority the caliphs had left; being totally stripped of the rest, first by the governors of the provinces, who, about the 325th year of the Hegira, assumed the regal authority to themselves, and afterwards by others, who gradually usurped upon them; till at length, after a succession of ages, the Tartars came in, and, in that deluge of destruction with which they over-ran all the east, put a total end not only to their authority, but to their very name and being. Ever since that time, most Mahometan princes have a particular officer appointed in their respective dominions, who sustains this sacred authority, formerly invested in their caliphs; who in Turkey is called the musti, and in Persia the sadre. But they being under the power of the princes that appoint them, are in reality nothing but tools of state, who make the law of Mahomet speak just such language as is necessary to support the measures of the government, how wicked and unjust soever those measures may happen to be.

In the seventh year of the Hegira, A. D. 628, the impostor led forth his army against Caibar, a city inhabited by Arabs of the Jewish religion; and, after routing them in battle, he besieged their city, and took it by storm. Having entered the town, he took up his quarters in the house of Hareth, one of the principal inhabitants of the place; whose daughter Zainoh, preparing a shoulder of mutton for his supper, poisoned it. And here those, who would ascribe miracles

to Mahomet, tell us, that the shoulder of mutton spake to him, and discovered that it was poisoned; but if it did so, it was, it seems, too late to do him any good: for Basher, one of his companions, falling on too greedily to eat of it, fell down dead on the place. And although Mahomet had not immediately the same fate, because, not liking the taste, he spit out again what he had taken into his mouth, yet he let down enough to do his business: for he was never well after this supper, and at three years end died of it. The maid being asked why she did this, answered, that “ she had a mind to make trial, whether he were a prophet or no: for were he a prophet, said she, he would certainly know that the meat was poisoned, and therefore would receive no harm from it; but if he were not a prophet, she thought she should do the world good service, in ridding it of so wicked a tyrant.”

After this, he reduced under his subjection Beder, Watiha, and Selalima, which were also towns belonging to the Jewish Arabs; then, having increased his strength by these acquisitions to an army of 10,000 men, he resolved to make himself master of Mecca. For this purpose, pretending that they had broken the truce, he marched suddenly upon them, before they were aware of his design: upon which, being utterly incapable of putting themselves into any posture of defence against him, they found themselves necessitated to surrender immediately. As soon as it was heard among the neighbouring Arabs, that Mahomet had made himself master of Mecca, several other tribes made head against him, and, in the first encounter, routed his army, though greatly superior to theirs in number: but the impostor having gathered up his scattered forces, and rallied them again into a body, acted more cautiously in the second conflict, and gave his enemies such a total defeat, that he took from them all their baggage, with their wives and children, and all their substance. And now the power of the impostor being much increased, the same of it so terrified the rest of the Arabs, which had not yet felt his arms, that they all came in, and submitted to him. So that this year, which is the 10th of the Hegira, and the 631st of our Lord, his empire and his religion became established together through all Arabia.

He spent the remainder of the year in sending lieutenants into all his provinces, to govern in his name, to destroy the idol temples, and all the other remains of the Arabian idolatry, and to set up his religion in its stead. Towards the
end.

end of it, he took a journey in pilgrimage to Mecca, where a great concourse of people resorted to him from all parts of Arabia, whom he instructed in his law, and then returned to Medina. This pilgrimage is called by his followers, the pilgrimage of valediction, because it was the last which he made: for, after his return to Medina, he began daily to decline, through the force of that poison which he had taken three years before at Calbar. It had been working in him all the while, and had at length brought him so low, that he was forced on the 28th day of Saphar, the second month of their year, to take to his bed; and, on the 12th day of the following month, it put an end to his life, after a sickness of thirteen days. During his sickness, he much complained of the bit which he had taken at Calbar; telling those that came to visit him, that he had felt the torments of it in his body ever since: so that it seems, notwithstanding the intimacy he pretended with the angel Gabriel, and the continual revelations he received from him, he could not be preserved from thus perishing by the snares of a silly girl.

He was buried in the place where he died, which was in the chamber of his best-beloved wife, at Medina; and there he lies to this day. For as to what numbers of persons have said and believed, that Mahomet's tomb, being of iron, is suspended in the air, under a vault of loadstones, it is all a fable; and the Mahometans laugh when they know that the Christians relate it, as they do other stories of him, for a certain matter of fact. Indeed a king of Egypt formerly attempted to do this, when he had a mind to procure the same advantage to a statue of his wife: thus Dinocrates the architect, says Pliny, had begun to roof the temple of Arsinoe, at Alexandria, with load-stone, that her image, made of iron, might seem to hang there in the air." But there was no such attempt ever made in regard to Mahomet; who lies in the place he was buried, without being moved or disturbed ever since. They have, it is said, built over it a small chapel, joining to one of the corners of the chief mosque of that city, the first mosque that was erected to that impious superstition, Mahomet himself being, as hath been related above, the founder of it.

And thus ended the life of this famous impostor, who was full sixty-three years old on the day in which he died; that is, according to the Arabian account, which makes only sixty-one of our years. For twenty-three years, he

Pocock's
specim. hist.
Arab p. 180.
and Reland.
derelig. Me-
hammad, &c.

Nat. hist.
l. xxxiv.
c. 14.

had taken upon him to be a prophet; of which he lived thirteen at Mecca, and ten at Medina. During which time, by his great address and management, he rose from the meanest beginnings, to that height of power, as to be able to make one of the greatest revolutions that ever happened in the world: and this revolution immediately gave birth to an empire, which, in eighty years time, extended its dominion over more kingdoms and countries than ever the Roman could in eight hundred. And although it continued in its flourishing condition not much above three hundred years, yet out of its ashes have sprung up many other kingdoms and empires, of which there are three at this day, the largest and most potent upon the face of the earth, viz. the empire of Turkey, the empire of Persia, and the empire of the mogul in India. Mahomet was a man of a proper stature and a comely aspect, and affected much to be thought like Abraham. He had a piercing and sagacious wit, and was extremely well versed in all those arts which are necessary to lead mankind. In the first part of his life he was wicked and licentious, much delighting in rapine, plunder, and bloodshed, according to the usage of the Arabs, who generally followed this kind of life, and were almost continually in arms one tribe against another, to plunder and take from each all they could. The Mahometans, however, would persuade us that he was a saint from the fourth year of his age: for then, they say, the angel Gabriel separated him from his fellows, while he was at play with them; and carrying him aside, cut open his breast, took out his heart, and wrung out of it that black drop of blood, in which they imagine was contained the fomes peccati; so that he had none of it ever after. His two predominant passions were ambition and lust. The course which he took to gain empire, abundantly shews the former; and the multitude of women which he had to do with, proves the latter. While Cadigha lived, which was till the fiftieth year of his age, it does not appear that he had any other wife: for she being the origin and foundation of all his fortunes and grandeur, it is probable he durst not displease her, by bringing in another wife upon her. But she was no sooner dead, than he multiplied them to a great number, besides several concubines which he had. They that reckon the fewest, allow him to have married fifteen; but others reckon them to have been one and twenty: of which, five died before him, six he divorced, and ten were alive at his death.

But of all his wives, *Ayefha*, the daughter of *Abubeker*, who succeeded him, was by far his best beloved. He married her, as we have said before, very young, and took care to have her bred up in all the learning of Arabia, especially in the elegance of their language, and the knowledge of their antiquities; so that she became at length, one of the most accomplished ladies of her time. She was a bitter enemy to *Ali*, he being the person who discovered her incontinency to *Mahomet*, and therefore employed all her interest, upon every vacancy, to hinder him from being chosen caliph, although, as son-in-law to the impostor, he had the fairest pretence to it; and when at last, after having been thrice put by, he attained that dignity, she appeared in arms against him; and, if she did not prevail, yet she caused such a defection from him, as ended in his ruin. She lived forty-eight years after the death of *Mahomet*, and was in great reputation with her sect, being called by them the prophetess, and the mother of the faithful. One of the main arguments which the followers of *Mahomet* use to save his having had so many wives, is, that he might beget young prophets: however, he left neither prophet nor prophetess long behind him of all his wives. The six children which he had by *Cadigha*, his first wife, all died before him, except *Fatima*, the wife of *Ali*, who only survived him sixty days; and he had no child by any of the rest.

As the gratifying of his ambition and his lust was the main end of his imposture, so they both continually appear through the whole contexture of it. At first his ambition had the predominancy; but, when that began to be somewhat satisfied by the power he had attained to, his lust grew upon him with his age: so that at length he seemed to be totally dissolved in it. And indeed there are strange things said of him upon this head: as, that he had in ventry the strength of forty other men, and that he knew all his wives, when he had eleven of them, one after another in an hour's time. In the mean time, notwithstanding his constant attachment to the female sex, and immoderate love of women, nothing can be severer than his laws against them. He allowed men not only to have many wives, but also to whip them, when they were not obedient, and to divorce them upon any dislike. He denied women the liberty of having more husbands than one; neither would he allow them to quit him, though never so troublesome to them, without his consent. He ordained, that a woman divorced should marry again

again but twice; and that, if she was divorced from the third husband, and the first would not take her again, she should never marry afterwards. He was so far from permitting them to shew their breasts, or even their necks, that he would not suffer their feet to be seen, but only by their husband. He set no bounds to the number of concubines; so that the Turks may have as many as they are capable of maintaining.

We must therefore confess, that Mahomet did not use the sex well: for is not the condition of many wives, four, as it is generally agreed, deplorable under a law, which gives the husband to divert what is their due, to as many handsome slaves as he can buy? It is true the law has provided, that the four wives lie once every week with their husband, so that if any one has not enjoyed this privilege for a whole week, she has a right to demand it on Thursday night in the following week; and she may, in case of a refusal, prosecute her husband in the courts of justice." But this is a poor satisfaction for the party offended, to obtain one single night in return for a week lost, besides the trouble of citing him before the judges, and engaging in a prosecution so nice and shocking to modesty. What is yet worse, Mahomet did not only make women miserable in this world, but deprived them also of the joys of paradise. He did farther, not only exclude from that place, but made it an occasion of sorrow to them: for it is pretended he taught, that the pleasures of marriage, which men shall enjoy after this life, shall be furnished them by virgins of a ravishing beauty, which God has created in heaven, and which are destined for them from eternity: and as to women, that they shall not enter into paradise, nor approach nearer to it than is necessary to discover, through the palisadoes, what shall be done there. What can be more grievous? The sight of a happiness, of which they are deprived, must needs afflict them; and so much the more, as well because it will discover the pleasures which another enjoys, as because they will see that happiness which they themselves want: for the torment of jealousy proceeds not so much from the want of a thing, as from knowing that others enjoy it.

But to conclude this article. As the impostor allowed the divinity of the Old and New Testament, it is natural to suppose that he would attempt to prove his own mission from both. He did so; and the texts which are used for this purpose by those who defend his cause, are these following. In Deuteronomy

Deuteronomy it is said, "The Lord came down from Sion, and rose up from Seir unto them: he shineth forth from mount Pharan, and he came with ten thousand of saints: from his right-hand went a fiery law for them." Now by these words, according to the Mahometans, are meant the coming down of the law to Moses, on mount Sinai; of the gospel to Jesus, at Jerusalem; and of the Alcoran to Mahomet, at Mecca: for, say they, Seir are the mountains of Jerusalem, where Jesus appeared; and Pharan the mountains of Mecca, where Mahomet appeared. But though our province is rather to relate, than to descant and to confute, yet we may just observe, that they are here out in their geography; for Pharan is a city of Arabia Petraea, near the Red Sea, towards the bottom of the gulph, not far from the confines of Egypt and Palestine, and above 300 miles distant from Mecca. It was formerly an episcopal see, under the patriarchs of Jerusalem, and famous for Theodorus, once bishop of it, who was the first that published to the world the opinion of the Monothelites. It is at this day called Fara: and hence the deserts, lying from this city to the borders of Palestine, are called the deserts or wildernesses of Pharan; and the mountains lying in it, the mountains of Pharan, in holy scripture, near which Moses first began to repeat, and more clearly to explain the law to the children of Israel, before his death: and it is to that, that the text abovementioned refers.

The Psalmist has written, "Out of Sion, the perfection of beauty, God hath shined:" which the Syriac version reads thus, "Out of Sion God hath shewed a glorious crown." From whence, some Arabic translation having expressed the two last words by "eclilan mahmudan," that is, "an honourable crown," the Mahometans have understood the name Mahomet; and so read the word thus, "Out of Sion hath God shewed the crown of Mahomet." In Isaiah we read, "And he saw a chariot with a couple of horsemen, a chariot of asses, and a chariot of camels." But the old Latin version hath it, "Et vidit currum duorum equitum, ascensorem asini, & ascensorem cameli;" that is, "And he saw a chariot of two horsemen, a rider upon an ass, and a rider upon a camel." Where, by the rider upon an ass, they understand Jesus Christ, because he did so ride into Jerusalem; and by the rider upon a camel Mahomet, because he was of the Arabians, who use to ride upon camels. Our Saviour in St. John tells his disciples, "If I go not away, the Comforter will

Chap. xxiii.
ver. 2.

Psal. l.
ver. 2.

Chap. xxi.
ver. 7.

Chap. xvi.
ver. 7.

Pococke's
specim. hist.
Arab.
p. 186.

“ will not come unto you : but if I depart, I will send him
“ unto you.” By the Comforter, the Mahometans will
have their prophet Mahomet to be here meant : and there-
fore, among other titles, they give him that of Paraclet,
which is the Greek word used in this text for the Comforter,
made Arabic. They also say, that the very name of Maho-
met, both here and in other places of the gospel, was expressly
mentioned, but that the christians have, through malice,
blotted it out, and shamefully corrupted those holy writings ;
nay, they insist that at Paris there is a copy of the gospels
without these corruptions, in which the coming of Maho-
met is foretold in several places, with his name expressly
mentioned in them. Such a copy, it must be owned, would
be vastly convenient, and to the purpose ; for then it would be
no easy matter to refute this text in the sixty-first chapter of the
Alcoran : “ Remember, that Jesus, the son of Mary, said
“ to the children of Israel, I am the messenger of God : he
“ hath sent me to confirm the Old Testament, and to de-
“ clare unto you, that there shall come a prophet after me,
“ whose name shall be Mahomet.”

It is not, as we have observed, our business to confute
these glosses ; and if it was, the absurdity of them is suffi-
ciently exposed by barely relating them. Upon the
whole, since the Mahometans can find nothing else in all
the books of the Old and New Testament to wrest to their
purpose, but the texts abovementioned, it appears to us,
that their religion, as well as its founder, is likely to re-
ceive but little sanction from the Bible.

MAHOMET II. the eleventh sultan of the Turks,
born at Adrianople, the 24th of March, 1430, is to be re-
membered chiefly by us, for taking Constantinople in 1452,
and thereby driving many learned Greeks into the west,
which was a great cause of the restoration of learning in
Europe, as the Greek literature was then introduced here.
He was one of the greatest men upon record, with regard
to the qualities necessary to a conqueror : for he conquered
two empires, twelve kingdoms, and two hundred consider-
able cities. He was very ambitious of the title of Great,
and the Turks gave it him ; even the christians have not
disputed it with him : for he was the first of the Ottoman
emperors whom the western nations dignified with the title
of Grand Seignior, or Great Turk, which posterity has
preserved to his descendents. Italy had suffered greater ca-
lamities, but she had never felt a terror equal to that, which
this

his sultan's victories imprinted. The inhabitants seemed already condemned to wear the turbant: it is certain, that pope Sixtus IV. represented to himself Rome as already involved in the dreadful fate of Constantinople, and thought of nothing but escaping into Provence, and once more transferring the holy see to Avignon. Accordingly, the news of Mahomet's death, which happened the 3d of May, 1481, was received at Rome with the greatest joy that ever was beheld there. Sixtus the pope caused all the churches to be thrown open, made the trades-people leave off their work, ordered a feast of three days, with public prayers and processions, commanded a discharge of the whole artillery of the castle of St. Angelo all that time, and put a stop to his journey to Avignon. Some authors have wrote, that this sultan was an atheist, and derided all religions, without excepting that of his prophet, whom he treated as no better than a leader of banditti. This is possible enough; and there are many circumstances which make it very credible. It is certain, he engaged in war not to promote Mahometism, but to gratify his own ambition: he preferred his own interest to that of the faith he professed; and to this it was owing that he tolerated the Greek church, and even shewed wonderful civility to the patriarch of Constantinople. His epitaph deserves to be noted: the inscription consisted only of nine or ten Turkish words, thus translated: "I proposed to myself the conquest of Rhodes and proud Italy."

He appears to have been the first sultan who was a lover of arts and sciences, and even cultivated polite letters. He often read the history of Augustus, and the other Cæsars; and he perused those of Alexander, Constantine, and Theodosius, with more than ordinary pleasure, because these had sign'd in the same country with himself. He was fond of painting, music, and sculpture; and he applied himself to the study of agriculture. He was much addicted to astrology; and used to encourage his troops by giving out, that he motion and influence of the heavenly bodies promised him the empire of the world. Contrary to the genius of his country, he delighted so much in the knowledge of foreign languages, that he not only spoke the Arabian, to which the Turkish laws, and the religion of their legislator Mahomet, are appropriated, but also the Persian, the Greek, and the French, that is, the corrupted Italian. Landin, a knight of Rhodes, collected several letters, which this sultan wrote in the Syriac, Greek, and Turkish languages, and translated them into Latin. Where the originals are,
no

See Guillet
histoire de
Mahomet II.

no body knows ; but the translation has been published several times, as at Lyons 1520, in 4to. at Basil 1554, 12mo. in a collection published by Oporinus ; at Marburg 1604, in 8vo. and at Leipzig 1690, in 12mo. Melchior Junius, professor of eloquence at Strasburg, published at Montbeliard 1595, a collection of letters, in which there are three wrote by Mahomet II. to Scanderbeg. One cannot discover the least air of Turkish ferocity in these letters ; they are wrote in as civil terms, and as obliging a manner, as the most polite prince in christendom could have wrote.

M A I G N A N (EMANUEL) a religious minim, and one of the greatest philosophers of his age, was born at Toulouse of an ancient and noble family, in the year 1607. While he was a child, he discovered an inclination to letters and the sciences ; for nothing, says the writer of his life, had so great an effect in making him forbear squawling and crying, as the putting some little book into his hands. He went through his course in the college of jesuits, and acquitted himself with great diligence in every part of the province of a good scholar, both with respect to literary and religious exercises. He was strongly determined to a religious life, by an affront which he received, when he was learning rhetoric. He had written a poem, in order to dispute the prize of eloquence, and he believed the victory was unjustly adjudged to another. This made him resolve to ask the minim's habit, and he had no occasion to ask it long ; for, having acquitted himself very well in the trials of his probation-time, he was received upon his taking the vow in the year 1619, when he was eighteen years old. He went through his course of philosophy under a professor, who was very much attached to the doctrine of Aristotle ; and he omitted no opportunity of disputing loudly against all the parts of that philosopher's scheme, which he suspected of heterodoxy. His preceptor considered this as a good presage ; and in a short time, discovered to his great astonishment, that his pupil was very well versed in mathematics, without having had the help of a teacher. In this, like the famous Pascal, as we shall afterwards observe, he had been his own master ; and what he says of himself upon this point is almost incredible. It is, that " in his leisure hours of one year from the duties of the choir and school, he discovered of himself as many geometrical theorems, and problems, as were to be found in the first six books of Euclid's elements." One is ready to think from this, that he could

could have restored Euclid's elements, if they had happened to have been lost.

But as great a disputant and severe an examiner, as he was in philosophy, he was far otherwise in divinity. Here, instead of shewing himself incredulous, and bringing every thing to the scrutiny of a dispute, he humbly and implicitly submitted to all theological tenets. But as for the arguments of the Peripatetics, which were commonly applied to illustrate and confirm those tenets, he did not think himself obliged to admit them implicitly; and therefore, where he did not, upon examination, find them solid and well-grounded, he rejected them, and made no scruple to prefer the assistance of Plato to that of Aristotle. His reputation was so great, that it spread beyond the Alps and Pyrenees; and the general of the minims caused him to come to Rome, in the year 1636, to fill a professor's chair. His capacity in mathematical discoveries, and physical experiments, soon became known; especially from a dispute which arose between him and father Kircher, about the invention of a catoptrical work. In the year 1648, his book *De perspectivâ horaria*, was printed at Rome, at the expence of cardinal Spada, to whom it was dedicated, and greatly esteemed by all the curious. Mr. Baillet, in his life of Des Cartes, has Tom. II. P. 379. the following passage upon this book. "Mr. Carcavi acquainted Mr. Des Cartes, that there was at Rome one father Maignan, a minim, of greater learning and more depth than father Merfenre, who made him expect some objections against his principles. This father's proper name was Emanuel, and his native place was Toulouse: but he lived at that time at Rome, where he taught divinity in the convent of the Trinity upon Mount Pincio, which they otherwise call the convent of the French minims."

He returned from Rome to Toulouse in 1650, and was so well received by his countrymen, that they created him provincial the same year, though he passionately desired, that his studies might not be interrupted by the cares of any post. If Maignan had been ambitious, he had a fine opportunity of gratifying his passion, when the king wanted to draw him to Paris. It was in the year 1660, after his majesty had been entertaining himself with an infinite number of machines and curiosities in the cell of this friar. Cardinal Mazarine, who had seen them at the same time, next day communicated to Maignan the king's intentions, by the means of monsieur De Ficubet, first president of the parliament

ment of Toulouse; but the father humbly expressed his desire to pass the remainder of his days in the obscurity of the cloyster, where he had put on the habit of the order; so that the affair was pushed no farther. We should have mentioned before, that in 1652, he published his *Course of philosophy* in four volumes, 8vo. at Toulouse, in which work he had reason to promise himself the title of restorer at least: and if, under a pretence that he explained physics by the four elements, we should contest with him the glory of the invention of that hypothesis, to give it to Empedocles, yet it cannot be denied, but he has done the same thing with regard to that hypothesis, as Gassendus has done with regard to that of the atomists. He published a second edition of it in folio in 1673, and added two treatises to it; the one against the vortices of Des Cartes, the other upon the speaking-trumpet, invented by our sir Samuel Morland. We add farther, that he formed a machine, which shewed by its movements, that Des Cartes's supposition concerning the manner, in which the universe was formed, or might have been formed, and concerning the contrifugal force, was intirely without foundation.

Thus this great philosopher and divine passed a life of tranquillity in writing books, making experiments, and reading lectures. He was perpetually consulted by the most eminent philosophers; and he had a thousand answers to make, either by word of mouth, or by writing. Never was mortal less inclined to idleness. He is said to have studied even in his sleep; for his very dreams employed him in theorems, which he pursued, even till he came to a demonstration; and he was frequently awakened out of his sleep all of a sudden, by the exquisite pleasure which he felt, upon the discovery of a demonstration. The excellency of his manners, and his unspotted virtues, rendered him no less worthy of esteem, than his genius and learning. He died at Toulouse October the 29th, 1676. It is said of him, that he composed with great ease, and without any alterations at all. See a book intitled, *De vita, moribus, & scriptis R. patris Emanuелиis Maignani Tolosatis, ordinis minimorum, philosophi atque mathematici præstantissimi elogium*, written by F. Saguens, and printed at Toulouse in the year 1697.

M A I M B O U R G (LEWIS) a very celebrated man in the republic of letters, was born at Nancy in Lorraine, in Germany,

Germany, in the year 1619. He was very well descended, and his parents were people of considerable rank and fortune. He was admitted into the society of the jesuits, in the year 1626; but obliged afterwards to quit it, by the order of pope Innocent XI. in the year 1682, for having asserted too boldly the authority of the Gallican church, against the court of Rome. However, Lewis XIV. of France made him sufficient amends for this disgrace, by setting on him a very honourable pension, with which he retired into the abbey of St. Victor at Paris. Here he died upon the 13th of August, 1686; after having made a will, by which it appears, that he was extremely dissatisfied with the jesuits. Mr. Bayle has given the substance of it, as far as relates to them, and he calls it a kind of a declaration of war. It sets forth, "That a gentleman of Nancy in Lor-
 "rain, had been educated and settled in France from twelve
 "years of age, and by that means was become a very faithful
 "and loyal subject of that king; that he was now almost
 "seventy-six years old; that his father and mother being
 "very rich, had founded a college for the jesuits at Nancy,
 "fifty years ago; and that for ten years before this founda-
 "tion they had supplied those fathers with every thing they
 "wanted. He declares, that they did all this, in considera-
 "tion, of his being admitted into that order; and yet that
 "now he was forcibly turned out of it. He wills, there-
 "fore, by this testament, that all the lands, possessions,
 "&c. which the jesuits received of his father and mother,
 "do devolve, at his decease, to the Carthusian monastery,
 "near Nancy; affirming, that his parents had never con-
 "ferred such large donations upon them, but upon condi-
 "tion, that they would not banish their son from the so-
 "ciety, after they had once admitted him: and that, there-
 "fore, since these conditions had been violated on the
 "part of the jesuits, the possessions of his family ought to
 "return to him." And, says Bayle, if Marcus Aurelius
 had been appointed judge in this difference, it had certainly
 been determined in favour of the testator; for Julius Capitoli-
 nus relates, that when the expediency of divorcing Faustina
 was represented to that emperor, he declared he could not
 do it, without giving up at the same time the empire, which
 he held by virtue of his marriage with her: "Si uxorem di-
 "mittimus, reddamus est dotem." Some imagined, con-
 tinues Bayle, that Maimbourg's will, which in other respects
 was drawn up with all the formalities of a man, who died a
 good catholic, would lay the foundation of a law-suit; but
 others

Nouvell. de
 la republ. des
 lettres, Sept.
 1686.

M A I M O N I D E S.

others conjectured, and as it proved, more rightly, that the Carthusians would not venture upon an affair so nice and difficult.

Maimbourg had a great reputation as a preacher, and published two volumes of sermons. But what have made him most known, were the several histories which he published. He wrote the History of Arianism, of the Iconoclastes, of the Croisades, of the Schism of the west, of the Schism of the Greeks, of the Decay of the empire, of the Ligue, of Lutheranism, of Calvinism, the Pontificate of St. Leo; and he was composing the History of the schism of England, when he died. Protestant authors have charged him with passion and insincerity, and pretend to have corrected him of great errors and misrepresentations, in their refutations of his History of Lutheranism and Calvinism. The Jansenists criticized his History of Arianism, and that of the Iconoclastes, leaving all the rest untouched. The History of Calvinism, which he published in the year 1681, stirred up a violent war against him, the operations whereof he left intirely to his enemies, without ever troubling himself in the least about it, or acting either offensively or de-

Bayle's dict.
art. MAIM-
BOURG, not.
D.

sensively. Mr. Bayle says of father Maimbourg, that "he had a particular talent for the historic kind of writing. His histories, says he, are very agreeably written, contain many lively strokes, and a great variety of occasional instructions. There are few historians, even among those, who write better, and are more learned and exact than he, that have the art of engaging the reader so much as he does. I wish, that they, who could exceed him in candor and knowledge, would give us all the histories he had undertaken to write, if he had lived twenty years longer, and would set them off to the same advantage. It would be no small acquisition to the republic of letters."

M A I M O N I D E S (MOSKES) or Moses the son of Maimon, a celebrated rabbi, called by the Jews, The eagle of the doctors, was born of an illustrious family at Cordova in Spain, in the year 1131. He is commonly named Moses Egyptianus, because he retired early, as it is supposed, into Egypt, where he spent his whole life in quality of physician to the Soldan. As soon as arrived there, he opened a school, which was presently filled with pupils from all parts, especially from Alexandria and Damascus; who did such credit to their master, by the progress they made under him, that they

they spread his name, as we may say, all over the world. Maimonides was indeed, according to all accounts we have of him, a most uncommon and extraordinary man; skilled in all languages, and versed in all arts and sciences. As to languages, the Hebrew and Arabic were what he first acquired, and what he understood in the most perfect manner; but perceiving, that the knowledge of these would distinguish him only among his own people the Jews, he applied himself also to the Chaldee, Turkish, &c. &c. of all which he became a master in a very few years. It is probable also, that he was not ignorant of the Greek; since in his writings he often quotes Aristotle, Plato, Galen, Theophrastus, and others; unless we can suppose him to have quoted those authors from Hebrew and Arabic versions, which, however, as far as we can find, there is no sufficient reason for supposing.

Arts, as well as languages, he was likewise famous for. Philosophy in all its branches, particularly mathematics, he was extremely well-skilled in; and his experience in the art of healing was so very great, that, as we have already intimated, he was called to be physician in ordinary to the king. There is a letter of his extant, to rabbi Samuel Aben Tybbon, in which he has described the nature of this office, and related also, what vast incumbrances and labours the practice of physic brought upon him; and it may not be amiss to give a short extract from it here, because nothing can convey a clearer or a juster idea of the man, and of the prodigious esteem and veneration he was held in at Egypt. Tybbon had consulted him by a letter upon some difficult points, and had told him in the conclusion of it, that, as soon as he could find leisure, he would wait upon him in person, but they might canvass them more fully, in the freedom of conversation: to whom Maimonides replied, that "he should be extremely glad to see him, and that nothing could give him higher pleasure, than the thoughts of conversing with him; but yet that he must frankly confess to him, that he durst not encourage him to undertake so long a voyage, or to think of visiting him with any such views. I am, says he, so perpetually engaged, that it will be impossible for you to reap any advantage from me, or even to obtain a single hour's private conversation with me, in any part of the four and twenty. I live in Egypt, the king in Alkaira; which places lie two sabbath-days journey asunder. My common attendance upon the king is once every morning; but when his majesty, his con-

" cubines,

“ cubines, or any of the royal family are the least in-
 “ posed, I am not suffered to stir a foot from them; so that
 “ my whole time, you see, is almost spent at court. In
 “ short, I go to Alkaira every morning early, and, if all be
 “ well there, return home about noon; where, however,
 “ I no sooner arrive, than I find my house surrounded with
 “ many different sorts of people, Jews and Gentiles, rich
 “ men and poor, magistrates and mechanics, friends as well
 “ as enemies, who have all been waiting impatiently for
 “ me. As I am generally half furnished upon my return
 “ from Alkaira, I prevail with this multitude, as well as I
 “ can, to suffer me to regale myself with a bit of dinner;
 “ and, as soon as I have done, attend this croud of pati-
 “ ents, with whom, what with examining into their par-
 “ ticular maladies, and what with prescribing for them, I
 “ am often detained, till it is dark night, and am always so
 “ fatigued at the last, that I can scarcely speak, or even
 “ keep myself awake. And this is my constant way of
 “ life, &c.”

But however eminent Maimonides was as a physician, he
 was no less eminent as a divine. The Jews have this say-
 ing of him, “ A Mose ad Mosen non surrexit sicut Moses;”
 by which they would insinuate, that of all their nation none
 ever so nearly approached to the wisdom and learning of
 their great founder and lawgiver, as Moses the son of Mai-
 mon. He was, says Isaac Casaubon, “ a man of great
 “ parts and sound learning, of whom, I think, we may
 “ truly say, as Pliny said of old of Diodorus Siculus, that
 “ he was the first of his tribe, who ceased to be a trifler.”
 He was so far from building upon, or paying an undue re-
 gard to, old wives fables and traditions, as his nation had
 always been accustomed to do, that, to his supreme praise
 be it said, he dissuaded others from it in the most express
 terms. “ Cave,” says he, “ ne tempus tuum teras in expo-
 “ sitione & operosa consideratione Gemaræ; ego enim in
 “ illis multum temporis perdiidi, & porum utilitatis hausi.”
 that is, in plain English, “ Take heed, and do not waste
 “ your time in attempting to draw sense or meaning out of
 “ that, which has no sense or meaning in it; I myself have
 “ spent a great deal of time in commenting upon, and ex-
 “ plaining the Gemara, from which I have reaped nothing,
 “ but my labour for my pains.” Where, by the way, we
 cannot help admiring the great candor and impartiality of
 this eminent doctor, who did not suffer himself to doat upon
 studies in which he had laboured more abundantly than them-
 self,

Exercit.
 contra Ba-
 ron. xvi. 77.

all, (for this men are too apt to do, how trifling and contemptible soever such studies may be) but honestly proclaimed their futility to the world, and cautioned his readers against mispending their time and pains upon them.

It would be endless to enumerate all the works of Maimonides. Some of them were written in Arabic originally; but are now extant in Hebrew translations only. The most considerable are his *Jad*, which is likewise called *Mischne Terah*, his *More Nevochim*, and his *Peruschim*, or Commentaries upon the *Misna*. His Commentaries upon the *Misna*, he began at the age of three and twenty, and finished in Egypt, when he was about thirty. It was translated from the Arabic by rabbi Samuel Aben Tybbon. His *Jad* was published about twelve years after, written in Hebrew, in a very plain and easy stile. This has always been esteemed a great and useful work, and indeed with good reason; it being nothing less than a compleat code, or pandect of Jewish law, digested into a clear and regular form, and illustrated throughout with an intelligible commentary of his own. "Those," says Collier, "that desire to learn the doctrine and the canon law, contained in the *Talmud*, may read Maimonides's compendium of it in good Hebrew, in his book intituled *Jad*; wherein they will find a great part of the fables and impertinencies in the *Talmud* intirely discarded." But of all his productions, the *More Nevochim* has been thought the most important, and valued the most, not only by others, but also by himself. This was written by him in Arabic, when he was about fifty years old; and afterwards translated into Hebrew, under his own inspection, by rabbi Samuel Aben Tybbon. The design of it was to explain the meaning of several difficult and obscure words, phrases, metaphors, parables, allegories, &c. in scripture, which, when interpreted literally, seemed to to have no meaning at all, or at least a very absurd and irrational one. And hence the work, as Buxtorf says, took its title of *More Nevochim*, that is, Doctor perplexorum; as being wrote for the use and benefit of those, who were perplexed and in doubt, whether they should interpret such passages according to the letter, or rather figuratively and metaphorically. It was asserted, it seems, by many at that time, but surely very rashly, that the Mosaic rites and statutes had no foundation in reason, but were the effects of mere will, and ordained by God upon a principle purely arbitrary. Against these Maimonides argues, shews the dispensation in general, to be instituted with a wisdom

worthy of its divine author, and explains the causes and reasons of each particular branch of it. This procedure however drew upon him much ill-will, and gave offence to many of the Jews; those especially, who had long been attached to the fables of the Talmud, and lost all sight of common sense. They could not conceive, any more than the fanatic christians of our own times, that the revelations of God were to be explained upon the principles of reason, but thought, like them, that every institution must cease to be divine, the moment it was discovered to have any thing in it rational. Hence, when the *More Nevochim* was translated into Hebrew, and dispersed among the Jews of every country, great outcries were raised, and great disturbances occasioned, about it. They reputed the author to be an heretic of the worst kind; one who had contaminated the religion of the Bible, or rather the religion of the Talmud, with the vile alloy of human reason, and would gladly have burnt both him and his book. In the mean time the wiser part of both Jews and Christians have always considered the work in a very different light, as formed upon a most excellent and noble plan, and calculated in the best manner to procure the reverence due to the Bible, by shewing the dispensation it sets forth to be perfectly conformable to all our notions of the greatest wisdom, justice, and goodness: for, as the learned Spencer, who has pursued the same plan, and

De leg. Heb.
præfat.

executed it happily, observes very truly, “ nothing contri-
“ butes more to make men atheists, and unbelievers of the
“ Bible, than their considering the rites and ceremonies of
“ the law, as the effects only of caprice and arbitrary hu-
“ mour in the Deity: yet thus they will always be apt to
“ consider them, while they remain ignorant of the causes
“ and reasons of their institution.”

But to go on with Maimonides. These three works, which we have mentioned, although the principal, are not yet all that we have of him, and bear a very small proportion to what we have not. Innumerable pieces are said to have been written by him upon theology, philosophy, logic, medicine, &c. and in various languages, as Arabic, Chaldee, and Greek. Indeed it may easily be conceived, that a man of his uncommon abilities might be qualified to write upon almost every subject, as there was hardly any thing to be found in the republic of letters, but what he had read. He had turned over not only all the Hebrew, but all the Arabian, Turkish, Greek, Egyptian, and Talmudic writers, as plainly appears by the use he has made of them in his works.

works. He tells us in more places than one, that he had perused, with great attention, all the ancient authors upon the rise and progress of idolatry, with a view of explaining the reasons of those rites and ordinances in the law, which were instituted to abolish it: and in the preface to his Commentary upon the Misna, he expressly says, that there was no book written in any language, upon the subject of philosophy, which he had not read intirely through.

This wonderful rabbi died in Egypt, when he was seventy years of age, and was buried with his nation in the land of Upper Galilee. The Jews and Egyptians bewailed his death for three whole days, and called the year he died in, "Lamentum lamentabile," as the highest honour they could confer upon his name. See the preface of John Buxtorf the son, to his Latin translation of the More Nevôchim, from whence this account of the author is chiefly taken.

MAINTENON (MADAM DE) a most extraordinary French lady, who, from a low condition and many misfortunes, was raised at last to be the wife of Lewis XIV. was descended from the ancient family of Daubigné; her proper name being Frances Daubigné. Monsieur Daubigné, her grandfather, was born in the year 1550, and died in 1630, in the 80th year of his age. He was a man of great merit; and not only so, but a man of rank, a leading man among the protestants in France, and much courted to come over to the opposite party. When he perceived, that there was no safety for him any longer in his own country, he fled for refuge to Geneva, about the year 1619. The magistrates, and the clergy there, received him with great marks of honour and distinction; and he passed the remaining part of his life among them in great esteem. Mezeray, the French historian, says, that "he was a man of great courage and boldness, of a ready wit, and of a fine taste in polite learning, as well as of good experience in matters of war."

The son of this Daubigné was the father of madam de Maintenon; her mother the daughter of Peter de Cardillac, lord of Lane, and of Louisa de Montalembert. They were married at Bourdeaux, upon the 27th of December, 1627, not without some apprehensions, it is said, on the part of the lady, upon her being united, we know not how, to a man of a most infamous character, and who had actually murdered his first wife: for such was Constance Daubigné. Being to Paris soon after his marriage, he was for some

very gross offence cast into prison; upon which madam Daubigné followed to solicit his pardon; but in vain: cardinal Richelieu was inflexible, and told her, that “to take such a husband from her, was to do her a friendly office.” Madam Daubigné, more attached to her husband, in proportion as he became more miserable, obtained leave to shew herself up in prison with him. Here she had two sons, and becoming pregnant a third time, obtained leave from court to have her husband removed to the prison of Niort, that they might be nearer the assistance, which they derived from their relations.

In this prison madam de Maintenon was born, upon the 27th of November, 1635; from which miserable situation however, she was taken a few days after by madam Villette her aunt by her farther’s side, who out of compassion to the child, gave her to the care of her daughter’s nurse, with whom she was bred up for some time, as a foster-sister. Madam Villette also sent the prisoners several necessaries, of which they were in extreme want. Madam Daubigné a length obtained her husband’s enlargement; but it was upon condition, that he should turn Roman catholic. Daubigné promised all; but forgetting his promises, and fearing to be involved again in trouble, he was determined to decamp and seek his fortune abroad. Accordingly in the year 1639 he embarked for America with his wife and family; and arriving safely there, he settled in Martinico, where he acquired considerable plantations. Madam Daubigné returned in a little time with her children to France, to carry on some lawsuits, and recover some debts; but madam Villette persuaded her to desist from her pretensions, so she returned to America, where she found her husband ruined by gaming. In the year 1646, this hopeful spark died, when madam Daubigné was left, in the utmost distress, to support herself and manage the education of her children, as she could.

Madam Daubigné returned to France, leaving her debts unpaid, and her daughter as a pledge in the hands of one of her principal creditors; who, however, soon sent her into France after her mother. Here neglected by her mother, who was indeed little able to support and maintain her, she fell into the hands of madam Villette at Poictou, who received her with great marks of affection; and told her, that she should be welcome, if she thought fit, to live with her, where at least she should never be reduced to want a subsistence. Madam de Maintenon accepted the offer which her aunt made her, and studied, by all means imaginable,

to render herself necessary and agreeable to a person, upon whom she saw she must depend for every thing. More especially, she made it her business to insinuate herself into the affections of her cousin, with whom she had one common nurse: and to omit nothing that might please them, she expressed a great desire to be instructed in the religion of her ancestors. She was impatient to have some conversation with ministers, and to frequent their sermons; so that in a short time she became firmly attached to the protestant religion. In the mean time madam de Nevillant, a relation by her mother's side, and a papist, had been busy in advertising some considerable persons of the danger madam de Maintenon was in, as to her salvation; and had solicited an order, which was granted, from the court, to take her out of the hands of madam Villete, and to have her instructed in the Roman catholic religion. She took her to herself, and made a convert of her; which however was not effected without many threats, artifices, and hardships inflicted, which drove her at length to a compliance with the solicitations of madam de Nevillant.

In the year 1651, she was married to the abbé Scarron. Madam de Nevillant, being obliged to go to Paris, took madam de Maintenon along with her; and there becoming known to this old famous buffoon, who admired her for her wit, she preferred the marrying him to the dependant state she was in. Scarron was of an ancient and distinguished family, but excessively deformed, infirm, impotent, and after all, in no very advantageous circumstances to her; since he subsisted only on a pension, which was allowed him by the court, in consideration of his wit and parts. She lived with him many years; and Voltaire makes no scruple to say, that this part of her life was undoubtedly the happiest. Her beauty, but especially her wit, for she was never reckoned a complete beauty, distinguished her greatly; and her conversation was eagerly sought after by all the best company in Paris. Upon the death of her husband, which happened in the year 1660, she was reduced to the same indigent condition, she was in before her marriage; nay, to a worse condition, since it is better to be poor in obscurity, than poor and known to all the world. Her friends however did all they could, to prevail upon the court to continue to her the pension which monsieur Scarron had enjoyed: in order to which, petitions were frequently giving in, beginning always with, "The widow Scarron most humbly prays your majesty, &c." But all these petitions signified nothing; and

De siecle de
Louis XIV.

Siecle de
Louis XIV.
c. 26.

the king was so weary of them, that he has been heard to say, "Must I always be pestered with the widow Scarron?" The king however settled at last a much larger pension on her, and said to her at the same time, "Madam, I have made you wait a long time; but you have so many friends, that I was resolved to have this merit with you on my own account." Voltaire tells us, he had this fact from cardinal Fleury, who took a pleasure in often repeating it, because he said Lewis XIV. had made him the same compliment when he gave him the bishopric of Frejus.

In the year 1671, the birth of the duke of Maine was not yet made public. This prince, who was now a year old, had a deformed foot: the first physician D'Aquin, who was in the secret, thought it necessary, that the child should be sent to the waters of Barège. A person was sought for to whom the charge of such a trust might safely be committed: the king thought of madam Scarron, and monsieur de Louvois went secretly to Paris to propose this journey to her. From this time she had the care of the duke of Maine's education; and was named to this employment by the king, says Voltaire, and not by his mother madam de Montespan, as some have said. She wrote to the king immediately; her letters charmed him, and this was the origin of her fortune; her own personal merit effected all the rest. The king bought her the lands of Maintenon in the year 1679, which was the only estate she ever had, though in a height of favour, that afforded her the means of purchasing immense ones. Here she had a magnificent cattle, in a most beautiful country, not more than fourteen leagues distance from Paris, and ten from Versailles. The king, seeing her extremely pleased with the acquisition of her estate, called her publicly madam de Maintenon; which change of name was of greater use to her, than she herself could have foreseen. She could not well be raised to the rank she was afterwards seen in, with the name of Scarron, which must always have been accompanied with a mean and burlesque idea. A woman, whose very name was a jest, must have detracted from the respect and veneration, which was paid to the great and pompous Lewis XIV. nor could all the reserve and dignity of the widow, efface the impression made by the remembrance of a buffoonish husband. It was necessary therefore, that madam de Maintenon should make madam Scarron forgot.

In the mean time, madam de Maintenon's elevation was to her only a retreat. Shut up in her apartment, which

was

was upon the same floor with the king's, she confined herself to the society of two or three ladies, as retired as herself; and even these she saw but seldom. The king came to her apartment every day after dinner, before and after supper, and continued there till midnight. Here he did business with his ministers, while madam de Maintenon employed herself in reading or needle-work, never shewing any eagerness to talk of state affairs, often seeming wholly ignorant of them, and carefully avoiding whatever had the least appearance of cabal and intrigue. She studied more to please him who governed, than to govern; and preserved her credit, by employing it with the utmost circumspection. She did not make use of her power, to give the greatest dignities and employments among her own relations. Her brother count Daubigné, a lieutenant-general of long standing, was not even made a marshal of France; a blue ribbon, and some appropriations in the farms of the revenue, were all his fortune, which made him once say to the marshal de Vivone, the brother of madam de Montespan, that "he had received the staff of marshal in ready money." It was rather high fortune for the daughter of this count, to marry the duke de Noailles, than an advantage to the duke. Two other nieces of madam de Maintenon, the one married to the marquis de Caylus, the other to the marquis de Villete, had scarcely any thing. A moderate pension, which Lewis XIV. gave to madam de Caylus, was almost all her fortune; and madam de Villete had nothing but expectations. This lady, who was afterwards married to our celebrated lord Bolingbroke, often reproached her aunt for doing so little for her family; and once told her in some anger, that "she took a pleasure in her moderation, and "in seeing her family the victim of it." This Voltaire relates as a fact, which he had from madam de Villete herself. It is certain, that madam de Maintenon submitted every thing to her fears of doing, what might be contrary to the king's sentiments. She did not even dare to support her relation the cardinal de Noailles, against father Le Tellier. She had a great friendship for the celebrated poet Racine, but yet did not venture to protect him against a slight resentment of the king's. One day, moved with the eloquence, with which he had described to her the people's miseries in 1698, she engaged him to draw up a memorial, which might at once shew the evil and the remedy. The king read it, and, upon his expressing some displeasure at it, she had the weakness to tell the author, and not the courage

Siecle de
Louis XIV.
&c.

Siccle de
Louis XIV.
&c.

to defend him. Racine, still weaker, says Voltaire, felt an affliction for it which occasioned his death. The same natural disposition, which made her incapable of conferring benefits, made her also incapable of doing injuries. When the minister Louvois threw himself at the feet of Lewis XIV. to hinder his marriage with the widow Scarron, she not only forgave him, but frequently pacified the king, whom the rough temper of this minister as frequently angered.

About the latter end of the year 1685, Lewis XIV. married madam de Maintenon; and in so doing, acquired an agreeable and submissive companion. He was then in his 48th year, she in her 50th. The only public distinction, which made her sensible of her secret elevation (for nothing could be conducted more secretly then, or kept a greater secret afterwards, than this marriage) was, that at mass she sat in one of the two little galleries, or gilt domes, which appeared only to be designed for the king and queen: besides this, she had not any exterior appearance of grandeur. That piety and devotion, with which she had inspired the king, and which she had applied very successfully to make herself a wife, instead of a mistress, became by degrees a sincere and settled disposition of mind, which age and affliction confirmed. She had already, with the king and the whole court, given herself the merit of a foundress, by assembling at Noisy a great number of women of quality; and the king had already destined the revenues of the abbey of St. Dennis, for the maintenance of this rising community. St. Cyr was built at the end of the park at Versailles, in the year 1686. She then gave the form to this establishment; and, together with Gadet Desmarets, bishop of Chartres, made the rules, and was herself superior of the convent. Thither she often went to pass away some hours; and when we say, that melancholy determined her to this employment, we only say what she herself has said. "Why cannot I," says she in a letter to madam de la Maisonfort, "why cannot I give you my experience? Why cannot I make you sensible of that uneasiness, which wears out the great, and of the difficulties they labour under to employ their time? Do not you see that I am dying with melancholy, in a height of fortune, which once my imagination could scarcely have conceived? I have been young and beautiful, have had a relish for pleasures, and have been the universal object of love. In a more advanced age, I have spent my time in intellectual amusements. I have at last risen to savour; but I protest to you, my dear girl, that every

"*one*

“one of these conditions leaves in the mind a dismal vacuity.” If any thing, says Voltaire, could shew the vanity of ambition, it would certainly be this letter. Madam de Maintenon could have no other uneasiness, than the uniformity of her manner of living with a great king; and this made her say once to the count Daubigné, her brother, “I can hold it no longer; I wish I was dead.”

The court grew now every day less gay, and more serious, after the king began to live a retired life with madam de Maintenon. It was the convent of St. Cyr, which revived the taste for works of genius. Madam de Maintenon intreated Racine, who had renounced the theatre for Janfenism and the court, to compose a tragedy, and to take the subject from the Bible. Racine composed Esther: and this piece having been first represented at the house of St. Cyr, was afterwards acted several times at Versailles, before the king, in the winter of the year 1689. At the death of the king, which happened upon the 2d of September, 1715, madam de Maintenon retired wholly to St. Cyr, where she spent the remainder of her days in acts of devotion. What is surprising is, that Lewis XIV. made no certain provision for her, but only recommended her to the duke of Orleans. She would accept of no more than an annual pension of 80,000 livres, which was punctually paid her till her death, which happened upon the 15th of April, 1719. In her epitaph they affected very much to obliterate the name of Scarron: but, says Voltaire, this name was no dishonour, and the omitting it only served to make it thought so.

MALDONAT (JOHN) a Spanish jesuit, was born at Fuente del Maestro, a small village in the province of Estramadura, in the year 1534. He studied under Dominicus Afoto, a Dominican, and also under Francis Tolet, a jesuit, who was afterwards a cardinal. There was no better scholar in the university of Salamanca in his time, than Maldonat. He taught philosophy, divinity, and the Greek language there. He was made a jesuit there; but did not put on the habit of his order till the year 1562, when he was at Rome. In the year 1563, he was sent by his superiors to Paris, to teach philosophy in the college which the jesuits had just obtained in that city: where, as the historians of his society tell us, he was so crowded with hearers, that he was frequently obliged to read his lectures in the court or the street, because the hall was not sufficient to contain them. He was sent with nine other jesuits to Poitiers, in
the

Arnauld,
Plaidoïé
contre les
jesuites,
P. 32.

the year 1570, where he read lectures in Latin, and preached in French. Afterwards he returned to Paris, and fell into some troublesome affairs there: for they not only accused him of heresy, but likewise of procuring a fraudulent will, in seducing the president de St. Andre, so as to make him leave his estate to the jesuits. " Nothing, says a certain writer, returns from the jesuits, though they swallow every thing, both ab intestat, and by the testaments which they catch every day; representing, on the one hand, the terrors of damnation to dying people, and, on the other, promising the joys of heaven to such as bequeath their estates to their society. It was, says he, in this manner that Maldonat took an advantage of the president of Montbrun St. André, to squeeze from him all his goods and acquisitions, by a full confession of avarice and fraud." But the parliament declared him innocent of this crime; and Peter de Gondi, bishop of Paris, intirely acquitted him of the charge of heresy. He afterwards thought proper to retire to Bourges, where the jesuits had a college, and continued there about a year and a half. Then he went to Rome, by the order of pope Gregory XIII. to take care of the publication of the Septuagint: and there finishing his Commentary upon the gospels in the year 1582, he died in the beginning of the year 1583. He had a dream, it seems, which gave him notice of his death. He dreamed, for some nights, that a man appeared to him, who exhorted him to continue his comment rigorously, and assured him that he should finish it, but that he should not live long after; and, in so saying, the man pointed to a certain part of his belly, in which Maldonat afterwards felt those violent pains that put an end to his life. " It is probable, says Bayle, that the great conformity betwixt this jesuit's dream and the event, was owing to chance: but, says he, facts of this kind frequently happen, and embarrass the freethinkers more than they care to discover."

Dict. art.
MALDONAT, note
G.

Hist. des
comment.
du N. Test.
P. 618.

Father Maldonat composed several works, which shew great parts and learning; but published nothing in his lifetime. The first of his performances which came abroad after his death, was his Comment upon the four gospels; which father Simon speaks of in the following manner: " Among all the commentators which we have mentioned hitherto, there are few who have so happily explained the literal sense of the gospels as John Maldonat, the Spanish jesuit. After his death, which happened at Rome before he had reached his fiftieth year, Claudius Aquaviva,

" Aquaviva, to whom he presented his Comment while he
 " was dying, gave orders to the jesuits of Pont a Mousson
 " to cause it to be printed, from a copy which was sent
 " them. The jesuits, in the preface to that work, declare
 " that they had inserted something of their own, according
 " to their manner, and that they had been obliged to cor-
 " rect the manuscript copy, which was defective in some
 " places, because they had no access to the original, which
 " was at Rome. Besides, as the author had neglected to
 " mark upon the margin of his copy, the books and places
 " from whence he had taken a great part of his quotations,
 " they supplied that defect. It even appeared, that Maldo-
 " nat had not read at first hand all that great number of
 " writers which he quotes, but that he had made use of
 " the labours of former writers. Thus he is not at all so
 " exact, as if he had put the last hand to his Comment.
 " Notwithstanding these imperfections, and some others,
 " which are easily redressed, it appears plainly, that this
 " jesuit had bestowed abundance of pains upon that excel-
 " lent work. He does not allow one difficulty to pass
 " without examining it to the bottom. When a great num-
 " ber of literal interpretations present themselves upon the
 " same passage, he uses to fix upon the best, without pay-
 " ing too great a deference to the ancient commentators,
 " or even to the majority, regarding nothing but truth alone,
 " stripped of all authorities but her own." Cardinal Perron
 said, that Maldonat " was a very great man, and a true Perroniana.
 " divine; that he had an excellent elocution as a speaker,
 " understood the learned languages well, was deeply versed
 " in scholastic divinity and theology, and that he had
 " thoroughly read the fathers." Maldonat's character has
 been as high among the protestants, for an interpreter of
 scripture, as it was among the papists. Mr. Matthew Pole,
 in the preface to the fourth volume of his *Synopsis critico-*
rum, calls him a writer of great parts and learning. " He ^{Works,}
 " was, says dr. Jackson, the most judicious expositor among ^{vol. i. b. iii.}
 " the jesuits. His skill in expounding the scriptures, save ^{ch. 13—15.}
 " only where doting love unto their church hath made him
 " blind, none of theirs, few of our church hath surpassed."
 His Commentaries upon Jeremiah, Baruch, Ezekiel, and
 Daniel, were printed at Lyons in the year 1609, and at
 Cologne in the year 1611. To these were added, his Ex-
 position of the sixth Psalm, and A letter concerning a cele-
 brated dispute which he had with above twenty protestant
 ministers at Sedan. His treatise *De fide* was printed at
 Maienne,

Maienne, in the year 1600; and that Upon angels and demons at Paris, in the year 1605. In the year 1677, the published at Paris some pieces of Maldonat's, which ha never appeared before; namely, his treatise of Grace, the upon Original sin, upon Providence, upon Justice, upon Justification, and that upon the Merit of works, besides pre faces, harangues, and letters, in one volume, folio.

We will conclude our account of this celebrated jesuit with mentioning one of the greatest elogiums of him which we think can well be paid to any man. It is thus recorded by the impartial and excellent Thuanus; who, after ob serving how he had "joined a singular piety and purity o "manners, and an exquisite judgment, to an exact know "ledge of philosophy and divinity," adds, that "it wa "owing to him alone, that the parliament of Paris, wher "they had the jesuits under their consideration, did no "pronounce any sentence to their disadvantage, though "they were become suspected by the wisest heads, and "greatly hated by the university." Nothing can set the vast importance of Maldonat in a stronger light, or better shew the high opinion that was had of his merit.

MALEBRANCHE (NICHOLAS) an eminent French philosopher, was born at Paris, upon August the 6th, 1638, and was the youngest of ten children. He had a domestic tutor, who taught him Greek and Latin. He afterwards went through his course of philosophy at the college de la Marche, and that of divinity in the Sorbonne; and was admitted into the congregation of the oratory at Paris, in 1660. After he had spent some time there, he consulted father le Cointe, in what manner he should pursue his studies; who advised him to apply himself to ecclesiastical history. Upon this, father Malebranche began to read Eusebius, Socrates, Sozomen, and Theodoret; but he soon grew weary of this study, and next applied himself to father Simon, who talked to him of nothing but Hebrew, Arabic, Syriac, rabbinical learning, and critical enquiries into the sense of the scriptures. But this kind of study was not at all more suitable to his genius, than the former. At last, in the year 1664, he met with Des Cartes's Treatise upon man, which he read over with great satisfaction, and gave himself up immediately to the study of his philosophy; of which, in a few years, he became as perfect a master as Des Cartes himself. In the year 1699, he was admitted an honorary member of the royal academy of sciences. He died

died October the 13th, 1715, being then seventy-seven years of age. From the time that he began to read Des Cartes, he studied only to enlighten his mind, and not to furnish his memory: so that he knew a great deal, though he read but little. He avoided every thing that was a point of mere erudition; an insect pleased him much more, than all the Greek and Roman history. He despised likewise that kind of learning, which consists only in knowing the opinions of different philosophers; since a person may easily know the history of other men's thoughts, without ever thinking at all himself. He could never read ten verses together without disgust. He meditated with his windows shut, in order to keep out the light, which he found to be a disturbance to him. His conversation turned upon the same subjects as his books, but was mixed with so much modesty and deference to the judgment of others, that it was extremely and universally desired. There were scarcely any foreigners, who were men of learning, but visited him, when they came to Paris: and it is said, that an English officer, who was taken prisoner during the war between king William III. and the king of France, declared his satisfaction upon his being brought to Paris, because he had always had a desire to see Lewis XIV. and father Malebranche.

Father Malebranche wrote several works. The first and principal of all, as indeed it gave rise to almost all that followed, was his *De la recherche de la verite*, or his *Search after truth*, printed at Paris in 1674, and afterwards augmented in several successive editions. His design in this book, is to point out to us the errors into which we are daily led by our senses, imagination, and passions; and to prescribe a method for discovering the truth, which he does, by starting the notion of seeing all things in God. And hence he is led to think and speak meanly of human knowledge, either as it lies in written books, or in the book of nature, compared with that light which displays itself from the ideal world; and by attending to which, with pure and desecate minds, he supposes knowledge to be most easily had. The fineness of this author's sentiments, together with his fine manner of expressing them, made every body admire his genius and abilities; but he has generally passed for a visionary philosopher. Mr. Locke, in his *Examination of Malebranche's opinion of seeing all things in God*, styles him an "acute and ingenious author;" and tells us, that there are "a great many very fine thoughts, judicious reasonings, and uncommon reflections, in his *Recherche*:"

but

Reflections
upon learn-
ing, chap. ix.

but mr. Locke, in that piece, endeavours to refute the chief principles of his system. "There can be no doubt, says a certain author, but God can lead us into all truth, by displaying himself to us; and perhaps may deal thus with us, when we are in heaven; yet this way seems too supernatural whilst on earth, and too clear for frail and weak men, who are not yet to know by vision. And it is withal so like the inward light of a new sect of men, as not to make it over reputable: to which purpose it is remarkable, that Malebranche's opinion having been espoused of late by an ingenious person of our own (mr. John Norris) the men of the new light have taken such hold of it, as to make it necessary for him to write an Apology, to disengage himself from the quakers, who would need have it thought, that they had gained a proselyte: wherein, though he has distinguished himself from these people, yet thus much he owns, that if the quakers understood their own notion, and knew how to explain it, and into what principles to resolve it, it would not very much differ from his." The next thing father Malebranche published, was his *Conversations chrétiennes, dans lesquelles on justifié la vérité de la religion & de la morale de J. C.* printed at Paris in 1676. He was moved, it is said, to write this piece, at the desire of the duke de Chevreuse, in order to shew the consistency and agreement between his philosophy and religion. His *Treatise of nature and grace, Traité de la nature & de la grace*, was occasioned by a conference which he had with mr. Arnaud, about those peculiar notions of grace which father Malebranche's system had led him into, and published in the year 1680. This was followed by several other pieces, which were all the result of the philosophical and theological dispute which our author had with monsieur Arnaud. In 1688, he published his *Entretien sur la métaphysique & la religion*: in which work he collected what he had written against monsieur Arnaud, but disengaged it from that air of dispute, which is not agreeable to every reader. In 1697, he published his *Traité de l'amour de Dieu*. When the doctrine of the new mystics began to make a noise in France, father Lomy, a Benedictin, in his book *De la connoissance de soi-même*, cited some passages out of our author's *Recherche de la vérité*, as favourable to that party: upon this, father Malebranche thought proper to defend himself, which he did in this book, by shewing in what sense it may be said, without clashing with the authority of the church and reason,

son, that the love of God is disinterested. In 1708, he published his *Entretiens d'un philosophe chrétien, & d'un philosophe Chinois, sur l'existence & la nature de Dieu*: or, Dialogues between a christian philosopher and a Chinese philosopher, upon the existence and nature of God. The bishop of Rozalie having remarked some conformity between the opinions of the Chinese, and the notions laid down in the *Recherche de la verité*, mentioned it to the author, who upon that account thought himself obliged to write this tract. Father Malbranche wrote many other pieces besides what we have mentioned, all tending some way or other to confirm his main system, established in the *Recherche*, and to clear it from the objections which were brought against it, or from the consequences which were deduced from it: and, if he has not attained what he aimed at in these several productions, he has certainly shewn great abilities, and a vast force of genius.

MALHERBE (FRANCIS DE) a celebrated French poet, who has always been considered by his countrymen as the father of their poetry; since, upon his appearance, all their former poets fell into disgrace. Mr. Bayle looks upon him as one of the first and greatest masters, who formed the taste and judgment of that nation in matters relating to polite literature. Balzac says, that the French poetry before Malherbe was perfectly Gothic; and Boileau observes to the same purpose, that he was the first in France who taught the muse harmonious numbers a just cadence, purity of language, regularity of composition, and order; in short, who laid down all those rules for fine writing, which future poets were to follow, if they hoped to succeed. The poetical works of Malherbe, though divided into six books, yet make but a small volume. They consist of paraphrases upon the Psalms, odes, sonnets, and epigrams; and they were published in several forms, to the year 1666, when a very compleat edition of them came out at Paris, with the notes and observations of Mr. Menage. Malherbe has translated also some works of Seneca, and some books of Livy; and, if he was not successful in translation, yet he had the happiness to be very well satisfied with his labour. His principal business was to criticise upon the French language; in which he was so well skilled, that some of his friends desired him one day to make a grammar for the tongue. Malherbe replied, "that there was no occasion for him to take that pains, for they might read his translation of the thirty-

Dist. art.
Des-Lo-
ges, note
D.

Art of Poe-
try, cant. i.
ver. 131.

Sorel, Bibl.
Franc.
P. 259.
" third edit. 1667.

Sorel, Bibl.
Franc.
p. 260.
De claris in-
terpretibus,
lib. ii. vers.
50.

“ third book of Livy, and he would have them write after
“ that manner.” Every body, however, was not of his
opinion. Madam de Gournay, a learned lady of that time,
used to say, “ that this book appeared to her like broth of
“ fair water.” And Huetius observes, “ that the strong
“ desire Malherbe had to please courtiers, made him invert
“ the method of his author; that he neither followed his
“ pointing nor his words; and that he studied only to pu-
“ rify and polish his language.”

Life of Mal-
herbe by
Racan.

Malherbe was born at Caen, about the year 1555, of an
ancient and illustrious family, who had formerly borne arms
in England, under Robert duke of Normandy. He lived to
be old; and about the year 1601 became known to Henry
the Great, from a very advantageous mention which was
made of him to that prince, by cardinal du Perron. The
king asked the cardinal one day, “ If he had made any
“ more verses?” To which the cardinal replied, that “ he
“ had totally laid aside all such amusements, since his ma-
“ jesty had done him the honour to take him into his ser-
“ vice; and added, that every body must now throw away
“ their pens for ever, since a gentleman of Normandy,
“ named Malherbe, had carried the French poetry to such
“ a height, as none could hope to reach.” About four
years after, Malherbe was called to court, and enrolled
among the pensioners of that monarch. After the death of
Henry the Great, queen Mary of Medicis became his pas-
troness, and settled upon him a very handsome pension.
This he enjoyed to the time of his death, which happened
at Paris in the year 1628. It was the misfortune of this
poet, that he had no great share in the affection of cardinal
Richelieu. It was discovered, that, instead of taking more
than ordinary pains, as he should have done, to celebrate
the glory of that great minister, Malherbe had only patched
together old scraps, which he had found among his papers.
This was not the way to please a person of so delicate a
taste, and so haughty a spirit: and therefore he received this
homage from Malherbe very coldly, and not without dis-
gust. “ I learned from mr. Racan, says mr. Menage, that
“ Malherbe wrote those two stanzas above thirty years, be-
“ fore Richelieu, to whom he addressed them, was made a
“ cardinal; and that he changed only the four first verses
“ of the first stanza, to accommodate them to his subject.
“ I learned also from the same Racan, that cardinal Richelieu
“ lieu, who knew that these verses had not been made for
“ him, did not receive them well, when Malherbe presented
“ them

Observat.
sur le frag-
ment au
card. Riche-
lieu.

“them to him.” His indolence upon such an occasion, may be imputed to that extreme difficulty with which he always wrote. It is incredible, as many authors tell us, how much watching and application it cost Malherbe to produce his poems. “They might, says Bayle, have com-
 “pared his muse to certain women, who are seven or eight
 “hours in hard labour, before they can bring forth a child:
 “upon which account one is almost ready to say of him,
 “what was said of another; the fine things he publishes
 “cost him so dear, that, were I in his case, I would pitch
 “upon some other employment to serve my neighbours,
 “and should not think that God required that from me.”

This poet was a man of a very singular humour, and many strange things are told of him by Racan, his friend, and the writer of his life. A gentleman of the law, and of some distinction, brought him one day an indifferent commendatory poem on a lady, telling him at the same time, that some very particular considerations had induced him to compose them. Malherbe, having run them over with a supercilious air, asked the gentleman bluntly, as his manner was, “whether he had been sentenced to be hanged, or to make those verses?” His manner of punishing his servant was pleasant enough. Besides twenty crowns a year, he allowed him ten-pence a day board-wages, which in those times was very considerable: when therefore the fellow had done any thing amiss, and vexed him, Malherbe would very gravely say: “My friend, an offence against your master is an offence against God, and must be expiated by prayer, fasting, and giving of alms: wherefore I shall now retrench five-pence out of your allowance, and give them to the poor on your account.” Many anecdotes are to be found in this life of Racan, which make it probable that Malherbe had no religion. When the poor begged to promise him, that they would pray to God for him, he answered them, that “he did not believe they could have any great interest in heaven, since they were left in so bad a condition upon earth; and that he should be better pleased, if the duke de Luyne, or some other favourite, had made him the same promise.” He would often say, that “the religion of gentlemen was that of their prince.” During his last sickness, he had much ado to resolve to confess to a priest; for which he gave this facetious reason, that “he never used to confess, but at Easter.” And some few moments before his death, when he had been in a lethargy two hours, he awaked on a sudden to reprove

Diff. art.
 MAL-
 HERBE,
 note D.
 and art.
 GUARINI,
 note G.

La vie de
Malherbe,
par Racan,
prefixed to
Les œuvres de
Malherbe,
&c. Paris,
1723.

See Mal-
pighi's life,
written by
himself, and
prefixed to
his Opera
posthuma,
Lond. 1697,
folio.

his landlady, who waited on him, for using a word that was not good French; saying to his confessor, who reprimanded him for it, that "he could not help it, and that he would defend the purity of the French language, to the last moment of his life."

MALPIGHI (MARCELLUS) an eminent Italian physician and anatomist, was born upon March the 10th 1628, at Crevalcuore, near Bologna, in Italy. He learned Latin, and studied philosophy in that city; and in 1645 losing his parents, and being obliged to choose his own method of life, he determined to apply himself to physic. The university of Bologna was then supplied with very learned professors in that science, the principal of whom were Bartholomew Massari, and Andrew Mariano. Malpighi put himself under their conduct, and in a short time made a great progress in physic and anatomy. After he had finished the usual course, he was admitted doctor of physic April the 6th, 1653. In 1655, Massari died, which was very grievous to Malpighi, as well because he had lost his master, as because he had married his sister. In 1656, the senate of Bologna gave him a professorship, which he did not hold long for the same year the grand duke of Tuscany sent for him to Pisa, to be professor of physic there. It was in this city, that he contracted a strict friendship with John Alfonso Borelli, whom he afterwards owned for his master in philosophy, and to whom he ascribed all the discoveries which he afterwards made. They dissected animals together, and it was in this employment, that he found the heart to consist of spiral fibres; a discovery which has been ascribed to Borelli in his Posthumous works. The air of Pisa not agreeing with him, he continued there but three years; and in 1659, returned to Bologna to resume his former posts, notwithstanding the advantageous offers, which were made him to stay at Pisa. Mariana dying in 1661, Malpighi was now left to himself, to pursue the bent of his genius. In 1662, he was sent for to Messina, in order to succeed Peter Castello, first professor of physic, who was just dead. It was with reluctance that he went thither, though the stipend was great; but he was prevailed on at last, by his friend Borelli, and accepted it November the 14th of the same year; nevertheless, he afterwards returned to Bologna. In 1669, he was elected a member of the royal society of London, with which he ever after kept a correspondence by letters, and communicated his discoveries in anatomy. Cardinal Antonio Pignatelli, who

who had known him, while he was legate at Bologna, being chosen pope in 1691, under the name of Innocent XII. immediately sent for him to Rome, and appointed him his physician. In 1694, he was admitted into the academy of the Arcadians at Rome. July the 25th, of the same year, he had a fit of an apoplexy, which struck half his body with a paralysis; and November the 29th following, he had another, of which he died the same day, in the 67th year of his age.

His works, with his life before them, written by himself, were first collected, and printed together at London in 1697, in folio; but they were reprinted more correctly at Amsterdam in 1698, in 4to. This author's discoveries in anatomy were considerable. With regard to the liver, he discovered its texture by his glasses, and found out, 1. That the substance of it is framed of innumerable lobules; which are very often of a cubical figure, and consist of several little glands, like the stones of raisins, so that they look like bunches of grapes, and are each of them clothed with a distinct membrane. 2. That the whole bulk of the liver consists of these grape-stone-like glands, and of divers sorts of vessels. 3. That the small branches of the cava, porta, and porus bilivaris, run through all, even the least of these lobules, in an equal number; and that the branches of the porta are as arteries, which convey the blood to, and the branches of the cava are as veins, which carry the blood from, all these little grape-stone-like glands. From whence it is plain, that the liver is a glandulous body, with its proper excretory vessels, which carry away the gall, that lay before in the mass of the blood. As for the texture of the spleen, he discovered, that the substance of it, deducting from the numerous blood-vessels and nerves, as also the fibres, which arise from its second membrane, and which support the other parts, is made of innumerable little cells, like honey-combs, in which there are vast numbers of small glandules, which resemble bunches of grapes; and that these hang upon the fibres, and are fed by twigs of arteries and nerves, and send forth the blood there purged into the ramus splenicus, which carries it into the liver. The mechanism of the reins was wholly unknown, till Malpighi found it out; for he discovered, that the kidneys are not one uniform substance, but consist of several small globules, which are all like so many several kidneys, bound about with one common membrane, and that every globule has small twigs from the emulgent arteries, that carry blood to it; glands, through

MALVEZZI. MAMBRUN.

which the urine is strained from it; veins, by which the purified blood is carried off to the emulgent veins, thence to go into the cava; a pipe, to convey the urine into the great bason in the middle of the kidney; and a nipple, towards which several of those small pipes tend, and through which the urine ouzes out of them, into the bason.

MALVEZZI (VIRGIL) commonly called the marquis Malvezzi, an Italian writer of eminence, was born of a noble family at Bologna, in 1599. After having finished his classical and philosophical studies, he applied to the law, and became a doctor in that faculty in October 1616, although not yet quite seventeen years of age. After this he cultivated other sciences, and spent some time and pains upon physic, mathematics, and divinity. He even did not neglect astrology; in favour of which he always entertained high prejudices, although he affected outwardly to despise it. Music and painting were also among the arts, which he exercised himself in for his amusement. He afterwards became a soldier, and served under the duke Feria, governor of the Milanese. Philip the IVth of Spain employed him in several affairs, and admitted him into his council of war. Letters however occupied a good part of his time, and he was member of the academy of the Gelati at Bologna. He was the author of several works in Spanish and Italian: among the latter were, Discourses upon the first book of Tacitus's annals, which he composed at the age of twenty-three, and dedicated to Ferdinand II. great duke of Tuscany. There is a great shew of learning in it; too much indeed, for there are many quotations from the fathers and scripture, which have but little to do with Tacitus and modern politics. There are also in it certain logical distinctions, and subtile reasonings, which savour of pedantry, and had better become a professor of philosophy, than a writer upon government and state-affairs. He died at Bologna on the 11th of August, 1654. His discourses upon Tacitus are translated and published in English.

MAMBRUN (PETER) an ingenious and learned French jesuit, who has written Latin poetry, was born in the diocese of Clermont, in the year 1581. He is one of the most perfect and accomplished among the imitators of Virgil; and has also written in the same metre, the same number of books, and in the three different kinds, to which that illustrious poet applied himself. Thus we have of
Mambrun,

Mambrun, Eclogues, Georgics, or four books upon the culture of the soul and the understanding; and an heroic poem in twelve books, intitled, Constantine, or idolatry overthrown. Happy! if he has imitated the genius and judgment of Virgil as well, as he has his exterior form and economy. And, to say the truth, he is allowed to have had great talents for poetry, as well as great judgment, which last he has sufficiently shewn in a Latin Peripatetical dissertation upon an epic poem; so that it is not without some foundation, that mr. Menage has called him "a great poet, as well as a great critic." His Peripatetic dissertation was published in 4to, at Paris, 1652; his Constantine in 12mo, at Amsterdam, 1659; his Eclogues and Georgics in 12mo, at Fleche, 1661; in which year also father Mambrun died, aged 8c.

MANDEVILE (SIR JOHN) an Englishman, famous for his travels, was born at St. Albans, about the beginning of the fourteenth century. He was liberally educated, and applied himself to the study of physic, which he probably practised for some time; but being seized at length with an invincible desire of seeing distant parts of the globe, he left England in 1332, and did not return for four and thirty years. His friends, we are told, had supposed him long dead; and when he appeared, did not know him again. During this long space of time, he had travelled through almost all countries, and made himself master of almost all languages; Scythia, Armenia the Greater and the Lesser, Egypt, Arabia, Syria, Media, Mesopotamia, Persia, Chaldea, Greece, Dalmatia, &c. The rambling disposition he had thus acquired, does not seem ever to have suffered him afterwards to rest; for he left his own country a second time, and died at Liege in the Low Countries, the 17th of November, 1372. He wrote an Itinerary, or account of his travels, in English, French, and Latin. Vossius says, that he has seen it in Italian; and adds, that he knows it to be in Belgic and German. He gives us also the inscription upon his monument at Liege, which runs thus: "Hic jacet vir nobilis, dominus Joannes De Mandevile, alias dictus de Barbam, dominus de Campoli, natus in Anglia, medicinæ professor, devotissimus orator, & bonorum suorum largissimus pauperibus erogator, qui, toto quasi orbe lustrato, Leodii vitæ suæ diem clausit, A. D. 1372, Nov. 17."

Tanner, &c.
Vossius de
his. Latin.

M A N D E V I L L E.

M A N D E V I L L E (BERNARD DE) a very celebrated writer in the eighteenth century, was born in Holland, where he studied physic, and took the degree of doctor in that faculty. He afterwards came over into England, and wrote several books, all of them ingenious and witty; but some, which are supposed to have had a very ill effect upon society. In the year 1709, he published his *Virgin unmasked, or, A dialogue between an old maiden aunt, and her niece, upon love, marriage, &c.* a piece not very conducing to virtue and innocence among his female readers. In the year 1711, came out his *Treatise of the hypochondriac and hysteric passions, vulgarly called the hypochondriac, and the vapours in women.* This work is divided into three dialogues, and may, we think, be read to good purpose; being interspersed with instructive discourses on the real art of physic itself, and entertaining remarks on the modern practice of physicians and apothecaries; and, therefore, as the author says, "very useful to all, who have the "misfortune to stand in need of either." In the year 1714, he published a poem, intitled, *The grumbling hive, or knaves turned honest*; upon which he afterwards wrote remarks, and published the whole at London in the year 1723, under the title of *The fable of the bees, or private vices made public benefits*; with an *Essay on charity and charity-schools, and a search into the nature of society.* In the preface to this book he observes, that since the first publishing of the poem itself, he had met with several, who either wilfully, or ignorantly mistaking the design, would have it, that the scope of it was a satire upon virtue and morality, and the whole written for the encouragement of vice. This made him resolve, whenever it should be reprinted, some way or other to inform the reader of the real intent, with which that little poem was written. The book however giving great offence, it was presented by the grand jury of Middlesex in July the same year, and severely animadverted upon, in A letter to the right honourable lord C. printed in the London Journal of July the 27th, 1723. The author wrote a vindication of his book from the imputations cast upon it in that Letter, and in the presentment of the grand jury; which vindication he published in the London Journal of August the 10th, 1723. However it was attacked by a vast number of writers, to whom Mandeville made no reply by way of defending himself; but staid till the year 1728, when he published, in another octavo volume, a second part of *The fable of the bees*, in order to illustrate

illustrate the scheme and design of the first. A very sensible and elegant writer, speaking of the first part, observes, that "the false notion of confounding superfluities and vices, is what runs through dr. Mandeville's whole book; otherwise, as all that author's pieces are, very ingeniously written." The dreadful tendency of that work seems to arise principally from the author's description of human nature, which is every where represented as low and vicious. Nothing, we think, contributes more to extinguish virtue in the breast of man, than degrading and odious pictures of the species. When men are persuaded, and The fable of the bees has a tendency to persuade them, that they are naturally knaves, a noble incentive to virtue is extinguished; that which arises from a consciousness of their being formed to it. Instead of growing better, they easily grow worse, and gradually become vicious, merely through a persuasion, that they were originally created so. In the year 1720, this author published *Free thoughts on religion*. These thoughts are built upon the rational system; and there is nothing in this book, but what the bulk of Christians would subscribe to. Dr. Mandeville, might be a very good believer for any thing he has discovered to the contrary; and yet nothing is more certain, than that he was very much otherwise, although he never gave the divines such hold of him, that they could rank him fairly among the deistical writers. In the year 1732, he published *An enquiry into the origin of honour, and usefulness of christianity in war*; and in January 1732-3, he died, aged between sixty and seventy years.

Philemon to Hydaspes, upon the general lawfulness of pleasure, P. 96. Lond. 1737.

Dr. Mandeville's books all passed unnoticed, as far as we can learn, except *The fable of the bees*; and this, as we have observed, was attacked by several writers. It was attacked particularly by dr. Fiddes, in the preface to his *General treatise of morality formed upon the principles of natural religion only*, printed in the year 1724: by mr. John Dennis, in a piece intitled, *Vice and luxury public mischiefs*, in 1724: by mr. William Law, in a book intitled, *Remarks upon the fable of the bees*, in 1724: by mr. Bluet, in his *Enquiry, whether the general practice of virtue tends to the wealth or poverty, benefit or disadvantage, of a people?* In which the pleas offered by the author of *The fable of the bees*, for the usefulness of vice and roguery, are considered: with some thoughts concerning a toleration of public stews, in 1725: by mr. Hutcheson, author of the *Inquiry into the original of our ideas of beauty and virtue*, in several

papers published at Dublin, and reprinted in the first volume of Hibernicus's letters: and by Mr. Archibald Campbel, in his ΑΡΗΤΟΗ-ΛΟΓΙΑ, first published by Alexander Innes, D. D. in his own name; but reclaimed afterwards by the true author. Dr. Mandeville's notions were likewise animadverted upon by Dr. George Berkeley, bishop of Cloyne in Ireland, and the celebrated promoter of tar-water, in his book intitled Alciphron, or the Minute philosopher, printed at London in 1732; in answer to which, Dr. Mandeville published the same year, A letter to Dion, occasioned by his book called Alciphron. In this letter he observes, that " whoever will read the second dialogue of the Minute philosopher, will not find in it any real quotations from my book, says he, either stated or examined into; but that the wicked tenets, and vile assertions, there justly exposed, are either such notions and sentiments, as first my enemies, to render me odious, and afterwards common fame, had fathered upon me, though not to be met with in any part of my book; or else, that they are spiteful inferences and invidious comments, which others before you, without justice or necessity, had drawn from, and made upon what I had innocently said.—If Dion had read The fable of the bees, he would not have suffered such lawless libertines, as Alciphron and Lycicles, to have sheltered themselves under my wings; but he would have demonstrated to them, that my principles differed from theirs, as sunshine does from darkness."

Page 2, 3.

In the same year 1732, there was also published a pamphlet intitled, Some remarks on the minute philosopher, in a letter from a country clergyman to his friend in London; the anonymous author of which, supposed to have been the late Lord Harvey, takes occasion to interfere in the controversy between Dr. Mandeville and Dr. Berkeley, in the following manner. " The second dialogue in the Minute philosopher, says he, designed chiefly for an answer to The fable of the bees, is as chicaning, as loose, and as unfair, as any other part of this incoherent medley; for instead of answering, what the author of The fable of the bees really says, he supposes him to have said things which he does not say, and answers them.—The Letter to Dion amply sets forth the want of candour in the Minute philosopher, with regard to the author of The fable of the bees; who therein defends himself with that life, wit, spirit, good-humour, and pleasantness, which every body must allow to be the characteristics of all his writings."

Page 45.

" writings. But at the same time, that this wanton author
 " exposes the sophistry of his commentator, I cannot say
 " he makes use of none in the defence of his own text.
 " His explanation of the title of his book is forced; and
 " his apology for that part of it relating to public stewes,
 " very lame. There are many more instances, one might
 " give of the same kind." The anonymous writer then
 " proposes a sketch of an answer to The fable of the bees,
 " than which nothing can be more ingenious and entertain-
 " ing. " In the first place," says he, " I would not have Page p. 45
 " denied, that the author had told a great many truths;
 " but I would have said, and have proved too, that he had,
 " like Rochefoucault, told a great many disagreeable ones,
 " and what are much less fit to be told, than if they were
 " not truths. I would have said, that his endeavouring to
 " shew, that people do actions they have reason to be proud
 " of from motives, which, if rightly scrutinized, they would
 " have reason to be ashamed of, will never contribute to
 " the multiplying such actions; and that if actions, which
 " are beneficial to mankind and society, often proceed from
 " the same principle with some, that are detrimental, it
 " would be more for the benefit of the world to have such
 " sources lie concealed: as the discovery of these two
 " streams, flowing from the same fountain, will take away
 " one of the chief inducements many people have for doing
 " what is good; which is the pride and vanity of being
 " thought to act upon better, nobler, and more laudable
 " principles than their neighbours. If it could be proved,
 " that Herostratus, who fired the temple of Ephesus, and
 " Decius, who threw himself, for the sake of his country,
 " into the gulph that opened in Rome, acted both from the
 " same motive, and were equally influenced by the vanity
 " of being mentioned in history, and perpetuating their
 " names to posterity; if this, I say, could be demonstrated,
 " I would be glad to ask the author of The fable of the
 " bees, whether he thinks it would promote and encourage
 " that virtue, called the love of one's country; thus to
 " shew, that the most renowned patriot in antiquity, and
 " the most infamous incendiary, were in the same way of
 " thinking, and actuated by the same passion? If it would
 " not, the conclusion is obvious; and he must either allow,
 " that it would be an improper topic for speculation to ex-
 " amine such a proposition, and of disservice to any commu-
 " nity to prove it; or he must deny, that the spirit of pa-
 " triotism is of any use to that society, where it is most in
 " force.

“ force. Neither can I agree with the author of *The*
 “ fable of the bees, even in the fundamental principle of
 “ his whole book ; which is, that private vices are public
 “ benefits. If he meant no farther than to say, that luxury
 “ is inseparable from what is called a rich flourishing na-
 “ tion, and that a prosperous people are generally vicious in
 “ proportion to their prosperity, perhaps his assertion might
 “ be too well founded. But when he says, their vices and
 “ their luxury, in order to take off the odium of these two
 “ names, are the occasion of their wealth and prosperity, I
 “ think he mistakes, and carries his encomiums on vice and
 “ luxury too far. For though luxury is too often the con-
 “ sequence of prosperity, I cannot agree, that it is always
 “ the source of it. I think it is the child of prosperity, but
 “ not the parent ; and that the vices, which grow upon a
 “ flourishing people, are not the means by which they be-
 “ came so. The Romans were originally a hardy, rough,
 “ robust, warlike, industrious people. From their industry
 “ and hardiness, they grew powerful ; from being power-
 “ ful, they grew rich ; from their riches, they grew luxu-
 “ rious and vicious ; and from a long course of vice and
 “ luxury, they degenerated still farther into the most scan-
 “ dalous corruption, and the most abandoned profligacy ;
 “ till at last this degeneracy, enervated as they were both
 “ in body and mind, brought them to slavery, decay, and
 “ ruin. But by this gradation it should seem to me, not
 “ that they were rich and flourishing, because they were
 “ vicious and luxurious ; but that they were vicious and
 “ luxurious, from being rich and flourishing : and this pro-
 “ gress from lowliness to grandeur, and from grandeur to
 “ decay, shews, that though their vices proceeded from their
 “ opulence, yet their opulence proceeded from their virtues ;
 “ and that luxury laid the foundation, not of their prospe-
 “ rity, but of their ruin. The same progress, that appears
 “ in the revolution and vicissitude of this great state, may
 “ be often seen too in the fortunes of particular people.
 “ A laborious, ingenious, industrious man of low birth,
 “ grows rich ; his riches produce plenty ; plenty, indul-
 “ gence ; indulgence, repletion ; and repletion, laziness and
 “ diseases. And it would be just as fair, and as well rea-
 “ soned, to say, that this man’s diseases, which were the
 “ effect of his riches, were the occasion of them ; as to say,
 “ that the luxury and vices of a state, which are the fruits
 “ of its prosperity, are the seeds of it.”

M A N E T H O,

MANETHO, an ancient Egyptian historian, who, to make his story the more probable, pretends to take all his accounts from those sacred inscriptions on the pillars of Hermes Trismegistus; for Hermes was the person to whom the Egyptians ascribed the first invention of their learning, and all excellent arts, and from whom they derived their history; and the most ancient way of preserving any monuments of learning in those early times, especially among the Egyptians, was by these inscriptions on pillars. A poor foundation, we see! and yet the great basis, on which all the Egyptian history depends. Manetho, as Eusebius tells us, translated the whole Egyptian history into Greek, beginning from their gods, and continuing his history down to near the time of Darius Codomannus, whom Alexander conquered; for in Eusebius's *Chronica*, mention is made of Manetho's history, ending in the sixteenth year of Artaxerxes Ochus, which, saith Vossius, was in the second year of the 3d olympiad. This Manetho, called from his country Sebennyta, was high priest of Heliopolis in the time of Ptolemæus Philadelphus, at whose request he wrote his history, which he digested into three tomes; the first containing the eleven dynasties of the gods and heroes, the second eight dynasties, the third twelve, and altogether, according to his fabulous computation, the sum of 53,535 years. These dynasties are yet preserved, being first epitomized by Julius Africanus, from him transcribed by Eusebius, and inserted in his *Chronica*; from Eusebius by Georgius Syncellus, out of whom they are produced by Joseph Scaliger, and may be seen both in his Eusebius, and his *Canones isagogici*. Now Manetho, as appears by Eusebius, voucheth this as the main testimony of the credibility of his history, that he took his relations "from some pillars in the land of Seriad, on which they were inscribed in the sacred dialect by the first Mercury Thoyth, and after the flood were translated out of the sacred dialect into the Greek tongue in hieroglyphic characters, and are laid up in books among the vestries of the Egyptian temples by Agathodæmon, the second Mercury, the father of Tat." "Certainly," says bishop Stillingfleet, "this fabulous author could not in fewer words have more manifested his own impostures, or blasted his own credit more, than he hath done in these."

D: Græcis
hist. lib. i.
c. 14.

Origines
sacræ, book
i. c. ii. §. ii.

MANFREDI (EUSTACHIO) a celebrated mathematician of Italy, was born the 24th of September, 1674,
at

M A N I C H E E S.

at Bologna, where he was elected mathematical professor in 1698. He was chosen a member of the academy of sciences at Paris in 1726, and was also a member of several other academies. He acquired great reputation by his *Ephemerides* in four volumes 4to, and by his other works. He died the 15th of February 1739. We must not confound him with Bartholomew Manfredi, an ingenious painter of Mantua, who imitated his master Michael Angelo of Caravaggio so well, that it is difficult to know their pieces one from another.

Cyrl. Hieros. catech. p. 142. Epiphani. Hæres. 66. n. 1, 2, 3. Socrat. l. i. c. 22.

M A N I C H E E S, a very famous, or rather infamous sect of heretics, founded by one Manes, who flourished towards the conclusion of the third century, and began to propagate his doctrines about the year 277, which doctrines he had deduced from the books of one Scythian. Scythian was an Arabian, educated upon the borders of Palestine, and extremely well skilled in all the learning of the Greeks. Afterwards he went to Alexandria, where he studied philosophy, and acquainted himself also with the learning of the Egyptians. Here he espoused the opinion of Empedocles, concerning two co-eternal principles, a good one and a bad one: the former of which he called god and light, the latter matter and darkness; to which he joined many dogmas of the Pythagoric school. These he fashioned into a system, comprised in four books; one of which was called *Evangelium*, another *Capita*, a third *Mysteria*, and a fourth *Theauri*; and after this went to Jerusalem, where he disputed with the Jews, and taught openly his opinions. Upon the death of Scythian, his books and effects devolved by will to Terebinthus his disciple; who however soon quitted Palestine, and fled into Persia, where, for the sake of being safe, and free from those continual persecutions, to which his doctrines exposed him, he took up his abode with a certain rich widow. Here he died; and the manner of his death, as it is commonly related, was very tragical. For when, according to his usual way, he had ascended to the top of the house, in order to invoke the demons of the air, which custom the Manichees afterwards practised in their execrable ceremonies, he was in a moment struck with a blow from heaven, which threw him headlong down to the pavement, and fractured his skull so, that he died immediately. St. Epiphanius say, that Scythian had also met with the same fate before him. Here however it was, that Manes became acquainted with the writings of Scythian;

Adv. Hæres. p. 620.

for

for having a handsome person and a ready wit, this widow, who had bought him, adopted him for her son, and took care to have him instructed by the magi in the discipline and philosophy of the Persians, in which he made so considerable a progress, that he acquired the reputation of a very subtle and learned philosopher. When this lady died, the writings of Terebinthus to whom she had been heir, or rather of Scythian, from whom Terebinthus had received them, fell of course into the hands of Manes.

And now Manes began to assume, and to think of founding his system. He made what use he could of the writings of Scythian; he selected from the heathen philosophy whatever was for his purpose, and he wrought it all up together with some institutes of christianity; which made Socrates call his heresy, *Ελλησιζων Χριστιανισμος*, Græcanicus Christianismus, i. e. a motley mixture of christianity and paganism. In forming his sect, he affected to imitate Jesus Christ in many particulars. Jesus Christ chose twelve apostles, to whom he committed the care of propagating his doctrines; Manes chose the same number, and assigned to each his particular province. Jesus admitted three into a greater intimacy with him than the rest; Manes did the same. Christianity has its trinity of persons, Father, Son, and Holy Ghost; Manicheism has the same, Scythian calling himself the Father, Terebinthus pretending to be the Son, and born of a virgin like him; and Manes declaring himself to be the Holy Ghost, or Comforter. He taught, that "there were two principles of all things co-eternal and co-equal, namely, God and the devil; that all good proceeded from the former, and all evil from the latter; that the good being was the author of the New Testament, and the bad of the Old; that this created the body, that the soul." He taught the doctrine of fate and necessity, denied the existence of Christ in the flesh, with innumerable other false and fantastic notions, which may be found by those, who shall think it worth their while to seek for them, in Ephi-phanius *Adversus hæreses*. For although Manes wrote a great many pieces himself, yet we have nothing remaining of him, except a few fragments preserved in the writings of that father. However as divines, as well as philosophers, are always most admired by the vulgar when they are the least reasonable, so Manes became famous all over Persia. His merit engaged at length the attention of the court; and as he pretended to the gift of working miracles, he was called by king Sapore to cure his son, who was dangerously ill.

Hist. Eccl.
lib. i. c. 22.

See Hist.
Manich. a
Petro Siculo,
p. 22.

ill. This he undertook at the hazard of his life, and the undertaking, in the end, proved fatal to him. This bold impostor was no sooner called, than he dismissed all the physicians, who were about the young prince; and promised the king, that he would recover him presently by the help of a few medicines, accompanied with his prayers: but the child dying in his arms, the king, enraged to the last degree, caused him to be thrown into prison; from whence by the force of bribes he made his escape, and fled into Mesopotamia. There he was taken again by persons sent in quest of him, and carried to Sapore, who caused him to be dead alive, and after that his body to be given to the dogs, and his skin to be stuffed with chaff, and hung before the city gates, where Epiphanius tells you it was remaining to his time.

Manichæism, as we have seen, is a great deal older than Manes. The Gnostics, the Cordonians; the Marcionites, and several other sectaries, who introduced this wicked doctrine into christianity, before Manes occasioned any noise about it, were, by no means its inventors, but found it in the books of the heathen philosophers. Thus Plutarch gives an account of the antiquity and universal reception of this doctrine, not merely as an historian, but as one who strenuously adhered to it himself. "It is impossible," says he, "that one cause alone, whether good or bad, should be the principle of all things, because God is not the cause of evil; that the harmony of this world is composed of contraries, like a harp, whose music consists of high and low notes, as Heraclitus said, and to the same purpose Euripides also:

"The good was never separated from the evil.

"The one is always mixed with the other,

"That all things in the world may go on better.

"Wherefore this opinion is very ancient, being descended from divines and lawgivers in times past, to the poets and philosophers, but without its being known who was the first author of it; although it is so firmly imprinted in the minds of men, that it can by no means be defaced or rooted out. It is frequently taught, not only in private discourse and common reports, but at the sacrifices and divine ceremonies of the gods, as well in the barbarous nations, as among the Greeks in many places, that neither does this world float in uncertainty, without being governed by providence and reason, nor is it one reason
"alone

" alone that governs it.—To speak openly, there is nothing
 " here below, which nature brings forth and produces, that
 " is in itself pure and simple; nor is there one only dis-
 " penser of the two vessels, who distributes to us all affairs,
 " as a vintner does his wines, by mingling and brewing
 " them one with another. Thus this life is governed by
 " two principles and two powers, contrary to one another;
 " one of which directs and conducts us to the right hand
 " by a right way, and the other on the contrary diverts us
 " from it, and turns us back. Thus this life is mixed,
 " and this world—is unequal and variable, subject to all
 " the changes that are possible. For nothing can be with-
 " out a cause, and what is good in itself can never be the
 " cause of evil; and therefore nature must have a principle
 " and cause, from which evil proceeds, as well as another,
 " from which good proceeds. This is the opinion of the
 " greatest part, and the wisest, among the ancients. For
 " some think there are two gods acting in an opposite man-
 " ner; the one the author of all good, and the other of all
 " evil. Others call him god, who is the author of all the
 " good, and him a demon, who is the author of all evil.
 " Thus Zoroaster the magician, who is said to have lived
 " five hundred years before the Trojan war, called the good
 " god Oromazes, and the evil god Arimanius. He said,
 " moreover, that the one resembled light more than any
 " other thing, and the other darkness and ignorance;—
 " and he taught men to sacrifice to the one, to desire of
 " him all good things, and to thank him for them; and to
 " the other to divert and keep off all unfortunate things."
 Here is a full and explicit account we see of the doctrine of
 the two principles laid down by one, who died long before
 Manes was born, though he has since had the honour of
 having it called after him.

As absurd and horrid as the doctrine of two co-eternal
 principles, independent on each other is, not to mention
 their other doctrines equally absurd, and many impious and
 abominable rites which they practised in their religious
 assemblies, it is almost incredible how the Manichean sect
 spread. There were Manichees at Rome, when St. Austin
 came thither in the year 333; for he lodged in the house of
 a Manichee, and conversed very often with those of that
 sect. But after Carthage had been taken and destroyed by
 Genferic king of the Vandals in the year 439, the greatest
 part of the Manichees in Africa fled, as well as the ca-
 tholics, into Italy, and chiefly to Rome. Pope Leo I.
 acted

acted vigorously against them. He obliged the people to make an exact search after them, and shewed by what marks they might be found; and he admonished all the bishops, that they should not suffer those heretics, condemned to banishment by the imperial laws, to find any place of refuge. Yet this heresy supported itself; and it was thought necessary to persecute it with laws more severe, and to condemn to death all those, who should make profession of it. Nevertheless it continued and spread; the emperor Anastasius, and Theodora, the wife of Justinian, favoured it; and the followers of it appeared under the children of Heraclius, that is, in the seventh century, in Armenia. The Manichees in Armenia were called Paulicians, from one Paul, who became their head; and they arrived at so great a power, either by the weakness of the government, or by the protection of the Saracens, or even by the favour of the emperor Nicephorus, who was a friend to that sect, that at last being persecuted by the empress Theodora, the wife of Basil, they were in a condition to build towns, and to take up arms against their princes. Those wars were long and bloody, under the empire of Basil the Macedonian, that is, at the end of the ninth century; and yet there was so great a slaughter of those heretics under the empress Theodora, that it seemed they would never be able to rise again. "Theodora," says father Maimbourg, "resolved effectually to bring about the conversion of those Paulicians, or to rid the empire of them, if they obstinately opposed their true happiness.—It is true that those, to whom she gave a commission and forces to compass this design, used them with too much rigour and cruelty; for instead of endeavouring to bring them by mild and gentle means, and with a spirit of charity, to the knowledge of the truth, they seized those wretched people, that were scattered in the cities and boroughs, and, as is said, they killed near 100,000 of them all over Asia, by all kinds of deaths. This obliged the rest to go and yield themselves up to the Saracens, who knew very well how to make use of them some time after against the Greeks. But the empress, who had no hand in this inhumanity of her lieutenants, did nevertheless reap this advantage from it, that the empire at least was purged from this vermin, during her reign of fourteen years." This massacre however did not hinder the spreading of this heresy in Thrace and Bulgaria; and it afterwards infected great numbers of persons in several provinces of France, and was there in the time of the Albigenses.

Bishop of Meaux,
Hist. of the variations,
&c. book xi.
n. 73.

Bishop of Meaux, *ibid.*

Hist. of the Iconoclasts,
book vi.

It was said that the Albigenſes were Manichees; but this is generally believed to be a falſhood, and nothing but a calumny foſtered upon that much injured people, to juſtify the unheard of cruelties and perſecutions, which were exerciſed againſt them.

Baſnage's hiſt. of the religion of the reformed churches, part i. ch. iv. ſec.

MANILIUS (MARCUS) a Latin poet, who had the ill luck to lie buried in the German libraries, and was never heard of in the world, till Poggius publiſhed him from ſome old manuſcripts found there about two centuries ago. There is as dead a ſilence concerning him among the ancients, as if he had never been; and the moderns are ſo little able to fix the time, when he lived, that while ſome place him as high as the age of Auguſtus, others bring him down to the reign of Theodoſius the Great. Indeed the only account to be had of him muſt be drawn from his Poem; and from this his tranſlator mr. Creech thinks, that the following particulars may, with ſome degree of probability, be collected. Manilius was born a Roman, and lived in Rome, when Rome was in her glory. This may eaſily be made appear from ſeveral paſſages in the Poem. In the beginning of it, he invokes the emperor; that very emperor, who was the adopted ſon of Julius Cæſar, who beat Brutus and Caſſius at Philippi, overthrew Pomy the Great's ſon, ſent Tibertius to Rhodes, loſt three legions in Germany under the command of Varus, routed Antony and Cleopatra at Actium, and ſaved the Roman empire, by turning that overgrown diſſolute republic into a well-regulated monarchy. "Here," ſays mr. Creech, "are ſo many characters, that the perſon of the emperor cannot well be miſtaken, ſince not one of them agree to any but the great Auguſtus Cæſar. And therefore if Manilius did not live in that age, to which he pretends, by ſo many very particular circumſtances, he is a notorious cheat, and one of the greateſt impoſtors among the ſophiſts." But Manilius not only lived under the reign of Auguſtus; there is great reaſon to ſuſpect farther, that he was of illuſtrious extraction, and a branch of that noble family the Manilii, who ſo often filled the conſuls chair, and ſupplied the greateſt offices in the commonwealth. Some indeed have thought, that he was a Tyrian ſlave, and that being made free he took, according to cuſtom, the name of his patron. But this ſeems very improbable; and he almoſt expreſly declares the contrary in the fortieth verſe of his fourth book, where he ſhews a concern for the in-
VOL. VIII. O tereſt

Lib. i. v. 10.
Lib. i. v. 906.
Lib. i. v. 918.
Lib. iv. v. 763.
Lib. i. v. 896.
Lib. i. v. 912.

terest of the Roman commonwealth, down as low as the age of Hannibal,

“ Speratum Hannibalem nostris cecidisse catenis :

“ Hannibal then destined to our chains :”

which he could not have done with propriety, had his relation to that state commenced so lately, or had his ancestors had no interest in the then losses and victories at Rome. If we reflect farther, that he was conversant at court, and acquainted with the modish and nicest flattery of the palace, and that he made his compliments in the same phrase, that was used by the most finished courtier of his time, we shall have another probable argument, that his quality was great. Now this reflection may be supported by one observation, made on the compliment he pays Tiberius when at Rhodes. He styles him “ Magni mundi lumen,” using the very same word, which we find in Velleius Paterculus, who wrote the same language upon the same occasion : “ Alterum reipublicæ lumen Tiberius ;” and retired to Rhodes, “ Ne fulgor suus orientium juvenum C. & L. Cæsaris obtaret initiis,” says that historian.

The Astronomicon of Manilius, which is at length come to light, contains a system of the ancient astronomy and astrology, together with the philosophy of the Stoics. It consists of five books, and he also wrote a sixth, which has not been recovered. That he was young when he composed this work, his translator thinks demonstrable from almost every page of it. “ He is too fierce and fiery,” he says, “ for an advanced age, and bounds in every step he takes. “ When he is obliged to give rules, and is tied in a manner to a certain form of words, he struggles against those necessary fetters, he reaches after the strongest metaphors, uses the boldest catachreses, and against all the rules of decency, labours after an obscure sublime, when he should endeavour to be plain, intelligible, and easy.” From this circumstance of Manilius’s having wrote his Poem in his youth, and not living to finish it, as it is agreed on all hands that he did not, his translator would account for the seeming difficulty of his never being mentioned by the ancient writers. “ Manilius,” says he, “ having left an unfinished piece, his family, studious of his credit and their own, carefully preserved the orphan, but would not expose it. In that age, when poetry was raised to its greatest height, it had argued the utmost fondness, or the extremest folly in a noble

Histor. lib.
ii. c. 99.

Creech’s
preface, &c.

“ noble family, to have published a crude unfinished poem, and thereby engaged their honours to defend it.” But to go on. Had he lived to revise it all, as he seems to have done the first book, we had certainly had a more beautiful and correct piece. He had a genius equal to his undertaking; his fancy was bold and daring; his skill in mathematics great enough for his design; and his knowledge of the history and mythology of the ancients general. As he is now, some critics have placed him among the judicious and elegant; and all allow him to be useful, instructive, and entertaining. He hints at some opinions, which latter ages have been ready to glory in as their own discoveries. Thus he defends the fluidity of the heavens against the hypothesis of Aristotle: he asserts, that the fixed stars are not all in the same concave superficies of the heavens, and equally distant from the center of the world: he maintains, that they are all of the same nature and substance with the sun, and that each of them hath a particular vortex of its own: and lastly, he says, that the milky way is only the undistinguished lustre of a great many small stars, which the moderns now see to be such through their telescopes. So that perhaps upon the whole, and notwithstanding all his defects, one may venture to say, that he is one of the most discerning philosophers antiquity can shew. The best editions of Manilius are that of Joseph Scaliger, printed at L. Bat. 1600, 4to, and that of Bentley’s at Lond. 1738, 4to; for in regard to the Delphin edition, published at Paris in 1679, by Mich. Fayus, Mr. Creech says, that “ there ought to be a new edition, ^{Preface,} with a pure genuine text, free from many of his in- ^{P. 15.}terpreters comments, especially from the notes of the “ miserable, wretched Fayus.”

MANLEY (MRS.) the celebrated authoress of the *Atalantis*, was the daughter of Sir Roger Manley, and born in one of the islands of Hampshire, of which her father was governor, and which once belonged to France. Sir Roger Manley is said to have been the author of the first volume of that famous work, *The Turkish Spy*. Mrs. Manley received an education suitable to her birth; and gave early discoveries of a genius, not only above her years, but much superior to what is usually found among her sex. She had the misfortune to lose her mother, while she was yet an infant, and her father, before she was grown up; circumstances, that laid the foundation of many calamities, which afterwards befel her: for she was cheated into a false marriage

riage by a near relation of the same name, to whom her father sir Roger had bequeathed the care of her; we call it a false marriage, because the gentleman had a wife already, and affected to marry her only to gratify a carnal passion. She was brought to London, and soon deserted by him; and thus in the very morning of her life, when all things should have been gay and promising, she wore away three wretched years in solitude. When she appeared in the world again, she fell, by mere accident, under the patronage of the duchess of Cleveland, a mistress of Charles II. She was introduced to her by an acquaintance of her grace's, to whom she was paying a visit; but the duchess, being a woman of a very fickle temper, grew tired of Mrs. Manley in six months time, and discharged her upon a pretence, that she intrigued with her son. When our authoress was dismissed by the duchess, she was solicited by general Tidcomb, to pass some time with him at his country-seat; but she excused herself by saying, "that her love of solitude was improved by her disgust of the world; and since it was impossible for her to be in public with reputation, she was resolved to remain concealed." In this solitude she wrote her first tragedy, called the Royal mischief, which was acted at the Theatre in Lincoln's-Inn Fields, in the year 1696. This play succeeded, she received such unbounded incense from admirers, that her apartment was crowded with men of wit and gaiety. This proved in the end very fatal to her virtue; and she afterwards engaged in intrigues, and was taken into keeping. In her retired hours she wrote her four volumes of the Memoirs of the New Atalantis, in which she was not only very free with her own sex, in her wanton description of love adventures, but also with the characters of many high and distinguished personages. Her father had always been attached to the cause of Charles I. and she herself had a confirmed aversion to the whig ministry; so that the representation of many characters in her Atalantis are nothing else but satires upon those, who had brought about the revolution. Upon this a warrant was granted, from the secretary of state's office, to seize the printer and publisher of those volumes. Mrs. Manley had too much generosity in her nature, to let innocent persons suffer on her account; and therefore voluntarily presented herself before the court of King's-bench, as the author of the Atalantis. When she was examined before lord Sunderland, who was then the secretary, he was curious to know, from whom she got information of some particulars, which they imagined

gined to be above her own intelligence. She replied with great humility, that she had no design in writing, farther than her own amusement and diversion in the country, without intending particular reflections and characters; and did assure them, that no body was concerned with her. When this was not believed, and the contrary urged against her by several circumstances, she said, "then it must be by inspiration, because knowing her own innocence, she could account for it no other way." The secretary replied, that "inspiration used to be upon a good account; but that her writings were stark nought." She acknowledged, that his lordship's observation might be true; but, as "there were evil angels as well as good, that what she had wrote might still be by inspiration." The consequence of this examination was, that Mrs. Manley was close shut up in a messenger's house, without being allowed pen, ink, and paper. However, her council sued out her habeas corpus at the King's-bench bar, and she was admitted to bail. Whether those in power were ashamed to bring a woman to a trial for writing a few amorous trifles, or whether the laws could not reach her, because she had disguised her satire under romantic names, and a feigned scene of action, she was discharged, after several times exposing herself in person, to cross the court before the bench of judges, with her three attendants, the printer, and two publishers. Not long after, a total change of the ministry ensued, when she lived in high reputation and gaiety, and amused herself in writing poems and letters, and conversing with wits. A second edition of a volume of her Letters was published in the year 1713. Lucius, the first christian king of Britain, a tragedy, was written by her, and acted in Drury-lane, in the year 1717. She dedicated it to Sir Richard Steele, whom she had abused in her *New Atalantis*; but was now upon such friendly terms with him, that he wrote the prologue to this play, as Mr. Prior did the epilogue. This, with the tragedy before mentioned, and a comedy called the *Lost lover*, or the *Jealous husband*, acted in the year 1696, make up her dramatic works. She died July the 11th, 1724.

MANTUAN (BAPTIST) a famous Italian poet, Nicéron, tom. xxvii, was born at Mantua, from whence he took his name, in 1448, and not in 1444, as Cardan and others have erroneously said; for Mantuan himself relates, in a short account of his own life, that he was born under the pontificate

cate of Nicholas V. and Nicholas was only made pope in March 1447. He was of the illustrious family of the Spagnoli, being a natural son of Peter Spagnolo, as we learn from Paul Jovius; who for many reasons ought to be credited, although some writers have endeavoured to free Mantua from this imaginary disgrace. For these in particular, that he was his countryman, and thirty-three years old when Mantuan died, and therefore might easily be well informed; that Mantuan speaks frequently and highly, in his works, of his father Peter Spagnolo, to whom he ascribes the care of his education; and that the family shewed him all imaginable affection. In his youth, he applied himself ardently to books, and began early with Latin poetry, which he cultivated all his life; for it does not appear, that he wrote any thing in Italian. He entered himself, we do not know exactly when, among the Carmelites, and came at length to be general of his order; which dignity, upon some disgust or other, he quitted in 1511, and devoted himself intirely to the pursuit of the belles lettres. He did not enjoy his retirement long, for he died on the 20th of March, 1516. The duke of Mantua some years after, erected to his memory a marble statue crowned with laurel, and placed it next that of Virgil; as if Mantuan had equalled this great poet in his talent for poetry. We may wonder, however, that he should come even so near him as he did, when we consider that, in the age in which he lived, barbarism prevailed among the most civilised geniuses, and that no such thing as good taste had yet emerged. Lilius Gyraldus, in his Dialogues upon the poets of his own times, says, "that the verses which Mantuan wrote in his youth are very well; but that, his imagination afterwards growing colder, his latter productions have not the force or vigour of his earlier." We may add, that judgment and taste are generally wanting in the works of Mantuan, who was indeed more solicitous about the number, than the goodness of his poems; yet, considering that he lived when letters were but just reviving, it must be owned, that he was a very extraordinary person.

His works were first printed, as they were written, separately; but afterwards collected and published at Paris 1513, in three volumes folio, with the commentaries of S. Murrhon, S. Brant, and J. Badius. A more complete and ample edition of them was published at Antwerp 1576, in four volumes 8vo, under this title, *J. Baptistæ Mantuani, Carmelitæ, theologî, philosophi, poetæ, & oratoris clarissimi, opera*

opera omnia pluribus libris aucta & restituta. The Commentaries of the Paris edition are omitted in this; but the editors have added, it does not appear on what account, the name of John to Baptist Mantuan.

MANUTIUS (ALDUS) the first of those celebrated printers at Venice, who were as illustrious for their learning, as for uncommon skill in their profession, was born at Bassano in Italy, about the middle of the fifteenth century; and thence is sometimes called Bassianus. He was the first who printed Greek neatly and correctly: and he acquired so much reputation in his art, that whatever was finely printed, was proverbially said to come from the press of Aldus. In short, he carried it to such perfection, that all improvements afterwards were greatly indebted to his previous advancements. Julius Scaliger, in his first invective against Erasmus, accuses him of having let himself out for hire, to correct Aldus's press. It would be a great compliment to Aldus's editions of authors, to suppose them corrected by so eminent a man; but there seems not the least reason to believe this, especially when Erasmus declares, that all the while he lived with Aldus, he corrected no books but his own. Erasmus indeed has given this testimony in favour of Aldus, that his editions were not only correcter, but cheaper than those of other printers; and he commends him for his disinterestedness, as well as for his industry and skill. Aldus was learned, but not so learned as his son and his grandson. We have a kind of a Greek grammar of his, Notes upon Homer and Horace, &c. He died at Venice, where he had exercised his occupation, in 1516.

MANUTIUS (PAUL) the son of Aldus, and brought up to his father's profession. He had for some time the care of the Vatican library committed to him by Pius IV. who also called him to Rome to superintend the apostolic press. That pope conceived a design, which indeed he supported with great liberality, of having the fathers printed by Manutius; and for that purpose got together a great number of ingenious operators, and had a new set of very beautiful types cast; but the event did not answer in the manner that was expected. Paul Manutius was much more learned than his father; and he acquired, by a continual reading of Tully, such perfection in writing Latin, that even Scaliger allows a Roman could not have done it better. His Epistles are infinitely laboured, and very correct; but then, as may be

Varæ le-
ctiones, l. i.
c. 6.

said of the writings of most of the Ciceronians, they contain scarce any thing but words. This constant reading of Tully however, together with his profound knowledge of antiquity, qualified him extremely well for an editor of Tully, whose works were accordingly published, with his Commentaries upon them, in four volumes folio, at Venice 1523. Muretus says, that he has corrected Tully in some thousands of places very happily, and that it may justly be doubted, whether he be more obliged to Tully, or Tully to him; while others think, that he has taken too great liberties. Paul Manutius published several works of his own—as, *Adagiorum Græcorum accurata editio—Antiquitatum Romanarum liber—De legibus—De senatu—Annotationes in Virgilium, &c.* Some will have his *De legibus Romanorum* to be the best of his works; but Scaliger says, that all he wrote is excellent, particularly his Commentaries upon Tully's epistles ad Familiares, and to Atticus. He died in 1574; and his days are said to have been shortened by domestic troubles, and by the excesses he was guilty of in his youth.

MANUTIUS (ALDUS) the son of Paul, was also a learned man and a printer; and at his first setting out, bid fair to be a greater man, than either his father or grandfather. He astonished the learned by the rapid progress he made in letters, under the direction of his father; and he was no more than fourteen years of age, when he wrote a Treatise upon orthography, nor than nineteen, when he composed a book of Notes upon the ancient writers. He afterwards however managed so ill, as, instead of carrying up his reputation agreeably to this good beginning, to fall into contempt, and even misery: for Tolloius, the continuator of Pierius Valerianus *De infelicitate literatorum*, has thought him very deserving of a place among that unhappy tribe. Pope Clement VIII. gave him the direction of the Vatican press, a place, as it should seem, of no great profit; since, to keep himself from starving, he was not only obliged to teach rhetoric, but even to sell that noble library, consisting, as is said, of fourscore thousand volumes, which his father and grandfather had collected with great care and expence. He died at Rome in 1597, leaving behind him Commentaries upon Cicero, three books of epistles, and other works in Italian as well as Latin.

MAPLETOFT (DR. JOHN) a very learned Englishman, was descended from a good family in Huntingdonshire, and born at Margaret-Inge on the 15th of June, 1631. He was educated under the famous Busby at Westminster-school, where being king's scholar, he was elected thence to Trinity-college in Cambridge in 1648. He took his degree in arts at the regular time, and was made fellow of his college in 1653. In 1658, he left the college, in order to be tutor to Joscelin, son of Algernoon the last earl of Northumberland; with whom he continued till 1660, and then travelled, at his own expence, to qualify himself for the profession of physic, which he had resolved upon some years before. He passed through France to Rome, where he lived near a year in the house of the honourable Algernoon Sidney, to whom he was recommended by his uncle the earl of Northumberland. In 1663, he returned to England, and to the said earl's family: and taking his doctor of physic's degree at Cambridge in 1667, he practised in London. Here he contracted an acquaintance with many eminent persons in his own faculty, as Willis, Sydenham, Locke; and with several of the most distinguished divines, as Whichcote, Tillotson, Patrick, Sherlock, Stillingfleet, Sharp, and Clagget. In 1670, he attended lord Essex in his embassy to Denmark; and in 1672, waited on the lady Dowager Northumberland into France. In March 1675, he was chosen professor of physic in Gresham college, London; and in 1676, attended the lord ambassador Montague, and lady Northumberland, to France. The same year dr. Sydenham published his *Observationes medicæ circa morborum acutorum historiam & curationem*, which he dedicated to dr. Mapletoft; who, at the desire of the author, translated them into Latin. He held his professorship of Gresham till October 1679, and married the month following.

Soon after his marriage, he left the practice of physic, and retired, in order to turn his studies to divinity. In March 1682, he took both deacon's and priest's orders, and was soon after presented to the rectory of Braybrooke in Northamptonshire, by lord Griffin: In January 1684, he was chosen lecturer of Ipswich, and that time twelve months, vicar of St. Lawrence Jewry, and lecturer of St. Christopher's, London. In 1689, he accumulated his doctor's degree in divinity, while king William was at Cambridge. In 1707, he was chosen president of Sion-college, having been benefactor to their building and library. He continued to preach

Ward's lives
of the pro-
fessors of
Gresham-
college, p.
274.

preach in his church of St. Lawrence Jewry, till he was turned of eighty years of age : and when he was thinking to leave off, he printed a book, intitled, *The principles and duties of the christian religion, &c.* 1710, 8vo, a copy of which he sent to every house in his parish. He lived the last ten years of his life with his only daughter Elizabeth the wife of dr. Gastrell, bishop of Chester, sometimes at Oxford, and in the winter at Westminster, where he died on the 10th of November 1721, in the 91st year of his age. He was a very polite scholar, wrote Latin elegantly, was : great master of the Greek, and understood well the French, Spanish, and Italian languages.

Besides his Latin translation of dr. Sydenham's *Observationes medicæ*, and *The principles and duties of the christian religion*, he published other pieces upon moral and theological subjects ; and in the appendix to *Ward's Lives of the professors of Gresham-college*, from which this account is extracted, there are inserted three Latin lectures of his, read at Gresham in 1675, upon the *Origin of the art of medicine*, and the *history of its invention*.

M A R C A (P E T E R D E) one of the greatest ornaments of the Gallican church, was born in the year 1594, at Gart in Bearn, of a very ancient family in that principality. He went through his course of philosophy among the jesuits, and then studied the law for three years ; after which he was received a counsellor in 1615, in the supreme council at Pau. In the year 1621, he was made president of the parliament of Bearn ; and going to Paris in 1639, about the affairs of his province, was made a counsellor of state. In the year 1640, he published *The history of Bearn*, which extremely confirmed the good opinion that was conceived of his knowledge and parts. He was thought therefore a very proper person to undertake a delicate and important subject, which offered itself about that time. The court of France was then at variance with the court of Rome, and the book which Peter de Puy published, *Concerning the liberties of the Gallican church*, greatly alarmed the partisans of the court of Rome ; some of whom endeavoured to persuade the world, that they were the preliminaries of schism contrived by cardinal Richelieu ; as if his eminence had it in his head, to erect a patriarchate in that kingdom in order to render the Gallican church independent of the pope. A French divine, who took the name of Optatus Gallus, addressed a book to the clergy upon the subject ; and insinuated,

insinuated, that the cardinal had brought over to his party a great personage, who was ready to defend this conduct of the cardinal, and apologise for that erection. This great personage was no other, than Peter de Marca. But an insinuation of this nature tending to make the cardinal odious, as it occasioned a rumour, that he aspired to the patriarchate, the king laid his commands on mr. de Marca to refute this Optatus Gallus, and at the same time to observe a certain medium; that is, not to shake the liberties of the Gallican church on the one hand, and to make it appear on the other, that these liberties did not in the least diminish the reverence due to the holy see. He accepted of this commission, and executed it by his book *De concordia sacerdotii & imperii, five, de libertatibus ecclesiæ Gallicæ*, which he published in the year 1641. He declared in his preface, that he did not enter upon the discussing of right, but confined himself to the settling of facts; that is, he only attempted to shew, what deference the western churches had always paid to the bishop of Rome on the one side; and on the other, what rights and privileges the Gallican church had always been possessed of. But though he had collected an infinite number of testimonies in favour of the pope's power, that did not hinder his book from giving offence: and the court of Rome made a great many difficulties in dispatching the bulls, which were demanded in favour of de Marca, who had, in the end of the year 1641, been presented to the bishopric of Conferans. That court gave him to understand, that it was necessary he should soften some things he had advanced; and she caused his book to pass a very strict examination. After the death of Urban VIII. cardinal Bichi warmly solicited Innocent X. to grant the bulls in favour of the bishop of Conferans; but the assessor of the holy office awakened the remembrance of the complaints, which had been made against the book *De concordia sacerdotii & imperii*; which occasioned this pope to order the examination of it anew. De Marca, seeing how affairs were protracted, and despairing of success, except he gave satisfaction to the court of Rome, published a book in the year 1646, in which he explained the design of his *De concordia*, &c. submitted himself to the censure of the apostolic see, and shewed, that kings were not the authors, but the guardians of the canon laws. "I own," says he, "that I favoured the side of my prince too much, and acted the part of a president, rather than that of a bishop. I renounce my errors, and promise for the future to be a strenuous advocate for the
" authority

“ authority of the holy see.” And he was very soon as good as his word; for in the year 1647, he wrote a book intitled, *De singulari primatu Petri*; in which he proved, that St. Peter was the only head of the church, against some who had a mind to join St. Paul with him. This he did not publish, but sent to the pope, who was so pleased with it, that he immediately granted his bulls, and he was made bishop of Conferans in the year 1648. This conduct of de Marca has provoked a late eminent and noble writer of our own, to pass a very severe censure upon him. He calls him “ a time-serving priest, interested, and a great flatterer, “ if ever there was one;” and adds, that “ when he could “ not get his bulls dispatched, he made no scruple to explain away all that he had said in favour of the state, and “ to limit the papal power.”

Boiling-
broke's Phi-
losophical
works, essay,
iv. §. 31.

But to go a little back. In the year 1644, de Marca was sent into Catalonia, there to perform the office of visitor-general, and counsellor of the viceroy. This he executed to the year 1651, and gained the affections of the Catalonians to that degree, that in 1647, when he was dangerously ill, they put up their prayers, and made public vows for his recovery. The city of Barcelona made a public vow to our lady of Montserrat, and sent thither, in their name, twelve capuchins and twelve nuns. These performed their journey with their hair hanging loose, and barefooted. Mr. de Marca was persuaded, or rather seemed to be persuaded, that his recovery was intirely owing to so many vows and prayers; and he did not leave Catalonia without going to pay his devotions at Montserrat. He went thither in the beginning of the year 1651, and there wrote a small treatise, *De origine & progressu cultus beatæ Mariæ virginis in Montserrat*, which he left in the archives of the monastery: where we may observe by the way, that the political prelate, though a great man, and a counsellor of state, yet did not disdain to employ his pen upon subjects that better suited the character of a monk, when it served to confirm the vulgar in their errors and superstitions, and raise a reputation of piety to himself. In August of the same year, he went to take possession of his bishopric; and the year after was nominated to the archbishopric of Toulouse, of which he did not take possession till the year 1655. The year following, he assisted at the general assembly of the French clergy, and appeared in opposition to the Jansenists. It was a great misfortune to them, that this prelate met with such difficulties at Rome, when he had occasion for
bull

bull, in order to his being made bishop of Conferans. This made him sensible, that he ought to lose no opportunity of repairing the loss, which he had sustained there, by his *De concordia*, &c. And what more favourable opportunity could he expect, than this of seconding the court of Rome in its procedures against the disciples of Jansenius? Add to this, that they had made him suspected of Jansenism beyond the mountains; and that this ill office had for a long time retarded the expedition of the bull, which was necessary to establish him in the archbishopric of Toulouse. He was made a minister of state in 1658, and went to Toulouse in 1659. In the following year, he went to Roussillon, there to determine the marches with the commissaries of the king of Spain. These conferences were of a very particular kind; for there was occasion in them for a great deal of criticism upon some words of Pomponius Mela and Strabo. It was said in the Pyrenean treaty, that the limits of France and Spain were the same with those, which anciently separated the Gauls from Spain. This obliged them to examine whereabouts, according to the ancient geographers, the Gauls terminated here; so the learning of the archbishop was of great use at this juncture. He took a journey to Paris in September the same year, and died there in June 1662, a short time after he had obtained the bulls for the archbishopric of that city.

He left the care of his manuscripts to mr. Boluze, who had lived with him ever since June the 29th, 1656, and who has written his life, from whence this account is taken. Mr. Le Clerc in a short account, which he has given of de Marca in his *Bibliothèque choisie*, says, it ought rather Tom. xxiii. p. 270. to be called a panegyric, or an apology, than an history or life. However, let Boluze or Le Clerc say what they will, de Marca was certainly a very extraordinary man. He is said to have renounced all the pleasures of youth, while he was at school, for the love of books; and to have foretold to his school-fellows, who spent their time in vain amusements, the difference which would one day appear between their glory and his. It was at Toulouse that he laid the ground-work of his great learning; and he did not neglect to make himself a compleat master of the Greek tongue, which greatly distinguished him from other learned men. He was early married to a young lady of the ancient family of the viscounts of Lavedan, who bore him several children; but she dying in the year 1632, he chose to pass the rest of his life in widowhood.

MARCELLINUS (AMMIANUS) an ancient Roman historian of great merit, flourished in the latter age of the empire, under Gratian, Valentinian, and Theodosius the Great, and composed a history of one and thirty books. What countryman he was, of what profession, from what period he began his history, and how far he carried it, and circumstances all related by himself in this short sentence at the conclusion of his work. "Hæc ut miles quondam & Græcus, a principatu Cæsaris Nervæ exorsus adusque Valentis interitum, pro virium explicavi mensura." The first thirteen books are lost, in which he brought his narration down to the time of Constantius; and we can bear the loss of them the better, because he did not so much enlarge upon the history of those reigns, which he knew only at second hand, and therefore ran them cursorily over. The faults of this historian are to be found in his stile and his digressions. His stile is harsh, like the language of his times, and tending frequently to the bombast. We must remember however, that he was by nation a Greek, and, as may be gathered from a letter of Libanius the sophist, a native of Antioch; and this, together with the military life which he followed, ought to stand as a reasonable excuse. He seems indeed, in the words we have cited above, to excuse himself by these considerations. "I have related these things," says he, "from the beginning of Nerva's reign, to the death of Valens, according to the measure of my abilities, as a Grecian and a soldier." He has been censured also for his digressions, for acting too much the part of a philosopher, and affecting to appear learned, beyond what the laws of history permit. Thus in his seventeenth book, he describes the earthquakes which happened in Pontus, and many parts of Asia Minor, and the terrible ruins which Nicomedia, the capital city of Bythinia, suffered by them; and this was very well, but he does not stop here. He takes occasion from hence, to search into the physical causes of such shakings, and relates first, what the priests of his religion said of them; then he examines the reasons of Aristotle, Anaxagoras, and Anaximander; and afterwards enumerates the new isles, which appeared in divers places after such shocks, together with those that were swallowed up by them: all which, however useful and entertaining, yet is not supposed to belong to history. So again in his thirtieth book, he inveighs severely against the profession of advocates and lawyers, which, he says, Epicurus named the *Κακοτηχία*, or the art of knavery. He had been engaged in law-suits,

Præfat.
Henr. Val.
lesii ad
Amm.
Marcellin.

law-suits, and suffered by them, which provoked him so much against the professors of law, that he could not refrain from making a long digression, for the sake of exposing their evil practices.

These imperfections however have not hindered Marcellinus from attaining the character of an impartial, faithful, and accurate historian, who says nothing but what he was sure of, and who informs us of many things, of which without him we should have been ignorant. He is of the number of those, who relate things, which they saw, and transactions in which they bore a part; and these advantages he has in common with Cæsar and Xenophon. He was bred a soldier, and enlisted betimes among those, whom they call *Protectores domestici*; which gives us ground to think, that he was come of a good family. He had orders to follow Ursicinus, general of the horse to the east, when the emperor Constantius sent him thither in the year 350. In 354, he returned with him into Italy, and the year following marched with him into Gaul, then to Simium, and then back to the east again: nor did he leave the service, when Ursicinus was disgraced in the year 360; but it is not known, whether he was advanced to any higher post, or remained still in his first office of domestic protector, even when he followed Julian in his war against the Persians. We may gather from some passages in his writings, that he lived at Antioch, under the emperor Valens. Thus in the first chapter of the twenty-ninth book, he says, that "he had been witness to the execution of several persons, whom Valens had put to death in the year 371." After that, he came to settle at Rome, and wrote his history. "One great point, says La Mothe le Voyer, which ought to make us Frenchmen value the history of Ammianus Marcellinus, is, that we have none like his, which teaches us more concerning the antiquities of the Gauls, or so well explains the originals of the first French, Germans, and Burgundians." And the military men of all countries must have a particular pleasure in reading him, since, as Mælius truly observes, he far exceeds the generality of historians in his descriptions of battles and sieges.

We must not conclude our account of this historian, without noting his great moderation and impartiality, when he speaks of the christian religion, and its professors. Thus in the eleventh chapter of the twenty-second book, mentioning a bishop, who became an informer, he says, that he had forgot his profession, which inculcated nothing

" but

Valer. in præfat.

Jugemens sur les principaux, hist. p. 247. of vol. iii. 22mo.

Præfat.

Diſt. art.
MARCEL-
LINUS, not.
B.

Demonſtr.
Evang.
Prop. ix.
cap. viii. 13.

“ but what was juſt and humane ; profeſſionis ſuæ oblitus
 “ quæ nihil niſi juſtum ſuadet & lene.” And in the fol-
 lowing page he deſcribes the chriſtian martyrs as men
 “ qui deviare a religione compulſi, pertulere cruciabile
 “ pœnas, aduſque glorioſam mortem intemerata fide pro
 “ greſſi :” that is, “ who rather than depart from their re-
 “ ligion, choſe to ſuffer the moſt afflictive tortures, main-
 “ taining their faith inviolate to a glorious death.” Theſe
 and ſome other paſſages of a ſimilar kind, have made many
 apt to think, that Marcellinus was a chriſtian. But, a
 mr. Bayle very well aſks, “ Would a chriſtian, who wrote
 “ his hiſtory under emperors, who had almoſt demolithed
 “ paganiſm, have contented himſelf with barely ſpeaking
 “ well of the chriſtian religion ? Would he never have car-
 “ ried the matter ſo far, as to declare ſometimes, that it
 “ was the only good and true religion, and that the worſhip
 “ of the pagan deities was no other than idolatry ? Would
 “ a chriſtian, under ſuch emperors, have praiſed Julian the
 “ apoſtate to the ſkies, without ever declaring againſt his
 “ apoſtacy, and inveterate hatred of Jeſus Chriſt ? Would he
 “ have ſpoken of Mercury, and the goddeſs Nemefis, and the
 “ goddeſs Themis, and the ſuperſtitious of the heathen as
 “ curies, as Marcellinus ſpeaks of them ?” But beſide
 his great impartiality and moderation, there is another par-
 ticular which has highly recommended him to the notice
 of the chriſtians ; and that is, his furniſhing them with arms
 againſt the Jews, by his famous paſſage concerning the
 building of their temple, and confirming at the ſame time
 the truth and divinity of the chriſtian religion. Several
 texts are cited from the Old and New Teſtament to prove
 that the temple of Jeruſalem, after it was deſtroyed by Titus,
 ſhould not be built again : “ Behold your houſe is left un-
 “ you deſolate, Matt. xxiii. 37. The event,” ſays Hueticus,
 “ has confirmed the prediction ; for when the Jews aſſerted
 “ bled in the reigns of Hadrian and Conſtantine, in order
 “ rebuild their temple, they were prohibited by thoſe em-
 “ perors. But when they attempted it a third time under
 “ Julian the apoſtate, and by his encouragement, a divine
 “ power miraculoſly interpoſed, which obliged them to
 “ deſiſt ; for the work was no ſooner begun, than dreadful
 “ globes of fire burſt forth from the foundation, and de-
 “ voured all the Jews who were concerned in it. The
 “ truth of this is confirmed by the chriſtian writers of the
 “ times, who have almoſt all of them given an account
 “ it : but what puts the fact beyond all diſpute, is the
 “ moſt

“ many of Ammianus Marcellinus, a pagan historian, and
 “ of undoubted credit, who was then serving under Julian
 “ in his expedition against the Persians. His words are
 “ these: Ambitiosum quondam apud Hierosolyma templum, Lib. xxiii.
 “ quod post multa & interneciva certamina, obsidente Vef-
 “ pafiano posteaque Tito, ægre est oppugnatum, instaurare
 “ sumptibus cogitabat immodicis, negotiumque maturandum
 “ Alypio dederat Antiochensi, qui olim Britannias curaverat
 “ pro præfectis. Cum itaque rei idem instaret Alypius,
 “ juvaretque provinciæ rector, metuendi globi flammorum
 “ prope fundamenta crebris assultibus erumpentes fecere
 “ locum, exustis aliquoties operantibus, inaccessum: hocque
 “ modo elemento destinatus repellente, cessavit inceptum.”

We do not know when Marcellinus died, but it is cer-
 tain, that he was alive in the year 390, since he makes
 mention of a consulship which happened that year. “ Neo- Lib. xxvi.
 therium postea consulem tunc notarium ad eandem tuen- C. 5.
 dam ire disposuit.” This person was consul with Valen-
 tian II. in the year 390.

Valef.
 Præfat. ad
 Amm Mar-
 cellinum.
 Nicæron,
 tom. xxvii.

MARCI LIUS (THEODORE) a learned German
 critic, was born at Arnheim, a town of Gueldres, in the
 year 1548. His father, who was a man of rank, and learned
 liberal, observing in him a more than ordinary inclination
 to books, took particular care of his education. He had
 been taught at home the elements of the Latin tongue, and
 then sent him to a school at Deventer, where he learned the
 Greek under Noviomagus. Marcilius, having made a great
 progress in both languages, was removed from thence to the
 university of Louvain, where he applied himself to philo-
 sophy and civil law; and having finished his studies, went
 to Paris, and then to Toulouse, where he taught polite
 literature many years. Returning to Paris, he taught rhe-
 toric in 1578, in the college of Grassins, and afterwards
 gave lectures in several other colleges successively. In 1602,
 he was made royal professor of the Latin tongue and the
 sciences lettres; and on the 8th of April 1617, he died.
 Though he was not a critic of the first rank, yet he did not
 deserve the contemptuous treatment, which Scaliger has
 given him. He published an edition in Greek and Latin of
 Pythagoras's Golden verses, at Paris 1585, with commen-
 taries, which John Albert Fabricius has called learned: and
 he wrote notes upon many of the ancient authors, which
 are to be found in several editions of their works. He was
 the author of some little Latin works.

Ecl. hist.
l. v. c. 13.

Hist. literat.
tom. i.

Strom. lib.
vii. p. 764.
Cave's Hist.
lit.

De Præ-
script. Hæ-
ret. c. 30.
Ibid. c. 3.
In Hamart.

MARCIONITES, a sect of heretics, so called from Marcion their founder, who lived in the second century of the church. Marcion was born at Sinope, a city of Paphlagonia, upon the Euxine sea, and had for his father the bishop of that city. Eusebius calls him *ἰναυριος*, the mariner and Tertullian, more than once, Ponticus Naucerus. Whether he acquired this name, from having learned the art of sailing in his youth, or from being born in a sea-port town, ecclesiastical antiquity has not told us. At first he professed continency, and betook himself to an ascetic life but, having the misfortune to debauch a young lady, he was excommunicated by his father, who was so rigid an observer of the discipline of the church, that he could never be prevailed on, by all his prayers and vows of repentance, to re-admit him into the communion of the faithful. This exposed him so much to the scoffs and insults of his countrymen, that he privily withdrew himself, and went to Rome hoping to gain admittance there. But his case being known he was likewise refused here; which irritated him to the degree, that he became a disciple of Cerdo's, and espoused the opinions of that famous heretic. It has puzzled the most accurate chronologers, to settle the precise time of Marcion's coming to Rome; but the learned dr. Cave, after considering their reasons, determines it, and with the greatest appearance of probability, to the year 127; and supposes farther, that he began to appear at the head of his sect, and to propagate his doctrines publicly, about the year 130. Indeed it could not be well be later, because his opinions were dispersed far and wide in the reign of Adrian. Thus Clemens Alexandrinus, speaking of the heretics, who lived under that emperor, mentions Basilides, Valentinus and Marcion, who, he says, "conversed along with them as a junior among seniors:" and Basilides died in the year 134.

The doctrines of this heretic were, many of them, the same with those, which were afterwards adopted by Mani and his followers; that, for instance, of two co-eternal independent principles, one the author of all good, the other the author of all evil. In order to support and propagate this principle more successfully, he is said to have applied himself to the study of philosophy, that of the Stoics especially. Thus Tertullian, "ubi tunc Marcion, ponticus, *naucerus*, Stoicæ studiosus?" whence this father inveighs against philosophy and logic, as apt to engender heresies. Prudentius also upbraids him with an ostentation of logic:

"Hæ-

“ Hæc tua, Marcion, gravis & dialectica vox est :

“ This, Marcion, is thy grave and logical discourse.”

And logic, as is well known, was invented by the Stoics, who also held the doctrine of the two principles. Marcion likewise taught, as Manes did after him, that the god of the Old Testament was the evil principle ; that he was an imperious, tyrannical being, who imposed the hardest laws upon the Jews, and injutiously restrained Adam from touching the best tree in paradise ; and that the serpent was a nobler being than he, for encouraging him to eat of its fruit : on which account, as Theodoret tells us upon his own knowledge, the Marcionites worshipped a brazen serpent which they always kept shut up in an ark. He taught, that Christ came down from heaven to free us from the yoke, which this being had put upon us ; that Christ however was not clothed with real flesh and blood, but only appeared to the senses to be so, and that his sufferings were nothing more than appearance ; that when Christ descended into hell, and preached the gospel there, he brought the followers of Cain, the inhabitants of Sodom, and other wicked people, who were converted from the error of their ways, back with him to heaven ; but that he left Noah, Abraham, and the other patriarch, who would not listen to his preaching, but trusted too much to their own righteousness, fast bound in that horrible dungeon ; that there would be no resurrection of the body, but only of the soul, &c. &c. He rejected the law and the prophets, as being written under the inspiration of the evil god. He rejected also four epistles of St. Paul, together with all the gospels, except that of St. Luke ; out of which, and the rest of St. Paul's epistles, he composed, for the use of his followers, two books, which he persuaded them were of divine authority ; calling one Evangelium, and the other Apostolicon. All this, and much more, may be found by those who are willing to seek it. in Irenæus, in Tertullian's five books against Marcion, and in Epiphanius. While Marcion was at Rome, he happened to meet Polycarp of Smyrna ; and upon asking that bishop, “ whether he acknowledged him for a brother ? I acknowledge you,” says Polycarp, “ for the first-born of Satan.” Tertullian relates, that Marcion at length repented of all his errors, and would have testified his repentance in public, provided they would have admitted him again into the church. This was greed to, upon condition, that he would bring back all those, whom he had seduced from it ; which, before he

Her. lib. 1.
c. 24.

I. lib. i. c. 29.
Hæref. 42.

Iren. lib. iii.
c. 3.

De Præf. c. 30.

could effect, he died. The precise time of his death cannot be collected from antiquity, any more than that of his coming to Rome. It is certain, that he lived after Antoninus Pius began to reign; for although his heresy had spread a great way under Adrian, yet by his extraordinary vigilance and activity, it spread much farther under Antoninus Pius. Thus says Irenæus, "Cerdo's successor Marcion, flourished under Anicetus:" now Anicetus was pope in the reign of Antoninus Pius; whence Tertullian calls Marcion, "Antoninianus;" and elsewhere, "Antoninianus hereticus sub Pio (Antoninos) impius." But Justin Martyr has put it out of dispute. His first apology for the christians was presented to Antoninus Pius about the year 140; and he tells us there, in express terms, that "Marcion of Pontus was then living, and taught his disciples at Rome."

Lib. iii. c. 4.

Advers.
Marc. lib. v.
c. 19. & lib.
i. c. 19.

Page 43.
edit. Lond.
1722.

Delices de
l'esprit, p. 73.

MARETS (JOHN DE) was a fine genius of the seventeenth century, and a favourite of cardinal Richelieu's, who used to receive him at his retired hours, and unbend his mind in conversing with him upon gay and delicate subjects: which made Bayle say, that he "possessed an employment of genius under his eminence." He has left us himself a picture of his morals, which is by no means an advantageous one; for he owns, that in order to triumph over the virtue of such women, as objected to him the interest of their salvation, he made no scruple to lead them into atheistical principles. "I ought," says he, "to weep tears of blood, considering the bad use I have made of my address among the ladies; for I have used nothing but specious falsehoods, malicious subtleties, and infamous treacheries, endeavouring to ruin the souls of those I pretended to love. I studied artful speeches to shake, blind, and seduce them; and strove to persuade them, that vice was virtue, or at least, a thing natural and indifferent." But as the passion of love, when it is intemperate, is naturally convertible into devotion, so it is remarkable, that this same Marets, as great a sinner as he was in his youth, was changed afterwards into as great a saint. In short, he became at last a visionary and fanatic; dealt in nothing but inward lights and revelations; and promised the king of France, upon the strength of some prophecies, whose meaning he tells us was imparted to him from above, that he should have the honour of overthrowing the Mahometan empire. "This valiant prince," says he,

he, " shall destroy and expel from their dominions impiety and heresy, and reform the ecclesiastics, the courts of justice, and the finances. After this, in common agreement with the king of Spain, he shall summon together all the princes of Europe, with the pope, in order to unite all the christians to the true and only catholic religion. After all the heretics are reunited to the holy see, the king, as eldest son of the church, shall be declared generalissimo of all the christians, and with the joint forces of Christendom, he shall destroy by sea and land the Turkish empire, and law of Mahomet, and propagate the faith and dominion of Jesus Christ over the whole earth : " that is to say, over Persia, the empire of the Great Mogul, Tartary, and China. What can one desire more? nothing certainly, but that all these great events should be particularly specified in the prophecies. And for this, Marets positively asserts, that they are: " all this," says he, " is particularly marked by the prophecies, as I shall plainly make appear to the king, &c."

Yet as great a madman and fanatic as this man appears to have been, it is said, that his madness was only " quoad hoc:" viz. that his sense and reason were only overgrown in this one province, while they maintained their superiority in all the rest. His countrymen, it is plain, considered him in this light; for he was not only allowed to manage his own private estate, but, what is still stranger, the charge of inquisitor was also bestowed upon him: and it is said, that no body intrigued more than he, or was more active in bringing about the extirpation of Jansenism. He had been a member of the French academy from its first institution, and was always esteemed one of its principal ornaments. He wrote several dramatic pieces, which were received with great applause, especially that intitled, *les Visionnaires*. He attempted an epic poem, which cost him several years labour; and he was of opinion, that it would have cost him a good many more to have finished it, if providence had not destined his pen for works of devotion, and on that account afforded him supernatural assistance. This we learn from the preface of his *Delices de l'esprit*, where he acquaints us " with a kind of prodigy, which he pretends to have happened to him." It is, as he says, that he was " so sensibly assisted by God Almighty in finishing the great work of his *Clovis*, for the sake of attaching him the sooner to subjects much more useful, delicate, and exalted, that he durst not say, in how

“short a time he had finished the nine remaining books of that poem, and retouched the rest.” Again, he very seriously boasts in that work, that “God, in his infinite goodness, had sent him the key of the treasures, contained in the Apocalypse, which was known but to few before him;” and that, by the command of God, he was to “levy an army of an 144,000 men, part of which he had already enlisted, to make war upon the impious and the Jansenists.”

We see in this instance, what fine work religion makes with men even of the best parts, when it has once subdued the powers of reason; it degenerates into madness, and becomes fanaticism. Marets died in the year 1676, somewhat about eighty years of age.

MARETS (SAMUEL DES) one of the most celebrated divines of the reformed church, was born at Oismond in Picardy, upon August the 9th, 1599. At the age of thirteen he was sent to Paris, where he made great advances in the belles lettres and philosophy; and three years after to Saumur, where he studied divinity under Gomarus, and Hebrew under Ludovicus Capellus. He returned to his father in 1618, and afterwards went to Geneva, to finish his course of divinity there. The year following he went to Paris, and by the advice of mr. Durand, applied immediately for admission to the holy ministry. His youth and stature made this advice at first disagreeable to him; for, it seems, he was a true Zaccheus, as Bayle calls him, at the age of twenty-one, and always went by the name of the Little Preacher; though, what is remarkable, he grew from that to his 25th year, and acquired at length a very reasonable stature. However, he followed mr. Durand's advice, and offered himself to the synod of Charenton; in March 1620, who received him, and settled him in the church of Laon. But his ministerial functions were toilsome to him here; for the governor of La Fere's wife having changed her religion, she wrote him a letter in vindication of her conduct, and sent him a pamphlet containing the history of her conversion. His answer to this lady's letter provoked his adversaries to such a degree, that father d'Aubigni a jesuit was believed to have suborned an assassin, who stabbed him deeply, but, as it happened, not mortally, with a knife into his breast. The jesuits had been employed in converting this lady: they thought the minister's answer too bold, and threatened to punish him for it. Hence people imagined,

gined, that the wound which he received was the effect of this menace; and if father d'Aubigni was chiefly suspected of it, it was because he had been the converter of that lady, and at that time preached at Laon during the advent, viz. in December 1623. Marets however did not continue at Laon, but went to Falaise in 1624, and afterwards accepted a call to the church of Sedan; of which he obtained leave to go to Holland, in order to take the degree of doctor in divinity, which he did at Leyden, on July the 8th, 1625. Having made a small tour into England, he returned to Sedan, where he met with fresh troubles; but is said to have appeased his enemies, some how or other, by marrying a widow. His nuptials were solemnized on the 2d of May, 1628; and it was in this year, that he published his first book, which was followed by an infinite number of others. In 1640, he had an invitation to a professorship at Franeker, and to another at Groningen, in 1642. This last he accepted, and from that time to his death, he did such great services to that university, that it was reckoned one of the most flourishing in the Netherlands. The magistrates of Bearn, well informed of his abilities and learning, offered him, in 1661, the professor of divinity's chair at Laufanne; and in 1673, the university of Leyden invited him to a like professorship there. He accepted of this last, but had not time to take possession of it; for he died at Groningen upon the 18th of May, in the very same year.

He wrote, as we have said, a great number of books, and was engaged in almost as many disputes. None continued longer, or was kept up with more warmth, than that which he maintained against Voetius, the Utrecht professor, about tolerating, in the town of Boisleduc, a society, instituted in honour of the blessed virgin. It lasted eighteen years, and would not have ceased then, if a common interest had not put an end to it. The most remarkable circumstance of it was, that on one side, the curators of the academy of Groningen, and on the other, the magistrates of Utrecht, offered their mediation to the contending parties; which being accepted, they presently brought about a cessation from all acts of hostility, while the treaty of peace was carrying on. After this, they applied themselves to settling the preliminaries. The mediators on both sides dispatched one courier after another, in order to fix the time and place of their conferences, and the choice of their plenipotentiary deputies. But all this came to nothing; because during the settling of these

preliminaries, the party of Utrecht broke the truce, by publishing a very injurious book against Marets. "The carrying off the prince of Furstemberg," says Bayle, "did not more frustrate the conferences, held at Cologne in 1674, in order to a general peace, than this book frustrated the project of a peace between these two professors." Marets had a controversy with the celebrated protestant minister Daille, a very hot one, but it did not last long. He attacked also Grotius, and the explication he had given of several texts in scripture, upon the subject of antichrist, for a very vain and foolish reason, if indeed it was the true one; since it is said to have been no other, than purely to deceive those, who, from a passage in the *Acta eruditorum*, imagined, that he did not dare to do it openly. But of all his works, there are none in which he shewed more good sense, and perhaps did more service, than in those, which he levelled against enthusiasts, and such as employed themselves in foretelling great revolutions. He pelted Comenius heartily on this very account, and gave as little quarter to Labadie, and the Millenarian Peter Serrarius. Serrarius published a book, in the year 1663, in which he asserted, that the conjunction of planets, in the sign Sagittarius, prefiged great revolutions. The same was affirmed in several other books, both in Latin and Flemish. Marets refuted these pretences in some theses, which Serrarius wrote against. Marets then published a work intituled, *Chiliasmus enervatus*, which he dedicated to Serrarius; and prudently represented to him, that "the doctrine of the Millenarians, rendered the reformed religion odious to the secular powers: for as these sectaries pretend, that the prosperity of the church depends upon the destruction of all temporal sovereignties, they are apt to stir up the mob to insurrections, that they may bring about the golden age of christianity, or the millennium." He represented the seditions with which England had been agitated, after the doctrine of the fifth monarchy; and the mortification which the Millenarians had lately suffered, when the peace of Pisa dispersed the hopes, which they had conceived from the quarrels between France and the pope. His most christian majesty was greatly provoked at the affront done the duke of Crequi at Rome, in the year 1662. He marched an army into Italy to revenge it; upon which the Millenarians concluded, that the beast in the Revelations was going to receive the fatal blow. But their hopes were all blaited by the treaty of Pisa, and Marets insulted Serrarius upon it. He took notice also, that

at London, in the year 1656, they had published, that Rome should be destroyed in 1666, and that the day of judgment should come in the year 1711. Some asserted at that time, that the conjunction in Sagittarius was to produce the general conflagration; but Marets laughed at this, saying, that "Sagittarius could not be reckoned a fiery sign in any other sense, but as it obliged people to make great fires at home, to secure them from the cold; and he observes, that at the time of that conjunction, it froze prodigiously for several weeks." Upon the whole, Marets dealt admirably well with the Millenarians, and contented himself with refuting them by the best way of refutation, viz. by appealing to facts, which proved the falseness and vanity of their predictions.

A chronological table of the works of this celebrated divine, may be found at end of his System of divinity. Their number is prodigious; and the variety of their subjects shew an unbounded genius. He was a person of vast application, wrote easily, and with abundance of fire and erudition. He designed to collect all his works into a body, as well those which had been already published, as those which were in manuscript. He revised and augmented them for that purpose, and had materials for four volumes in folio; but his death prevented the execution of that project. The first volume was to have contained all those works, which he had published before his being settled at Groningen. The second volume his Opera theologica didactica. The third, his Opera theologica polemica. The title of the fourth was to have been Impietas triumphata. Its contents were to have been the Hydra Socinianismi expugnata, the Biga fanaticorum everfa, and the Fabula Præadamitarum refutata; three works, which had been printed at different times. Marets's system of divinity was found to be so methodical, that they made use of it at other academies; and indeed this author's reputation procured him so much authority in foreign countries as well as his own, that a person in Germany, who published some very disobliging things against him, received orders to suppress his book.

M A R G A R E T, countess of Richmond and Derby, a lady as illustrious for her personal endowments as for her birth, was born at Bletchhoe in Bedfordshire, in the year 1441. While she was very young, and a rich heiress, the great duke of Suffolk, minister to Henry the VIth, solicited her in marriage for his son, while the king wooed her for his

Bacon's Life
of Henry
VII. - Mar-
garet's Fu-
neral sermon
by bishop
Fisher.

his half-brother Edmund, then earl of Richmond. On so nice a point the good young lady advised with an elderly gentlewoman, who thinking it too great a decision to take upon herself, recommended her to St. Nicholas, the patron of virgins. She followed her instructions, and poured forth her supplications and prayers with such effect, that one morning, whether sleeping or waking she could not tell, there appeared unto her somebody in the habit of a bishop, and desired she would accept of Edmund for her husband. Whereupon she married Edmund earl of Richmond; and by him had an only son, who was afterwards king Henry the VIIth. Edmund died on the 3d of November 1456, leaving Henry his son and heir, but fifteen weeks old; after which Margaret married sir Henry Stafford, knight, second son to the duke of Buckingham, by whom she had no issue. Soon after the death of sir Henry Stafford, which happened about 1482, she was married again to Thomas lord Stanley, who was created earl of Derby, the 27th of October 1485, which was the first year of her son's reign; and this noble lord died also before her in the year 1504.

Camden's
Remains, p.
271. edit.
1651.

The virtues of this lady are exceedingly celebrated. Her humility was such, that she would often say, "on condition that the princes of Christendom would combine themselves, and march against the common enemy the Turks, she would most willingly attend them, and be their landress in the camp." For her chastity, the reverend mr. Baker, who republished bishop Fisher's Funeral sermon on her, in the year 1708, informs us in a preface, that as it was unspotted in her marriage, so in her last husband's days, and long before his death, she obtained a licence of him to live chaste: upon which she took upon her the vow of celibacy from bishop Fisher's hands, in a form yet extant in the registers of St. John's-College in Cambridge; and for this reason mr. Baker supposes, that her pourtraiture is usually taken in the habit of a nun. Her education had qualified her tolerably well for a studious and retired way of life. She understood the French language perfectly, and had some skill in the Latin tongue; but would often lament, that in her youth she did not make herself a perfect mistress of it. This her affection for literature no doubt induced her mother-in-law, the duchess of Buckingham, to give her the following legacy in her last will: "To her daughter Richmond, a book of English, being a legend of saints; a book of French, called Lucan; another book of French, of the epistles and gospels; and a
" primer

Dugdale's
Baronage,
vol. 1.

“ primer with clasps of silver gilt, covered with purple velvet.” This was a considerable legacy of its kind at that time, when few of her sex were taught letters; for it has often been mentioned as an extraordinary accomplishment in Jane Shore, the darling mistress of Edward IV. that she could write and read.

Lady Margaret however could do both; and there are some of her performances in the literary way still extant. She published, *The mirroure of golde for the sinfull soule*, translated from a French translation of a book called, *Speculum aureum peccatorum*, very scarce. She also translated out of French into English, the fourth book of dr. John Gerson’s treatise *Of the imitation and following the blessed life of our most merciful Saviour Christ*, printed at the end of dr. William Atkinson’s English translation of the three first books, 1504. A letter to her son is printed in Howard’s *Collection of letters*. She also made, by her son’s command and authority, the orders, yet extant, for great estates of ladies and noble women, for their precedence, &c. She was not only a lover of learning, but a great patroness of learned men; and did more acts of real goodness for the advancement of literature in general, than could reasonably have been expected from so much superstition. Erasmus has spoken great things of her, for the munificence shewn in her foundations and donations of several kinds; a large account of which is given by mr. Baker, in the preface prefixed to the *Funeral sermon*. And what adds greatly to the merit of these donations is, that some of the most considerable of them were performed in her life-time; as the foundation of two colleges in Cambridge.

Her life was chequered with a variety of good and bad fortune; but she had a greatness of soul, which seems to have placed her above the reach of either; so that she was neither elated with the former, nor depressed with the latter. She was most affected with what regarded her only child, for whom she had the most tender affection. She underwent some hardships on his account. She saw him from an exile, by a wonderful turn of fortune, advanced to the crown of England, which yet he could not keep without many struggles and difficulties; and when he had reigned twenty-three years, and lived fifty-two, she saw him carried to his grave. Whether this might not prove too great a shock for her, is uncertain; but she survived him only three months, dying at Westminster on the 29th of June, 1509. She was buried in his chapel, and had a beautiful monument erected

to her memory, adorned with gilded bras, arms, and an epitaph round the verge, drawn up by Erasmus, at the request of bishop Fisher, for which he had twenty shillings given him by the university of Cambridge. Upon this altar-tomb, which is inclosed with a grate, is placed the statue of Margaret, countess of Richmond and Derby, in her robes, all of solid bras, with two pillars on each side of her, and a Latin inscription, of which the following is a translation. "To Margaret of Richmond, the mother of Henry VII. and grandmother of Henry VIII; who founded salaries for three monks in this convent, for a grammar-school at Wymborn, and a preacher of God's word throughout England; as also for two divinity-lecturers, the one at Oxford, the other at Cambridge; in which last place she likewise built two colleges, in honour of Christ and his disciple St. John. She died in the year of our Lord, 1509, June the 29th."

This lady was the daughter and sole heiress of John Beaufort, duke of Somerset, who was grandson to John of Gaunt, duke of Lancaster, fourth son of king Edward the IIIrd. Her mother, Margaret Beauchamp, was daughter and heiress of the lord Beauchamp of Powick. Bishop Fisher observes, "that by her marriage with the earl of Richmond, and by her birth, she was allied to thirty kings and queens, within the fourth degree either of blood or affinity; besides earls, marquises, dukes, and princes. And since her death," as Mr. Baker says, "she has been allied in her posterity to thirty more."

M A R G A R E T, duchess of Newcastle, famous for her voluminous productions, was born at St. John's near Colchester, in Essex, about the latter end of the reign of king James the Ist; and was the youngest daughter of Sir Charles, afterwards lord Lucas, who died when she was very young. Her mother was remarkably careful in the education of her, and had her instructed in all the polite accomplishments; and the young lady was remarkable from her infancy, for her turn to books and study. In the year 1643, she obtained leave of her mother to go to Oxford, where the court then resided; and was made one of the maids of honour to Henrietta-Maria, the royal consort of king Charles the Ist. When the queen was forced into France by the troubles, Margaret attended her thither; and at Paris met with the marquis of Newcastle, then a widower, who, admiring her person, disposition, and ingenuity, married

ried her in the year 1645. She continued abroad with her lord, till the restoration of Charles II. after which, coming over into England, she spent much of the remaining part of her life in writing letters, plays, poems, philosophical discourses, and orations, which amounted in all to about a dozen folios, if we include The life of her husband, William Cavendish, duke of Newcastle; which work Mr. Langbaine styles the crown of her labours. Mr. Giles Jacob says; "she was the most voluminous dramatic writer of our fe-

Account of
dramatic
poets.
Lives of the
poets.

male poets; that she had a great deal of wit, and a more than ordinary propensity to dramatic poetry:" and Mr. Langbaine tells us, "that all the language and plots of her plays were her own."

The duke was himself the author of several comedies and poems, and also had frequently a hand in the productions of the duchess. Let us transcribe what a smart writer has observed upon the author-characters of this duke and duchess.

"The duke," says he, "as an author, is familiar to those, who scarce know any other author, viz. from his book of Horsemanship. Though amorous in poetry and music, as my lord Clarendon says, he was fitter to break Pegasus for a manage, than to mount him on the steeps of Parnassus. Of all the riders of that steed, perhaps there have not been a more fantastic couple, than his grace and his faithful duchess, who was never off her pillion. One of the noble historian's finest pourtraits is of this duke. The duchess has left another, more diffuse indeed, but not less entertaining. It was equally amusing to hear her sometimes compare her lord to Julius Cæsar, and oftener to acquaint you with such anecdotes, as in what sort of coach he went to Amsterdam. The touches on her own character are inimitable. She says, that it pleased God to command his servant nature to indue her with a poetical and philosophical genius, even from her birth: for she did write some books of that kind, before she was twelve years of age.—But what gives one the best idea of her unbounded passion for scribbling, was her seldom revising the copies of her works, lest, as she said, it should disturb her following conceptions. What a picture of foolish nobility was this stately poetic couple, retired to their own little domain, and intoxicating one another with circumstantial flattery, on what was of consequence to no mortal but themselves!" He calls the duchess in another place, "a most fertile pedant."

Catalogue of
royal and
noble au-
thors, &c.
vol. ii. p. 12.

She

M A R I A N A.

She died at London in 1673; and was buried at Westminster, where the duke caused a most stately monument to be erected to her memory; but dying himself in 1676, it served for them both, and the epitaph is as follows: "Here lies the loyal duke of Newcastle, and his duchess his second wife, by whom he had no issue. Her name was Margaret Lucas, youngest sister to the lord Lucas of Colchester, a noble family; for all the brothers were valiant, and all the sisters virtuous. This duchess was a wife, witty, and learned lady, which her many books do well testify. She was a most virtuous, and loving, and careful wife, and was with her lord all the time of his banishment and miseries; and when she came home, never parted from him in his solitary retirements."

M A R I A N A (JOHN) a Spanish historian, was born at Talavera, a town upon the river Tagus in Castile, in the year 1537, and entered into the jesuits order when he was seventeen years old. He was one of the most learned men of his age, a great divine, a considerable master of polite literature, admirably skilled in sacred and profane history, and a good linguist. In 1561, he went to Rome, and professed divinity there; and at the end of four years to Sicily, where he continued the same profession two years more. He came to Paris in 1569, and read lectures publicly upon Thomas Aquinas for five years; then returned into Spain, and passed the remainder of his life at Toledo. He wrote many books in Latin. His piece *De monetæ mutatione*, gave him a great deal of trouble in the court of Spain; for Philip the III^d, having altered and embased the coin, by the advice of the duke of Lerma, Mariana shewed, with great freedom, the injustice and disadvantage of this project; for which he was put into prison, and kept there about a year by that minister. But what made more noise still, than this piece *De monetæ*, &c. was his tract *De rege & regis institutione*, consisting of three books; which he published to justify James Clement, a young monk, for assassinating Henry III. of France. In this he argues against passive obedience and non-resistance; asserts the lawfulness of resisting "the powers that be," where the administration is tyrannical; and founds his whole argument upon this principle, "that the authority of the people is superior to that of kings." This book of Mariana, though it passed without censure in Spain and Italy, was burnt at Paris by an arret of parliament, on account of the seditious and wicked doctrine

doctrine it was supposed to maintain. The whole order of jesuits have been terribly mauled about it. The catholics and protestants thundered upon them, outvying one another, upon occasion of these doctrines of Mariana, and chiefly after the execrable attempt of Ravilliac: for it was said, though very untruly, as the jesuits (to do them justice) have since fully proved, that the reading of Mariana had inspired this cruel assassin with the infamous design of stabbing Henry IV. of France.

But the most considerable by far of all his performances is his History of Spain, divided into thirty books. This he wrote at first in Latin; but fearing, lest some unskilful pen should fully the reputation of his work, by a bad translation of it into Spanish, he undertook that task himself, not as a translator, but as an author, who might assume the liberty of adding and altering, as he found it requisite, upon farther inquiry into records and ancient writers. Yet neither the Latin nor the Spanish came lower down, than the end of the reign of king Ferdinand, grandfather to the emperor Charles the Vth, where Mariana concluded his thirty books; not caring to venture nearer his own times, because he could not speak with the freedom and impartiality of a just historian, of persons, who were either alive themselves, or whose immediate descendants were. However, at the instigation of friends, he afterwards drew up a short supplement, in which he brought his History down to the year 1621, when king Philip the IIIrd died, and Philip the IVth came to the crown. Thus far went Mariana; after whose death F. Ferdinand Camargo y Salcedo, of the order of St. Augustin, carried on another supplement from the year 1621, where Mariana left off, to 1649, inclusive; where F. Basil Voren de Soto, of the regular clergy, took it up, and went on to the year 1669, being the fifth year of the reign of Charles the IIrd, king of Spain. Father Rapin says, that Mariana Ref-Bions on history, &c.

“ is one of the most accomplished among the modern historians, both for the greatness of his design, and the nobleness of his stile. He had the talent of thinking, and expressing nobly any thing he considered. Nothing,” adds this critic, “ gives the History of Mariana so much of that air of grandeur which it hath, as the art of this author in bringing into it, by way of digression, all the considerable things that have passed in the world, all that is admirable in the fabulous times, all that was remarkable in Greece, in Sicily, and in the Roman empire: a particular account of the republic of Carthage, which is

“ no

“ no where better done than there ; the sieges of Saguntus
 “ and Numantia ; the passage of Hannibal into Italy ; the
 “ succession of the emperors ; the birth of christianity ; the
 “ preaching of the gospel ; the conquest of the Arabians,
 “ and many other great transactions.” But how excellent
 soever this work of Mariana may be, it did not want cen-
 surers. A secretary of the constable of Castile, who calls
 himself Pedro Mantuana, published Critical remarks upon it
 at Milan in 1611, which were answered by Thomas Ta-
 maius de Vorgas. The latter has left us this wonderful
 anecdote ; which is, “ that Mariana would never cast his
 “ eyes upon the work of his censurer, or on that of his
 “ apologist ; though this latter offered him his manuscript,
 “ before he gave it to the printer, and desired him to correct
 “ it.” Some have asserted, that Mariana composed this
 History of Spain during the imprisonment which he suffered
 for his book intituled, *De rege & regis institutione*, as our
 sir Walter Raleigh composed his History of the world, in
 the Tower of London. But this is a groundless and mani-
 festly false assertion. Mariana returned to Spain in the year
 1574, from whence we do not find, that he ever after de-
 parted ; and his book *De rege, &c.* was printed at Toledo
 in the year 1598, with the king’s licence and the usual ap-
 probations ; which makes it very improbable, that the au-
 thor should suffer any inconveniencies about it from his own
 countrymen, how obnoxious soever it might render him, as
 we have before observed it did, among the French.

Besides these already mentioned, Mariana published several
 other pieces in Latin, theological and historical ; among
 the rest, one intituled, *Notes upon the Old Testament* ; of
 which father Simon, in his Critical history of it, speaks
 thus : “ The scholia, or notes of Mariana upon the Old
 “ Testament, may also be very useful for understanding the
 “ literal sense of the Scripture, because he chiefly applies
 “ himself to find out the proper signification of the Hebrew
 “ words.—We may say, that Mariana is one of the ablest
 “ and most judicious scholiasts, that we have upon the Bible.
 “ It is true, that he had but a moderate knowledge of the
 “ Greek and Hebrew tongues ; but the penetration of his
 “ wit, and his great application, supplied, in some measure,
 “ this want.”

Mariana died at Toledo upon the 17th of February in
 1624, being eighty-seven years of age : and after his death,
 was published in Italian, Latin, and French, another treatise
 of his, wherein he discovers the faults in the government
 of

Nicol. Anton.
 ton. Bibli-
 orb. Script.
 Hispan.
 vol. i, p.
 561.

Book iii.
 chap. 12.

of his society; though the jesuits put a good face upon the matter, and flatly disowned that Mariana was the author of any such book.

MARINELLA (LUCRETIA) an ingenious Venetian lady, who lived in the seventeenth century, and in 1601 published a book at Venice with this title, *La nobilte é le eccellenza delle donne con dittetti é mancamenti de gli huomini*: in which she was not content with making her sex equal to the other, but pretended to prove even a superiority. The learned mademoiselle de Schurman, though she could not but admire the wit and elegance with which this piece was drawn up, did not at all approve the design of it. “I am so far,” says she, “from thinking this treatise of Lucretia Marinella’s consistent with the modesty of a virgin, or at least with that sense of modesty which was born with me, that I cannot read it without disgust.” *Tantum adest ut hoc cum virginali modestia, aut saltem innato mihi pudore, congruere arbitrer, ut vel per legere pigeat tractatum cætera insignem Lucretiæ Marinellæ.* She would therefore have been much more disgusted at mademoiselle Jaquette Guillaume, who in the year 1665, published a book at Paris, intitled, *Les dames illustres*; in which she undertakes to prove, by good and strong reasons, “par bonnes & fortes raisons,” that the female sex surpasses the other in all kinds of valuable qualifications. There was also another book of the same nature published in 1643, at Paris, called *La femme genereuse, &c.* or, *A demonstration, that the women are more noble, more politic, more courageous, more knowing, more virtuous, and better managers than the men*, by L. S. D. L. L. Marinella published some other books; among which was one with this title, *La Colomba sacra, The life of the Holy Virgin, and that of St. Francis.*

Anna Maria à Schurman in opuscul. p. 85.

Bayle’s Dict.

MARINO (JOHN BAPTIST) a celebrated Italian poet, was born at Naples, the 18th of October, 1569; and made so great a progress in his juvenile studies, that he was thought qualified for that of the civil law at thirteen years of age. His father, who was a lawyer, intended him for that profession, as the properest means of advancing him: but Marino had already contracted a taste for poetry, and was so far from relishing the science he was put to, that he actually sold his law books, in order to purchase books of polite literature. This irritated his father to that degree, that he

Niceron, &c. Baillet, &c. tom. v.

actually discarded him, and turned him out of doors: so that he was driven to seek for protectors and supporters abroad; and having acquired a reputation for poetry, he happily found them. Inico de Guevara, duke of Bovino had conceived an affection for him, and supported him for three years in his own house. Then the prince of Conca, grand admiral of the kingdom of Naples, took him into his service, in quality of secretary; and in this situation he continued five or six years: but having assisted a friend in a very delicate intrigue, he was thrown into prison, and very hardly escaped with his life. Thence he retired to Rome, and grew sick with chagrin and distress; but soon after became known to Melchior Crescentio, a prelate of great distinction who patronised him, and provided him with every thing he wanted.

In 1601 he went to Venice, to print some poems, which he dedicated to Crescentio; and, after making the tour of that part of Italy, he returned to Rome. His reputation increased greatly, so as to engage the attention of the cardinal Peter Aldobrandini, who made him his gentleman, and settled a considerable pension upon him. After the election of pope Paul V. which was on the 17th of May, 1605, he accompanied this cardinal to Ravenna, which was his archbishopric, and lived with him several years. He attended him then to Turin, at which court he did himself great honour, by a panegyric he made upon the duke Charles Emmanuel; for which this prince recompensed him with honours, and kept him with him, when his patron the cardinal left Piedmont. Here he fell into a terrible conflict with Gaspar Murtola, the duke's secretary, which had like to have cost him his life. Murtola was a poet as well as he, and, not able to bear the honours done Marino by the duke, his master, took all occasions to speak ill of him. Marino, by way of revenge, published a sharp sonnet upon him, in Venice, in 1608, under the title of, *Il nuovo mondo*: which Murtola opposed a satire, containing an abridgement of Marino. Marino answered in eighty-one sonnets, named the *Murtolide*: to which Murtola replied in a *Marinide* consisting of thirty sonnets. But the latter, perceiving that his poems were inferior in force as well as number, to those of his adversary, resolved to put an end to the quarrel, by destroying him. Accordingly he levelled a charged pistol at him, but the ball luckily missed him. Murtola was cast into prison, but saved from punishment at the intercession of Marino: who nevertheless soon found it expedient to quit his present station.

He went afterwards to France, upon an invitation from queen Margaret, Henry the IVth's first wife. He did not see this princess, who died in March 1615; but found a patroness in Mary de Medicis, who settled a handsome pension upon him. In 1621, he sent a nephew he had with him at Paris, to Rome, about business, and conveyed by him his compliments to cardinal Louis Ludovisio, nephew to Gregory XV. the then reigning pope; which compliments were so well received by the cardinal, that he wrote to him immediately to return to Rome. Marino complied, and quitted France about the end of the year 1622; and his arrival at Rome was so agreeable there, that he was soon after made prince of the academy of the Humoristi. Upon the advancement of Urban VIII. to the pontificate, in 1623, he went to Naples, and was chosen prince of one of the academies in that city; but soon after conceived an inclination to return to Rome. He was meditating this, when he was seized with a retention of urine, which carried him off, the 25th of March, 1625.

Marino had a very lively imagination, but little judgment; and abandoned himself to the way of writing in those times, which consisted in points and conceits: so that his authority, which from his genius was great, instead of correcting the false taste of the Italians, as it might have done, served rather to corrupt it more, at least to keep it still farther from a reformation. His works are numerous, and have been often printed.

MARKHAM (GERVASE) an English author, who lived in the reign of king James I. and king Charles I. He was son of Robert Markham, of Gotham, in the county of Nottingham, esquire. He bore a captain's commission under Charles I. in the civil wars, and was accounted a good soldier, as well as a good scholar. One piece of dramatic poetry which he has published, will shew, says Mr. Langbaine, Lives of the poets, p. 340. that he sacrificed to Apollo and the muses, as well as to Mars and Pallas. This play is extant under the title of Herod and Antipater, a tragedy, printed in the year 1622. He published a great many volumes upon husbandry and horsemanship; one upon the latter, printed in quarto, without date, he dedicated to prince Henry, eldest son to king James I. In husbandry, he published Liebault's *Le maison rustique*, or the Country-farm, in the year 1616. This treatise, which was at first translated by Mr. Richard Surfleit, a physician, our author enlarged with several additions from

the French books of Serris and Vinet, the Spanish of Albi-terio, and the Italian of Grilli. He published other books of husbandry, and also a piece upon the Art of fowling. In military discipline, he published *The soldier's accidence and grammar*, in the year 1635. And besides these, the second book of the first part of the English *Arcadia* is said to have been wrote by him; "so that he may be accounted," says Langbaine, "if not unus in omnibus, at least a benefactor to the public, by those works he left behind him, which without doubt will perpetuate his memory." Langbaine is very lavish in his praise, and indeed not undeservedly. To have lived a military life, which too often engages its professors in a course of dissipation and pleasure, and at the same time to have furnished himself with such various knowledge, and to be skilled in so many languages, for he is said to have been a master of the French, Italian, and Spanish, intitles him to hold no small rank among the professors of literature.

MARLOE (CHRISTOPHER) an English dramatic author, was bred a student at the university of Cambridge; and afterwards becoming a player, trod the same stage with the incomparable Shakespear. He was accounted, says Langbaine, an excellent poet in his time, even by Ben Johnson himself; and Heywood, his fellow actor, stiles him the best of poets. In a copy of verses, called the *Censure of the poets*, he was thus characterised:

Langbaine's
Account of
dramatic
poets.

"Next Marloe bathed in Thespian springs,
"Had in him those brave sublunary things,
"That your first poets had; his raptures were
"All air and fire, which made his verses clear:
"For that fine madness still he did retain,
"Which rightly should possess a poet's brain."

His genius led him wholly to tragedy, and he wrote six plays; one of which, called *Lust's dominion*, or *The lascivious queen*, was afterwards altered by Mrs. Behn, and acted under the title of *Abdelazer*, or *The Moor's revenge*.

Marloe seems to have been a freethinker; and, not having prudence enough to conceal his heterodoxy, laid himself open to the severities of the religious. Mr. Anthony Wood

Athen.
Oxon. vol. i.

has given a most terrible picture of him; which, because it is historical as well as descriptive, we shall here insert at large. "This Marloe, we are told, presuming upon his own little wit, thought proper to practise the most Epi-
"curan

"curean indulgence, and openly professed atheism. He
 "denied God our Saviour; he blasphemed the adorable
 "Trinity; and, as it was reported, wrote several discourses
 "against it, affirming our Saviour to be a deceiver, the sa-
 "cred scriptures to contain nothing but idle stories, and all
 "religion to be a device of policy and priestcraft. But
 "Marloe came to a very untimely end, as some have re-
 "marked, in consequence of his execrable blasphemies. It
 "happened, that he fell deeply in love with a low girl, and
 "had for his rival a fellow in livery, who looked more like
 "a pimp than a lover. Marloe fired with jealousy, and
 "having some reason to believe that his mistress granted the
 "fellow favours, rushed upon him to stab him with his dag-
 "ger; but the footman being quick, avoided the stroke,
 "and catching hold of Marloe's wrist, stabbed him with
 "his own weapon; and, notwithstanding all the assistance
 "of surgery, he soon after died of the wound, in the year
 "1593. Some time before his death he had begun, and
 "made a considerable progress, in an excellent poem called
 "Hero and Leander, which was afterwards finished by
 "George Chapman; who fell short, it is said, of the spirit
 "and invention of Marloe in the execution of it."

MAROT (JOHN) a French poet, born near Caen in
 Normandy, in the year 1463, with a strong inclination to
 the belles lettres and poetry, which he happily cultivated,
 although his education was much neglected. He was but
 in low circumstances, when his parts and good behaviour
 recommended him to Anne of Bretagne, afterwards queen
 of France; a princess who greatly encouraged and patronised
 letters. She shewed a particular regard to Marot, by making
 him her poet, and by commanding him to attend Lewis XII.
 to Genoa and Venice, that he might draw up a relation of
 those travels. He was afterwards in the service of Francis,
 and died in 1523. He was a pretty good poet, but infinitely
 exceeded by his son Clement. His poems are to be found
 in the later editions of the works of Clement Marot.

MAROT (CLEMENT) a celebrated French poet,
 and valet de chambre to Francis I. was born at Cahors in
 Querci, about the year 1496. He was the son of John
 Marot, mentioned in the preceding article. In his youth
 he was page to seigneur Nicholas de Neufville, secretary of
 state, and afterwards to princess Margaret, the king's sister,
 and duke of Alençon's wife. He followed this duke to the
 army

army in the year 1521, and was wounded and taken prisoner at the battle of Pavia. While Francis I. was Charles the Vth's prisoner in Spain, he was imprisoned at the instigation of dr. Bouchard, who accused him of being a protestant: but Marot, in an epistle to that doctor, assured him that he was orthodox, and a very good catholic.

— — — “ point ne suis Lutheriste,
 “ Ne Zuinglien, & moins Anabaptiste :
 “ Je suis de Dieu par son fils Jesu Christ.”

“ Nor Zuinglius nor Luther is my guide ;
 “ Much less with Anabaptists do I side.
 “ My orthodoxy to the world is known ;
 “ I worship God thro' Jesus Christ his son.”

After he was released, he did not venture himself at Paris, but retired to his old mistress, the duchess of Alençon, who was then become queen of Navarre, by her marriage with John d'Albert. In the year 1536, he obtained leave of Francis I. to return; but he was so much known for a follower of the new opinions, that some years afterwards he was obliged to make his escape to Geneva. Here, if we may believe some historians, he had a very unfortunate adventure. “ His having carefully perused and meditated upon the Psalms, says Maimbourg, however wretchedly he translates them, had no effect in making him the better man, but living in his usual licentious way, he debauched his landlord's wife; which crime was punishable with death at Geneva. However Calvin, by his credit, caused that rigorous punishment to be changed into a gentler one, that of the whip, which was executed upon him in all the cross-ways.” Beza contents himself with saying, in general, that Marot could never correct those loose habits, which he had contracted at the court of France; and indeed there is great reason to suppose, that wherever he went, he did not edify others by his chastity. Be that as it will, this story of the whipping is by no means credible: it is not credible, that so famous a poet as Marot was, and at the same time one so much hated by those of the Roman catholic communion, should be whipped in all the cross-ways of a great city, without its being known all over Europe; and yet this strange fact stands originally upon the single testimony of Cayet, who lived a great many years after it is said to have happened. From Geneva Marot went into Piedmont,

Hist. ecclésiast.
 des églises
 reform.
 liv. i.

Beza in iconibus.

Formul.
 flor. de réform.
 l. viii. c. 18

Piedmont, where he died at Turin in 1544, in the forty-ninth year of his age; and, as some say, very poor.

Marot, according to an expression of the Sieur de Vau-privas, was the poet of the princes, and the prince of poets, during his time in France. It is agreed on all hands, not only that the French poetry had never before appeared with the charms and beauties with which he adorned it, but that even during the sixteenth century there appeared nothing, that could be compared with the happy turn, the native graces, and the wit, that was every where scattered through his works. We find, by the judgments which have been collected upon Marot, that the French poets are obliged to him for the rondeau; and that to him they likewise owe, in some measure, the modern form of the sonnet, and madrigal, and of some other of the smaller pieces of poetry. His works abound with obscure pieces, in which he followed the turn of the times, as well as the bent of his inclination and manners: for he was not only a court poet, but a man also, who loved the fair sex, and could never renounce the pleasures of sense: not but that many a poet has written obscenely, who has been far enough from lewdness in his life and conversation. It is with this, as with the itch of saying "good things;" no consideration can restrain it; and when a poet finds that he can be very smart, in an epigram for instance, by means of an obscene thought, he never scruples to sacrifice the virtuous sentiments of his heart to his genius. Thus one protested, that "he had never attempted to seem witty for the sake of being wanton, but had only been wanton for the sake of being witty." Perhaps so: yet we may justly reply, with the last line of one of Martial's epigrams, "Tanti non erat esse te disertum;" "It was not of such consequence that you should appear a wit:" a lesson which Martial gave to others, but practised himself as little as any body. But to go on with Marot. As great a libertine as he was, he translated fifty of David's Psalms. First he translated thirty, which he obtained a privilege to publish in about the year 1540, and dedicated to Francis I. His translation was censured by the faculty of divinity at Paris, who carried matters so far, as to make remonstrances and complaints to that monarch. The king, who had a great value for Marot, on account of his genius, put them off with delays; testifying how acceptable this specimen was to him, and desiring to see the whole finished. However, after several remonstrances had been made to the king, the publication of them was prohibited; which, as usually happens

Baillet, Jugemens des Savans, tom. iv. p. 369. Paris, 1720

Baillet, as above.

Lib. xii. ep. 43.

pens in such cases, made them sell faster than the printers could work them off. Being obliged, as we have already observed, to fly to Geneva, he translated twenty more, which in the year 1543 were printed there, with the other thirty, together with a preface written by Calvin. Some catholics of later times have reproached the protestants of Geneva with using this version of Marot (as they first did, though they were the first that abandoned it) under a pretence that he had been punished there for committing adultery. But supposing he had, what then? The loose life of a poet, as Bayle says, ought no more to hinder his translation of David's Psalms, provided it be a good one, from being used, than the loose life of a painter or statuary, ought to hinder those who reverence images, from consecrating a picture or a statue. Marot's works have been collected and printed several times.

MARRACCI (LEWIS) a very learned Italian, was born at Lucca in Tuscany, in the year 1612. After having finished his juvenile studies, he entered into the congregation of regular clerks of the mother of God, and distinguished himself early by his learning and merit. He taught rhetoric seven years, and passed through several offices of his order. He applied himself principally to the study of languages, and attained of himself the knowledge of the Greek, the Hebrew, the Syriac, the Chaldee, the Arabic: which last he taught some time at Rome, by the order of pope Alexander VII. He was also a member of several congregations: that of the index expurgatorius, of indulgences, of reliques, of the examination of bishops, &c. What he did in regard to certain very ancient plates of lead, on which were several Arabic inscriptions, deserves to be mentioned. These plates were found in Spain; and the Spaniards attributed them to the apostle St. James, and his disciples, because they were able to read upon them many things conformable to the christian faith. Marracci, having received an order from the inquisition to examine them, judged quite otherwise of them. He found them full of Mahometan reveries, and manifestly shewed, at the tribunal of the inquisition, that neither St. James, nor any of his disciples, could be the authors of them, but that they were a mere Mahometan forgery, contrived on purpose to impose upon the Christians. Hence these tables, which were held before in the highest veneration, came at length to be proscribed, by a decree of pope Innocent X. Pope Innocent XI. chose him
for

for his confessor, and placed great confidence in him. He would have advanced him to ecclesiastical dignities, if Marracci had not opposed him. Marracci died at Rome the 5th of February, 1700, aged eighty-seven years.

He was the author of several pieces in Italian; but the grand work, which has made him deservedly famous all over Europe, is his edition of the Alcoran in the original Arabic, with a Latin version, notes, and confutation of his own. It was beautifully printed in two volumes folio, at Padua, 1698, with this title: *Alcorani textus universus ex correctionibus Arabum exemplaribus descriptus, ac ex Arabico idiomate in Latinum translatus, appositis unicuique capiti notis atque refutatione. Præmissus est prodromus ad refutationem Alcorani in quatuor partes divisus.* The Prodromus had been printed at Rome, in 1691, 8vo. This work of Marracci hath great merit: it shews vast application, and vast knowledge of the Arabic tongue, although the learned have discovered, as may reasonably be expected, several faults in the translation. The notes are very learned, but the refutations are not always solid; they shew him to have been rather versed in Mahometan writers, than skilled in philosophical or theological reasonings. The Latin version of the Alcoran by Marracci, with notes and observations from him and others, and a synopsis of the Mahometan religion, by way of introduction, was published by Acineccius, at Leipzig, 1721, in 8vo.

Marracci had also a hand in the *Biblia sacra Arabica, sacre congregationis de propaganda fide jussu edita, ad usum ecclesiarum orientalium*, Romæ 1671, in three volumes, folio. About the year 1624, some eastern prelates besought pope Urban VIII. to send them an Arabic version of the Bible in print, as they had but few manuscript copies, and those neither intire nor very faithful. This was consented to, and several of the learned were immediately employed to translate it. The work met with many impediments, and was long about. Marracci was taken first into it in the year 1646; and even then, although several persons had successively been employed about it for above twenty years, it was not more than half done. At length pope Clement IX. resolved to finish it; and gave orders in 1668, that new assemblies should be called, to dispatch what was wanting, to order what sheets should be reprinted, to make a table of errata, and to write a preface. The reprinting twenty-five sheets, the preface, and the errata, were committed to the care of Marracci, who executed them all very well;

well; and the work came out soon after. The Latin vulgate was printed over against the Arabic version, which was made from it.

Wood's A-
then. Oxon.
vol. ii.

MARSH (NARCISSUS) a most exemplary Irish prelate, was descended from an ancient family, and born the 20th of December, 1638, at Hannington in Wiltshire. He received the first rudiments of learning in his native place; and being there well fitted for the university, was admitted of Magdalen-hall in Oxford, in 1654. He became bachelor of arts in 1657, master in 1660, bachelor of divinity in 1667, doctor in 1671. In the mean time he was made fellow of Exeter-college, in 1658; afterwards chaplain to dr. Seth Ward, bishop of Exeter, and then to the lord chancellor Hyde, earl of Clarendon. In 1673, he was appointed principal of St. Alban's-hall in Oxford, by the duke of Ormond, chancellor of that university; but in 1678 was removed, by the interest of dr. John Fell, together with that of the duke of Ormond, then lord-lieutenant of Ireland, to the provostship of Dublin-college. He was promoted to the bishopric of Leighlin and Ferns in February 1682, translated to the archbishopric of Cashell in 1690, from thence to Dublin in 1694, and then to Armagh in 1702-3. While he presided over the see of Dublin, he built a noble library, and filled it with a choice collection of books; having for that purpose bought the library of dr. Stillingfleet, late bishop of Worcester, to which he added his own collection: and, to make it the more useful to the public, he settled a handsome provision on a librarian and sub-librarian, to attend it at certain hours. This prelate also endowed an almshouse at Drogheda, for the reception of twelve poor clergymen's widows, to each of whom he provided a lodging, and 20l. per annum. He likewise repaired, at his own expence, many decayed churches within his diocese, and bought in several impropriations, which he restored to the church. Nor did he confine his good actions to Ireland only: for he gave a great number of manuscripts in the oriental languages, chiefly purchased out of Golius's collection, to the Bodleian library. This worthy prelate died the 2d of November, 1713, in the seventy-fifth year of his age, and was buried in a vault in St. Patrick's church-yard, adjoining to his library. He was a very learned and accomplished man. Besides sacred and profane literature, he had applied himself to mathematics and natural philosophy: he was deep in the knowledge of languages, especially the oriental: he was

also skilled in music, the practice as well as the theory; and he frequently, in the younger part of his life, had concerts of vocal and instrumental music for his own amusement.

The few things he published were, 1. *Manuductio ad logicum*, written by Philip de Trieu: to which he added the Greek text of Aristotle, and some tables and schemes. With it he printed Gassendus's small tract *De demonstratione*, and illustrated it with notes, Oxon. 1678. 2. *Institutiones logicæ, in usum juventutis academicæ*, Dublin, 1681. 3. An introductory essay to the doctrine of sounds, containing some proposals for the improvement of acoustics. Presented to the royal society in Dublin, March the 12th, 1683, and published in the Philosophical transactions of the royal society of London. 4. A charge to his clergy of the diocese of Dublin, 1694, 4to. No. 156,
p. 472.
Nov. 1683.

MARSHALL (THOMAS) a very learned English divine, was born at Barkby in Leicestershire, about the year 1621, and educated there in grammar learning, under the vicar of that town. He was entered of Lincoln-college in Oxford, in 1640; and about the same time, being a constant hearer of archbishop Usher's sermons in All-hallows church in that university, his affections were so wrought upon by that worthy prelate, that he resolved to make him the pattern of his life. Soon after, Oxford being garrisoned upon the breaking out of the civil wars, he bore arms for the king at his own charge; and therefore in 1645, when he was a candidate for the degree of bachelor of arts, he was admitted to it without paying fees. But upon the approach of the parliamentary visitation, he left the university, went beyond sea, and became preacher to the company of English merchants at Rotterdam and Dort. In the year 1661, he was created bachelor of divinity; and in 1668, chosen fellow of his college, without his solicitation or knowledge. In the year 1669, while he was at Dort in Holland, he was made doctor of divinity at Oxford: and in 1672 elected rector of his college, in the room of dr. Nathaniel Crew, promoted to the bishopric of Oxford. He was afterwards appointed chaplain in ordinary to his majesty, and promoted to the deanery of Gloucester in 1681. He died at Lincoln-college in 1685. By his last will and testament, he gave to the public library at Oxford all such of his books, whether manuscript or printed, which were not then in the library, excepting such only as he had not otherwise disposed of, Wood's A-then. Oxon. vol. ii.
Ibid.

of, and the remaining part to Lincoln-college library; in which college also he established three scholarships.

He wrote some pieces; as, 1. *Observationes in evangeliorum versiones per antiquas duas, Gothicas scilicet & Anglo-Saxonicas, &c.* Dordrecht, 1665. 2. The catechism set forth in the book of Common-prayer, briefly explained by short notes, grounded upon holy scripture, Oxf. 1679. The said short notes were drawn up by him at the desire of dr. John Fell, bishop of Oxford, to be used by the ministers of his diocese, in catechising their children. 3. An epistle for the English reader, prefixed to dr. Thomas Hyde's translation into the Malayan language of the four Gospels and the Acts of the apostles, Oxf. 1677. 4. He took a great deal of pains in completing *The life of archbishop Usher*, published by dr. Richard Parr, sometime fellow of Exeter-college, Lond. 1686. Mr. Wood tells us, that "he was a person very well versed in books, a noted critic, especially in the Gothic and English-Saxon tongues, a painful preacher, a good man and governor, and one every way worthy of his station in the church; and that he was always taken to be an honest and conscientious puritan." Dr. Hickeys, in the life of mr. John Kettlewell, styles him "a very eminent person in the learned world; and observes, that what he has published shewed him to be a great man." Dr. Thomas Smith styles him also a most excellent man, "vir præstantissimus," and tells us, that he was extremely well skilled in the Saxon and Eastern tongues, especially the Coptic; and that he was eminent for his strict piety, profound learning, and other valuable qualifications.

Athen.
Oxon.

Page 33.

De vita &
studii R.
Huntingtoni,
&c.
p. 13.
Ib. p. 17,
18.

Wood's A-
then. vol. ii.

MARSHAM (sir JOHN) a very learned English writer, was the second son of Thomas Marsham, esq; alderman of London, who was descended from an ancient family of his name in Norfolk, and born in the parish of St. Bartholomew in that city, the 23d of August, 1602. He was brought up at Westminster school, and sent from thence, in 1619, to St. John's-college in Oxford, where he took, in due time, his degree in arts. In 1625 he went to France, and spent the winter at Paris: in 1626 and 1627, he visited most parts of that kingdom, and of Italy, and some parts of Germany, and then returned to London. In 1629 he went through Holland and Guelderland, to the siege of Boisseduc, and thence by Flushing to Boulogne and Paris, in the retinue of sir Thomas Edmondess, ambassador extraordinary, who was sent to take the oath of Lewis

Lewis XIII. to the peace newly concluded between England and France. During his residence in London, he studied the law in the Middle Temple; and, in 1638, was sworn one of the six clerks in Chancery. Upon the breaking out of the civil wars, he followed the king and the great seal to Oxford; for which he was deprived of his place by the parliamentarians, and suffered a vast loss by the plundering of his effects. After the surrender of the garrison of Oxford, and the ruin of the king's affairs, he returned to London; and having compounded for his real estate, he betook himself wholly to retirement and study. In the beginning of 1660, he served as a burgess for the city of Rochester, in the parliament which recalled king Charles II. about which time being restored to his place in Chancery, he had the honour of knighthood conferred upon him, July the 1st, 1660, and three years after was made a baronet. This learned person died at Bushy-hall in Hertfordshire, the 25th of May, 1685; and his body was interred at Cuckstone near Rochester, where he had an estate. By Elizabeth his wife, daughter of sir William Hammond, of St. Alban's in East Kent, he left issue two sons, sir John Marsham, of Cuckstone, bart. and sir Robert Marsham, of Bushy-hall, knt. both of them studious and learned men.

Sir John Marsham was a very accomplished gentleman, exact in the knowledge of history, chronology, and languages. He published in 1649, 4to, and dedicated to mr. John Greaves, author of the *Pyramidographia, Diatriba chronologica*; that is, *A chronological dissertation, wherein he examines succinctly, the principal difficulties which occur in the chronology of the Old Testament.* The greatest part of it was afterwards inserted in another work, intitled, *Canon chronicus, Ægyptiacus, Ebraicus, Græcus, & disquisitiones*, Lond. 1672, in folio. What is chiefly new and most observable in this learned work, is this: the Egyptians, as is well known, pretended to an excessive antiquity, and had framed a list of thirty successive dynasties, which amounted to a number of years vastly exceeding the age of the world. These were rejected at once by some of the ablest chronologers, as fabulous, and of no manner of credit; but sir John Marsham supposed that these dynasties were not successive, but collateral, and, without rejecting any, was the first who earnestly set about reducing the intire series to the scripture chronology. His attempt gained him great reputation, and he has been spoken of in very high terms. Mr. Wotton represents him as the first,
 “ who

Reflections
upon ancient
and modern
learning,
chap. ix.

The Sacred
and profane
history of
the world
connected,
vol. iii.
book ii.

“ who has made the Egyptian antiquities intelligible: that most learned gentlemen, says he, has reduced the wild heap of Egyptian dynasties into as narrow a compass as the history of Moses according to the Hebrew account, by the help of a table of the Theban kings, which he found under Eratosthenes’s name in the Chronography of Syncellus. For by that table, he 1. Distinguished the fabulous and mystical part of the Egyptian history, from that which seems to look like matter of fact. 2. He reduced the dynasties into collateral families, reigning at the same time in several parts of the country; which, as some learned men saw before, was the only way to make those antiquities consistent with themselves, which till then were confused and incoherent.” The learned dr. Shuckford, after having represented the foundation of sir John Marsham’s Canon with regard to Egypt, says, that “ upon these hints and observations, he has opened to us a prospect of coming at an history of the succession of the kings of Egypt, and that in a method so natural and easy, that it must approve itself to any person that enters truly into the design and conduct of it.” And afterwards having given a view of sir John’s scheme, from the beginning of the reigns of the Egyptian kings down to his Sesostris, or Sefac, he observes, that “ if the reader will take the pains thoroughly to examine it, if he will take it in pieces into all its parts, review the materials of which it is formed, consider how they lie in the authors from whom they are taken, and what manner of collecting and disposing them is made use of, he will find that, however, in some lesser points a variation from our very learned author may be defensible, yet no tolerable scheme can be formed of the ancient Egyptian history, that is not in the main agreeing with him. Sir John Marsham has led us to a clear and natural place for the name of every Egyptian king, and time of his reign, &c.” In the mean time it must not be dissembled, that as sir John Marsham’s system has been followed by some, so it has been strenuously opposed by several writers, who have represented it as not only false, but even prejudicial to revelation, and this too with the knowledge and design of the author.

The Canon chronicus was reprinted at Leipzig, 1676, in 4to, and at Franeker, 1696, in 4to, with a preface before them, in which the editor, mr. Menkerius, endeavours to confute our author; who thought, as Spencer and others have done, that the Jews derived part of their ceremonies
from

from the Egyptians. The edition of Leipsic pretends, in the title-page, to be much more correct than that of London, which is infinitely more beautiful; but we must not trust title-pages: however, it is esteemed much more exact than that of Franeker.

Sir John Marsham wrote the preface to the first volume of Dugdale's *Monasticon Anglicanum*, which was printed at London, 1655, in folio. He left behind him at his death unfinished, 1. *Canonis chronici liber quintus*: five, *Imperium Perficum*. 2. *De provinciis & legionibus Romanis*. 3. *De re nummaria*, &c. We are likewise in some measure obliged to him for the *History of philosophy*, by his very learned nephew, Thomas Stanley, esq; since it was chiefly at his instigation, that that excellent work was undertaken. This we are told by Mr. Stanley himself, in the dedication of it to his honoured uncle Sir John Marsham, as he calls him.

MARSIGLI (LEWIS FERDINAND) an Italian, famous for letters as well as arms, was descended from an ancient and noble family, and born at Bologna, the 10th of July, 1658. He was educated with prodigious care, and instructed in all the arts and sciences by the best masters in Italy; learning mathematics of Borelli, anatomy of Malpighi, &c. He went to Constantinople in 1679, and, as he had destined himself for the art military, he slyly took a view of the Ottoman forces, and made other observations of a like nature. He examined at the same time, as a philosopher, the Thracian Bosphorus, and its currents. He returned to Italy in 1680; and the Turks soon after threatening an irruption into Hungary, he went to Vienna, to offer his service to the emperor Leopold II. which was readily accepted. Discovering great knowledge in fortifications and in the science of war, he had the command of a company conferred on him in 1683; and the same year, after a very sharp action, fell unfortunately into the hands of the Tartars. He was sold by them to two Turks, with whom he suffered great hardships; but at length conveying intelligence of his situation to his friends, who believed him dead, he was redeemed, and returned to Bologna towards the latter end of the year 1684. He went again into Germany, was employed by the emperor in several military expeditions, and made a colonel in 1689. A reverse of fortune overtook him afterwards. In the general war which broke out in 1701, on account of the Spanish succession, the important fortress of Brisac surrendered to the duke of Bourgogne, on the 6th of September

His elege by
mr. Fontenelle, in his
History of
the academy
of sciences,
for the year
1730.

September 1703, thirteen days after the trenches were open: and it being judged that the place was capable of holding out much longer, the consequence was, that count d'Arco, who commanded, lost his head, and Marfigli, who was then advanced to be a marshal, was stripped of all his honours and commissions, and had his sword broke over him. This sentence was executed the 18th of February, 1704. He afterwards attempted to justify the surrender before the emperor; but not being able to get admittance, he published a memorial, the purport of which was to shew, that long before the siege of Brisac it had been represented and shewn, that the place could not be defended for any long time.

His consolation now was to be sought for in the sciences, and he happily knew how to find it there: for it is very remarkable, that amidst all the hurry and noise, and fatigue of war, he had made all the advantages which the most philosophic man could have made, who had travelled purely in quest of knowledge; had determined the situation of places by astronomical methods, measured the course and swiftness of rivers, studied the fossils, the vegetables, the animals of each country, made anatomical and chymical experiments, and done, in short, every thing which a man of science could do. He went to Paris, and afterwards to Marseilles, from whence he was called by pope Clement XI. in 1709, and invested with a military commission. Returning soon after to Bologna, he began to execute a design which he had long been meditating. He had a prodigiously rich collection of every thing that might contribute to the advancement of natural knowledge: instruments proper for astronomical and chymical experiments, plans for fortifications, models of machines, &c. &c. All these he presented to the senate of Bologna, by an authentic act, dated the 11th of January, 1712; forming, at the same time, a body out of them, which he called The institute of the arts and sciences at Bologna. He afterwards founded a printing-house, and furnished it with the best types for Latin, Greek, Hebrew, and Arabic. He presented this to the Dominicans at Bologna, in 1728, on condition that all the writings of the Institute, &c. should be printed there at prime cost. It was called The printing-house of St. Thomas of Aquinas.

Having executed his projects, he returned to Marseilles in 1728, for the sake of finishing some philosophical observations upon the sea, which he had formerly begun there: but he had a stroke of an apoplexy in 1729, which occasioned the

the physicians to remit him to his native air ; where he died the 1st of November, 1730. He was a member of the academy of sciences at Paris, of the royal society at London, and of that at Montpellier. His writings are numerous and valuable, in French, Italian, and Latin, and upon philosophical subjects.

MARSTON (JOHN) an English dramatic author, who lived in the time of James I. and wrote eight plays. Anthony Wood says, " that he was a student in Corpus-^{Athen.}
" Christi-college, Oxford ; but where he was born, or of ^{Oxon.}
" what family descended, is not known." He lived in friendship with the famous Ben Johnson, as appears by his addressing to him his *Male-content*; a tragi-comedy, in the year 1604 : yet we find him afterwards glancing with some severity at Ben, on account of his *Cataline* and *Sejanus*, in his *Epistle* prefixed to *Sophonisba*, another tragedy. " Know," says he, " that I have not laboured in this poem, to relate any thing as an historian, but to enlarge every thing as a poet. " To transcribe authors, quote authorities, and to translate " Latin prose orations into English blank verse, hath in " this subject been the least aim of my studies." Langbaine observes, and with good reason, " that none, who " are acquainted with the works of Ben Johnson, can doubt, " that he is meant here, if they will compare the orations " in *Sallust* with those in his *Cataline*." What provoked Marston thus to censure his friend, is not known ; but the practice is common, and nothing is truer of wits, than what Gay has observed,

" That they are still prepared to praise or to abhor us,
" Satire they have and panegyric for us."

Marston has contributed eight plays to the stage, which were all acted at the Black-Friars with applause ; and one of them, called *The Dutch courtezan*, was once revived since the restoration, under the title of *The revenge*, or a match in Newgate. In the year 1633, six of this author's plays were collated, and published in one volume ; and dedicated to the lady viscountess Faulkland. Besides his dramatic poetry, he writ three books of satires, intitled ; *The scourge of villainy*, which were printed at London in the year 1598. We have no account when Marston died ; but we find, that his works were published after his death by the great Shakespeare, and may reasonably conclude from thence, that it must happen somewhere about the year 1614.

MARTIALIS.

MARTIALIS (MARCUS VALERIUS) a Latin poet, was born at Bilbilis, now called Bubiera, a town of the ancient Celtibera in Spain, which is the kingdom of Arragon. He was born, as is supposed, in the reign of the emperor Claudius, and came to Rome, when he was about twenty-one years of age. He was sent thither with a view of prosecuting the law; but he soon forsook that study, and applied himself to poetry. He excelled so much in the epigrammatic way, that he presently became very publicly known, and sought after by many of the first rank at Rome: Silius Italicus, Stella, and Pliny the younger, were his friends and patrons. Stertinius, a noble Roman, had so great an esteem for the compositions of this poet, that he placed his statue in his library, while he was yet living; an honour generally paid to the memory of the illustrious dead only. And the emperor Verus, who reigned with Antoninus the philosopher, used to call Martial his Virgil, which was as high an honour as could well be done him. Nay farther, as we learn from Pliny and Tacitus, as well as from several passages to be found in his own writings, he had honours and dignities actually bestowed upon him by some of the emperors. Thus Domitian, whom it must be confessed he has flattered not a little, made him a Roman knight, and gave him likewise the "Jus trium liberorum," the privileges of a citizen who had three children. He was also advanced to the tribunate. But though he was so particularly honoured, and had so many great and noble patrons, who admired him for his wit and poetry, it does not appear that he made his fortune among them. On the contrary, he declares his circumstances to be low, when it concerned him to set them off to the best advantage; and owns himself poor, while he was repelling the insults of an overgrown wealthy blockhead.

" Sum, fateor, semperque fui, Callistrate, pauper,
 " Sed non obscurus nec male notus eques:
 " Sed toto legor orbe frequens, & dicitur, hic est;
 " Quodque cinis paucis, hoc mihi vita dedit."

Lib. v. Epigr. 13.

" Low is my fortune, yet not quite so mean,
 " But in the rank of Roman knights I'm seen.
 " My works with pleasure thro' the world are read;
 " The praise few dead obtain, is to me living paid."

We

We have no other informations concerning the time of Martial's death, than what we can draw from his own writings; and those are far from enabling us to settle it with any precision. There is reason to think, that after the death of Domitian, his credit and interest declined at Rome; and if he had still remaining among the nobles some patrons, such as Pliny, Cornelius Priscus, &c. yet the emperor Nerva took but little notice of him, and the emperor Trajan none at all. Tired of Rome therefore, after he had lived in that city about four and thirty years, and grown, as he himself tells us, grey-headed;

“ Mutavere meas Itala regna comas.”

Lib. x. Epigr. 103.

“ The Italian climes have changed my hair.”

he returned to his own country Bilbilis, where he married a wife, and had the happiness to live with her several years. He admires and commends her much, telling her, that she alone was sufficient to supply the want of every thing he enjoyed at Rome: “ Romam tu mihi sola facis,” says he; in the twenty-first epigram of the twelfth book. She appears to have been a lady of a very large fortune; for in the thirty-first epigram of the same book; he extols the magnificence of the house and gardens he had received from her, and says, “ that she had made him a little kind of monarch.”

“ Munera sunt domino: post septima lustra reverso,

“ Has Marcella domos, parvaque regna dedit.”

About three years after Martial had retired into Spain, he inscribed his twelfth book of Epigrams to Priscus, who had been his friend and benefactor; after which we hear no more of him, and therefore it is probable, that he did not long survive this publication. If we knew the date of Pliny's death, which is written to Cornelius Priscus, who is probably the same person to whom Martial addressed his twelfth book, we might be able to determine it pretty exactly. In this letter, however, we have the following character of Martial: “ I hear,” says Pliny, “ that Martial is dead, and am extremely grieved at it. He was an ingenious, agreeable, and lively man; and if there was in his writings a great deal of wit and keenness, there was at the same time great ingenuity and candour. Upon his leaving Rome, I gave him something towards defraying

MARTIALIS.

“ the expences of his journey; and I did this partly out of
 “ the regard and affection I had for him, and partly for the
 “ verses he compos’d upon me.—You will ask, what
 “ verses? I would refer you to the volume, only I happen
 “ to remember some of them; and if you like the sample
 “ you know where to find the rest. He addresses himself
 “ to his muse, whom he orders to pay a visit to my house
 “ on the Esquiline-hill, but to do it with all reverence
 “ imaginable :

“ But, O take heed, my gentle muse,
 “ That you a happy minute chuse;
 “ And unoppress’d by Bacchus’ weight,
 “ Affront not Pliny’s learned gate.
 “ For he gives all his studious days,
 “ To solemn philosophic lays:
 “ And fond of pleasing listning Rome,
 “ Both in this age and all to come,
 “ Composes books in such a vein,
 “ As dare to vie with Tully’s strain, &c.

“ Was not it the least I could do at parting, to a man
 “ who had wrote such high things of me? And do I not
 “ now as justly bewail his death? He gave me all in his
 “ power, and would have given me more, had he had more
 “ to give. Though what greater gift can be bestowed than
 “ glory, honour, and eternity? But it may be said, Mar-
 “ tial’s Poems will not be immortal: perhaps not, yet you
 “ must allow, that he wrote them as if they would.”

It has happened to this poet, as it has to many others,
 that those who have criticis’d his writings, have shew’d
 him in two opposite characters. The genius of Martial,
 say his admirers, was extensive and lively: no subject came
 amiss to him, and he was certainly very capable, had the
 taste of the times he lived in encouraged it, of keeping up
 the spirit of epigrammatic poetry, without the poor helps of
 false wit and obscenity. “ He was a pleasant witty poet,”
 says Turnebus, “ how he came to be called a buffoon, I
 “ know not; but let men say what they please, his Epi-
 “ grams are writ with a great deal of elegance.” “ The pro-
 “ perties of an epigram,” says Scaliger, “ are brevity and
 “ smartness. This last quality Catullus did not always at-
 “ tain at; but the most acute Martial never failed. Many
 “ of his Epigrams,” continues he, “ are divine; his style is
 “ pure and exact, and proper for that great variety of matters
 “ which he treated; and though,” as Marhoff says, “ it is
 “ natural

“nated critics have charged him with sometimes using the Spanish dialect, yet he deserves all the honour that has been paid him for his elegancy in the Latin tongue.” Hear now his adversaries. “He is,” says Muretus, “if compared with Catullus, an idle, saucy fellow, a mere droll.” “His Epigrams,” says Gyraldus, “never pleased any but asses.” “His Epigrams,” says Raphael Volaterranus, “are not fit to be read; they contain neither elegancy nor morality.” And Naugerius, to express his contempt of him, used every year, upon Catullus’s birth-day, to burn a certain number of Martial’s books; “which he sacrificed,” as he said, “to the memory of that poet.” Let the critics fight it out. He has generally been set at the head of his order; that is, he has excelled all those, who have attempted the pointed epigram, whether ancient or modern. What Vossius however has said of him, is very true, viz. “that while he reproved vice he taught it; and that if he can be supposed to have done good by the wit and elegancy of many of his Epigrams, he has done infinitely more mischief by the few that are obscene.”

MARTIANAY (JOHN) a learned Benedictine monk, ^{N. ceron.} who distinguished himself by an edition of St. Jerome, was ^{dec. tom. i.} born at St. Sever, a small village in Gascony, the 30th of December, 1647. He entered into the congregation of St. Maur, at twenty years of age; and applied himself to the study of the Latin, Greek, and Hebrew languages. He read lectures upon the Holy Scriptures in several monasteries, at Arles, at Avignon, at Bourdeaux; in the last of which places, he happened upon father Pezron’s book, called *The antiquity of time re-established: L’Antiquité du temps rétablie.* The authority of the Hebrew text, and the chronology of the Vulgate, being attacked in this work, Martianay resolved to defend them, and did so in two or three pieces, published against Pezron and Isaac Vossius, who maintained the Septuagint version. This monk died of an apoplexy the 16th of June, 1717; after having spent fifty years in an exact observance of all the duties belonging to his order, and writing more than twenty works. What he is principally to be regarded for, is his edition of the works of St. Jerome in five volumes folio; the first of which was published at Paris in 1693, the second in 1699. In his notes on these two volumes, he criticised upon several learned men, as well papists as protestants, with much severity, and even contumely; which provoked Le Clerc, who was one of them,

them, to examine the merits of this edition and of the editor. This he did in a volume published in 12mo, at Amsterdam, 1700, with this title, *Quæstiones Hieronymianæ, in quibus expenditur Hieronymi nupera editio Parisina, &c.* in which he shews, that Martianay, notwithstanding the indecent petulancies he had exercised towards other critics; had none of the requisites to qualify him for an editor of St. Jerome; that he had not a competent skill either in the Latin, Greek, and Hebrew languages, or in the ancient interpreters of Scripture, or in profane authors, or in the science of manuscripts, for this work. Martianay put out the third volume of Jerome in 1704, the fourth in 1705, and the fifth in 1706; and Mr. Le Clerc published, in the seventeenth tome of his *Bibliothèque choisie*, some pretty copious remarks upon these three last volumes, which confirm the judgment he had passed on the two first. Nevertheless, for want of a better, Martianay's edition of Jerome continues to be thought the best.

MARTINI (RAYMOND) a Dominican friar, and great orientalist, who flourished in the thirteenth century. He was born at Sobirats in Catalonia; and was one of those of his order, who were pitched upon, at a general chapter held at Toledo in the year 1250, to study Hebrew and Arabic, in order to confute the Jews and Mahometans. The occasion of it was this: Raymond de Pennafort his general, having a strong desire to purge Spain of Judaism and Mahometanism, with which it was infected, procured an order from this chapter, that the religious of his society should apply themselves to the study of Hebrew and Arabic. This task he imposed on Martini among others; and he obtained a pension of the kings of Arragon and Castile, for such as should study those languages, on purpose that they might be able to exert themselves in the conversion of infidels. This was the reason of Martini's applying himself to those studies, which he did with great success; and having sufficiently qualified himself to read the works of the rabbins, they furnished him with such arguments, as enabled him to fight the Jews with their own weapons. This appears from his *Pugio fidei*, which was finished, as we learn from himself, in the year 1278, though the first publication of it at Paris was not till the year 1651. There were several persons who contributed to that edition. Monsieur Bosquet, who died bishop of Montpellier, fell upon the manuscript, while he was with great ardour rummaging all the corners of the library

Library of the college de Foix at Toulouse, about the year 1629. He read it, and after copying some things out of it, gave it to James Spieghel, a learned German, and his preceptor in the Hebrew tongue. Spieghel advised Mauffac to publish it, who, though very able to do it of himself, had however for an assistant mr. de Voisin, son of a counsellor in the parliament at Bourdeaux, who took upon him the greatest part of the task. Thomas Turc, general of the Dominicans, was very earnest in spurring on the promoters of this edition; and, not satisfied with soliciting them by letters, equally importunate and obliging, he gave orders, that they should be provided with all the manuscripts of the *Pugio fidei*, that could be recovered. In short, the Dominican order interested themselves so much in it, that they bore the charges of the impresson.

Some assert, that Martini wrote another book, intitled, *Capistrum Judæorum*, and also a Confutation of the Alcoran; and that the copy of the *Pugio fidei*, wrote by his own hand in Latin and Hebrew, was preserved at Naples in the convent of St. Dominic. The great knowledge which he has discovered of the books and opinions of the Jews, has made some imagine, that he was of that religion; "but this," Diæ. art. says Bayle, "is a mistake." MARTINI.

MARTYR (PETER) a very able and learned divine, was born at Florence in the year 1500. His family name was Vermilius; but his parents gave him that of Martyr, from one Peter a martyr, whose church happened to stand near their house. The first rudiments of literature he received from his mother, who was a very ingenious lady; and used, as it is said, to read Terence to him in the original. When he was grown up, he became a regular Augustine in the monastery of Fiescoli; and after three years stay there, he was sent to the university of Padua, to study philosophy and the Greek language. At the age of six and twenty, he was made a public preacher; and he preached first at Brixia, in the church of Asra, then at Rome, Venice, Mantua, and others cities of Italy. He read lectures of philosophy and divinity in his college, and applied himself to the study of the Hebrew tongue, which he attained the knowledge of by the assistance of one Isaac, a Jewish physician. Afterwards he was made governor of St. Peter's at the altar in Naples, and he fell in with the writings of Zuinglius and Bucer, which begot in him a good opinion of protestantism. But his conversation with Valdes, a Spanish lawyer, did so

Melchior
Adam in
vita P. M.

Lives of
modern di-
vines, by
Fuller.

confirm him in it, that he made no scruple to preach it at Rome privately to many persons of quality: nay, he would even do it publicly. Thus when he came to 1 Cor. iii. 13- he boldly affirmed, that place not to be meant of purgatory; "because," said he, "the fire there spoken of is such a fire, as both good and bad must pass through; and the fire shall try every man's work of what sort it is." "And this," says a certain writer, "seeming to shake a main pillar of purgatory, the pope's furnace, the fire whereof, like the philosopher's stone, melteth all his leaden bulls into pure gold; some of his under-chymists, like Demetrius and the craftsmen, begin to bestir themselves, and caused him to be silenced."

He went afterwards to Lucca, where he was made superior to a house of his own order; and there he lived with Tremellius and Zanchius, whom he is said to have converted. But finding himself in danger here also, he left the city secretly, and travelled to Pisa; from whence, by letters to cardinal Poole, and to the society of Lucca, he fully explained the reasons of his departure. Then coming to Florence, but making no long stay there, he set forward for Germany; and passing the Alps, went to Zurich with Bernardinus Ochinus, who had been one of the most celebrated preachers of Italy, but had now forsook his former superstitions. From Zurich he went to Basil; and from thence, by Martin Bucer's means, he was brought to Strasburg. Here he married a young nun that had left her convent, who lived with him eight years, and died at Oxford. Melchior Adam relates, in his Life of Peter Martyr, "that the body of this lady was afterwards, in queen Mary's days, inhumanly dug up by the order of cardinal Poole, and buried in a dunghill; and the reason given for so unnatural a proceeding was, because the remains of a notorious heretic could not, without a most horrible profanation, be suffered to lie so near, as it seems they did, to the remains of a saintess called Fridsfuida. But the true reason," adds the biographer, "was a motive of resentment, which cardinal Poole had conceived against Peter Martyr. The cardinal had formerly been his most intimate friend, and even continued to appear so, after Martyr had expressed his disgust at the errors and superstitions of Rome; but when Martyr left Italy, he became his most inveterate enemy, and exercised that indignity, and even cruelty upon the wife, which it was not in his power to shew to the husband. However, when queen Elizabeth
" came

“ came to the throne, she was removed again by an order
 “ of the bishops, and solemnly interred in the most honour-
 “ able part of the church. Nay more: to prevent the
 “ papists from treating her in the same opprobrious manner
 “ again, if perchance they should have it in their power,
 “ her bones were promiscuously confounded with the bones
 “ of the faintest Fridesuida, so that it was not possible to
 “ distinguish them from each other.”

But to return. After Peter Martyr had spent five years at Strasburg, he was, through the management of archbishop Cranmer, sent for to England by king Edward VI. who made him professor of divinity at Oxford in the year 1549. Here he read lectures, to which even the popish party, from the fame of his learning, resorted: and though they had much envying and heart-burning about him, as may easily be imagined, yet they bore him pretty patiently, till he came to handle the doctrine of the Lord's-supper. Then they began to break forth into outrages, to disturb him in his lectures, to fix up malicious and scandalous schedules against him, and to challenge him to disputes; which challenges he did not disdain to accept, but disputed first, privately in the vice-chancellor's lodge, and afterwards in public, before his majesty's commissioners, deputed for that purpose. At length however they stirred up the seditious multitude against him so successfully, that he was obliged to retire to London, till the tumult was suppressed; and then returning again, was, for his better security, made by the king canon of Christ-Church. And here he continued till queen Mary came to the throne; when being forced to fly, he passed unknown and undiscovered through Brabant, and other popish territories, to Strasburg; though it is said, that he was waylaid both here and beyond sea. From thence he went to Zurich, upon an honourable invitation from the magistrates of that place, to be their divinity professor; and was accompanied thither by our great Jewel, afterwards bishop of Salisbury, who was then an exile in those parts. Here he lived seven years in high esteem with the inhabitants of the place, and in great friendship with Bullinger, and other learned men. He was afterwards invited to Geneva, to be pastor of the Italian church there; and in queen Elizabeth's days, when protestantism was re-established in England, bishop Jewel laboured to bring him back thither: but all in vain; he continued at Zurich to the time of his death, which happened on the 12th of November, 1562, in the 63d year of his age. However, the year before

fore he died, he prevailed with by letters from the queen-mother of France, the king of Navarre, the prince of Conde, and other peers of that realm, to go over into France to the solemn conference at Poissy, where he disputed against the papists, with Beza and others. Not long after his arrival at Zurich, he took a second wife, which was recommended to him from the Italian church at Geneva, where she lived an exile for religion. He had two children by her, who both died very young, and before him; and he left her with child of a third, which proved a daughter.

Peter Martyr is described to have been a man of an able, healthy, big-boned, and well-limbed body, and of a countenance which expressed an inwardly grave and settled turn of mind. His parts and learning were very uncommon; as was also his skill in disputation, which made him as much admired by the protestants, as hated by the papists. He was very sincere and indefatigable in promoting a reformation in the church; yet his zeal was never known to get the better of his judgment. He was always moderate and prudent in his outward behaviour; nor even in the conflict of a dispute, did he suffer himself to be transported into intemperate warmth, or unguarded expressions ever to escape him. But his pains and industry were not confined to preaching and disputing against the papists; he wrote a great many books against them, none of which raised his reputation higher, than his Defence of the orthodox doctrine of the Lord's-supper, against bishop Gardiner. He wrote also several Tracts of divinity, and Commentaries on many books of Scripture; for all which he was as much applauded by one party, as he was condemned by the other. As a commentator upon Scripture, he fell under the cognizance of father Simon, whose criticism upon him we will here transcribe, because it may serve to shew, what opinion was entertained of him by those of the Romish communion, who had any knowledge mixed with their zeal. "Peter Martyr, a Florentine, who was called into England at the beginning of the reformation under Edward the VIth, and who afterwards taught the Holy Scriptures at Zurich, has also made," says that eminent critic, "several commentaries upon the historical books of the Bible, which can be of no great use for understanding the literal sense; because they are full of common-places and questions, which he draws from the words of his text. It is probable, that as he was a florid man, he followed this method, to shew both his learning and his eloquence; whereas, if he had only

Critical hist.
of the Old
Test. book
iii. c. 14.

only kept close to his text, he would not have had the
 # opportunity of speaking so much, or of resolving so many
 # curious questions; as he has started in his Commentaries,
 # and afterwards falls a railing. Thus in the beginning of Ch. i. 17.
 # his Commentary upon the book of Judges, speaking of
 # Adonibezek, who had cut off the hands and feet of se-
 # venty of his neighbouring kings, after having observed,
 # that at that time every city had a king, he runs out upon
 # the ambition of our present princes, whose chief care is,
 # says he, to increase the number of their subjects. Tanta
 # hodie monarchæ flagrant ambitione, ut non quot possint
 # regere provideant, sed id unice spectent ut quamplurimos
 # regant: that is, the kings of our times are so very am-
 # bitious, that they never consider what number of subjects
 # they are able to govern, but are only intent upon in-
 # creasing that number. The same reflection he afterwards
 # applies to bishops, who, he says, stick at no means what-
 # ever to raise themselves to large and extended sees, from
 # which they accumulate vast riches and possessions, al-
 # though they never visit them. Episcopi omnibus modis
 # id ambiunt, ut dioceses habeant quam amplissimas, a
 # quibus, licet nunquam eas inspiciant, uberrimos fructus
 # capiunt. In a word, the Commentaries of Peter Martyr
 # upon the Bible are full of long digressions; and he en-
 # deavours throughout to shew himself a learned man. For
 # example, in this very same chapter of Judges, upon the
 # account only of one word, he makes a long discourse
 # concerning giants, wherein he sets down whatever he
 # had read upon this subject: as also upon the account of
 # the Hebrew word mas, tribute, which is often used in
 # this chapter, he makes a long digression concerning the
 # rise of the mass, wherein he explains all the parts of it."

It is easy to conceive, that Peter Martyr would be ranked
 at Rome amongst the heretics of the first class. He was so;
 nevertheless, as bishop Jewel observes in his Defence of the
 church of England, he "was an illustrious man, and must
 # never be named without the highest respect and honour."

MARVELL (ANDREW) a very ingenious and witty Cooke's
 English writer, was the son of mr. Andrew Marvell, mi- Life of An-
 nister and schoolmaster of Kingston upon Hull in Yorkshire, drew Mar-
 and was born in that town in the year 1620. His parts vell, 1713
 being very great, his progress in letters was proportionable; prefixed to
 so that at thirteen years of age, he was admitted of Trinity- Mr. Mar-
 college in Cambridge. But he had not been long there, vell's works,
 when he fell into the hands of the jesuits; for those busy Lond. 1726,
 12mo.
 factors

factors of the Romish church, under the connivance of this, as well as the preceding reign, spared no pains to make proselytes; for which purpose several of them were planted in or near the universities, in order to make conquests among the young scholars. Mr. Marvell fell into their snares, as Mr. Chillingworth had fallen before him, and was inveigled up to London; but his father being apprised of it, soon after pursued him, and finding him in a bookseller's shop, prevailed with him to return to college. He afterwards applied to his studies with great assiduity, and took a bachelor of arts degree in 1638. About this time he lost his father, who was unfortunately drowned in crossing the Humber, as he was attending the daughter of an intimate female friend; who thereupon becoming childless, sent for our author, and, by way of making all the return in her power, added considerably to his fortune. Upon this the plan of his education was enlarged, and he travelled through most of the polite parts of Europe. It appears, that he had been at Rome, from his poem intitled, Flecknoe, an English priest at Rome: in which he has described with great humour, that wretched poetaster, Mr. Richard Flecknoe, from whom Mr. Dryden gave the name of Mac-Flecknoe, to his satire against Shadwell. During his travels, happened also another occasion of exercising the drollery of his wit. In France, he found much talk of one Lancelot Joseph de Maniban, an abbot, who pretended to enter into the qualities of those he had never seen, and to prognosticate their good or bad fortune, from an inspection of their hand-writing. This artist was handsomely lashed by our author, in a poem written upon the spot, and addressed to him. We know no more of Mr. Marvell for several years, only that he spent some time at Constantinople, where he resided as secretary to the English embassy at that court.

In the year 1653, we find him returned to England, and employed by Oliver Cromwell in the business of a tutor to one Mr. Dutton; as appears from an original letter of Mr. Marvell to that usurper, still extant. His first appearance in any public capacity at home, was his being made assistant to the celebrated Mr. John Milton, Latin secretary to the protector, which, according to his own account, happened in the year 1657. "I never had," says he, "any, not the remotest relation to public matters, nor correspondence with the persons then predominant, until the year 1657; when indeed I entered into an employment, for which I was not altogether improper, and which I considered to be the most innocent and inoffensive towards
" his

“ his majesty’s affairs of any in that usurped and irregular
 “ government, to which all men were then exposed. And
 “ this I accordingly discharged without disobliging any one
 “ person, there having been opportunity and endeavours
 “ since his majesty’s happy return to have discovered, had
 “ it been otherwise.”

A little before the restoration, he was chosen by his native town, Kingston upon Hull, to sit in that parliament, which began at Westminster, April the 25th, 1660, and afterwards for that, which began May the 8th, 1661. In this station he acquitted himself so much to the satisfaction of his electors, that they allowed him an handsome pension all the time he continued to represent them; and that was, to the time of his death. He seldom spoke in parliament, but had great influence without doors upon the members of both houses. Prince Rupert, particularly, paid the greatest regard to his councils; so great, that whenever he voted according to the sentiments of mr. Marvell, which he often did, it was a saying with the opposite party, that “ he had been with his tutor:” and such was the intimacy between the prince and mr. Marvell, that when the latter was obliged to abscond, to avoid falling a sacrifice to the indignation and malice of those enemies, whom the honest sharpness of his pen had excited, the former frequently went to see him, disguised as a private person. For mr. Marvell made himself so obnoxious to the governing party, by the opposition he gave them with his writings, as well as with his actions, that his life was often threatened, and he was forced to conceal himself from public view.

The first attack he made with his pen was upon the following occasion. In the year 1672, dr. Samuel Parker, a man of parts and learning, but a furious partizan, and virulent writer on the side of arbitrary government, published bishop Bramhall’s Vindication of himself, and the rest of the episcopal clergy, from the presbyterian charge of popery, &c. to which he added a preface of his own. This preface our author attacked, in a piece called; *The Rehearsal Transposed: or, Animadversions on a late Book, intitled, A Preface, shewing what Grounds there are of fears and jealousies of Popery: the second impression, with additions and amendments.* London, printed by J. D. for the Assigns of John Calvin and Theodore Beza, at the sign of the King’s Indulgence, on the South-side of the Lake Lemman; [and sold by N. Ponder in Chancery-Lane,] 1672, in 8vo. The title of this piece is taken in part from the Duke of Buckingham’s comedy, called *The rehearsal*: and as mr. Dryden is ridiculed

The first ed. (from which I have made the alterations) had A. B. as the printer; & no person is mentioned as the seller of the book.

tuled in the play under the name of Bayes, so mr. Marvell has borrowed the same name for dr. Parker, whom he has exposed with much strength of argument, but yet with more wit and humour. Parker answered Marvell in a letter intitled, A reproof to the rehearsal transposed: to which Marvell replied in, The rehearsal transposed, the second part. Occasioned by two letters; the first printed by a nameless author, intitled, A reproof, &c. The second letter left for me at a friend's house, dated November 3, 1673; subscribed J. G. and concluding with these words: "If thou darest to print any lie or libel against dr. Parker, by the eternal God I will cut thy throat." Answered by Andrew Marvell, London 1673, in 8vo. Mr. Marvell did not confine himself in these pieces, to dr. Parker's principles, as they appear in the Preface and the Reproof; but he exposed and confuted likewise several things, which the doctor had advanced in his Ecclesiastical polity, published in 1670, and in his Defence of it in 1671. Dr. Parker made no reply to mr. Marvell's last piece: "He judged it more prudent," says mr. Wood, "to lay down the cudgels, than to enter the lists again with an untowardly combatant, so hugely well versed and experienced in the then but newly refined art, though much in mode and fashion almost ever since, of sporting and jeering buffoonery.—It was generally thought however, by many of those, who were otherwise favourers of Parker's cause, that the victory lay on Marvell's side; and it wrought this good effect on Parker, that for ever after it took down his high spirit." Bishop Burnet, speaking of dr. Parker, says, that "after he had for some years entertained the nation with several virulent books, he was attacked by the liveliest droll of the age, who wrote in a burlesque strain; but with so peculiar and entertaining a conduct, that from the king, down to the tradesman, his books were read with great pleasure. That not only humbled Parker, but the whole party; for the author of the Rehearsal transposed, had all the men of wit on his side." Dr. Swift likewise, speaking of the usual fate of common answerers to books, and how short-lived their labours are; adds, that "there is indeed an exception; when any great genius thinks it worth his while to expose a foolish piece: so we still read Marvell's answer to Parker with pleasure, though the book it answers be sunk long ago." Several others writers fell with great fury and virulence upon Marvell; but Parker being considered as the principal, Marvell levelled

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own times,
vol. i.

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levelled his artillery chiefly at him, touching the rest here and there occasionally only.

A few years after another divine fell under the cognizance of mr. Marvell's pen; and it came to pass on this wise. In 1675, dr. Herbert Croft, bishop of Hereford, published without his name a discourse in 4to, intituled, The naked truth: or the true state of the primitive church. By an humble moderator. This was immediately answered by several persons, and among the rest by dr. Francis Turner, master of St. John's-college in Cambridge, in a book called; Animadversions upon a late pamphlet, intituled, The naked truth, &c. This animadverter being against moderation, which the author of Naked truth had written his book on purpose to inculcate, provoked mr. Marvell, who was a lover of it, to take him to task; and he did so in the following piece, Mr. Smirke, or the divine in mode; being certain annotations upon the animadversions on the Naked truth, together with a short Historical essay concerning general councils, creeds, and impositions in matters of religion. By Andreas Rivetus, junior. Anagrammatized, Res nuda veritas, 1676, 4to. The Historical essay was afterwards printed by itself in folio. The last work of our author's, which was published in his life-time; was An account of the growth of popery and arbitrary government in England; more particularly, from the long prorogation of November 1675, ending the 15th of February 1676, till the last meeting of parliament the 16th of July, 1677: 1678, folio; and reprinted in State tracts in 1689. In this piece our author, having imputed the Dutch war to the corruption of the court, asserts, that the papists, and particularly the French, were the true springs of all the councils at this time: and these, and several other aspersions upon the king and ministry, occasioned the following advertisement to be published in the Gazette. "Whereas there have been lately printed and published several seditious and scandalous libels against the proceedings of both houses of parliament, and other his majesty's courts of justice, to the dishonour of his majesty's government, and the hazard of public peace; these are to give notice, that what person soever shall discover unto one of the secretaries of state the printer, publisher, author, or hander to the press, of any of the said libels, so that full evidence may be made thereof to a jury, without mentioning the informer; especially one libel, intituled, An account of the growth of popery, &c. and another called, A seasonable argument to all the
"grand

“ grand juries, &c. the discoverer shall be rewarded as follows: he shall have fifty pounds for such discovery, as aforesaid: of the printer or publisher of it from the press; and for the hander of it to the press; 100 l. &c.”

Mr. Marvell, by thus opposing the ministry and their measures, created himself many enemies; as we have already observed, and made himself very obnoxious to the government: notwithstanding which, king Charles II. took great delight in his conversation, and tried all means to win him over to his side, but in vain; nothing being ever able to shake his resolution. There were many instances of his firmness in resisting the offers of the court; but he was proof against all temptations. The king having one night entertained him, sent the lord treasurer Danby the next morning to find out his lodgings; which were then up two pair of stairs, in one of the little courts in the Strand: He was busily writing, when the treasurer opened the door abruptly upon him; upon which, surpris'd at so unexpected a visitor, mr. Marvell told his lordship, “ he believed he had mistaken his way.” Lord Danby replied, “ Not now I have found mr. Marvell;” telling him, that he came with a message from his majesty, which was to know, what his majesty could do to serve him: to which mr. Marvell replied, with his usual facetiousness, that “ it was not in his majesty’s power to serve him.” Coming to a serious explanation, our author told the treasurer, “ that he knew full well the nature of courts, having been in many; and that whoever is distinguished by the favour of the prince, is always expected to vote in his interest.” Lord Danby told him, that his majesty, from the just sense he had of his merit alone, desired to know, whether there was any place in court he could be pleas'd with.” To which mr. Marvell replied, “ that he could not with honour accept the offer, since if he did, he must either be ungrateful to the king in voting against him, or false to his country in giving in to the measures of the court. The only favour therefore which he begged of his majesty was, that he would esteem him as faithful a subject as any he had, and more truly in his interest by refusing his offers, than he could have been by embracing them.” The lord Danby finding no arguments would make the least impression, told him, “ that the king had ordered him 1000 l. which he hoped he would receive, till he could think of something farther to ask his majesty.” This last offer he rejected with the same steadiness of mind as the first; though as soon as the

treasurer was gone, he was forced to borrow a guinea of a friend.

Mr. Marvell died in the fifty-eighth year of his age, on the 16th of August, 1678, not without the strongest suspicions of being poisoned; for he was always very temperate, and of an healthful and strong constitution to the last. He was interred in the church of St. Giles's in the Fields; and ten years after, viz. in 1688, the town of Kingston upon Hull, to testify her grateful remembrance of his honest services to her, collected a sum of money to erect a monument over him, and procured an epitaph to be written by some able hand: but the minister of the parish forbid both the inscription and monument to be placed in that church. Mr. Wood tells us, that in his conversation he was very modest, and of few words; and Mr. Cooke, the writer of his life, observes, that he was very reserved among those whom he did not well know, but a most delightful and improving companion among his friends. After his death were published Miscellaneous poems, in 1681, folio, with this advertisement to the reader prefixed:

“ These are to certify every ingenious reader, that all these poems, as also the other things in this book contained, are printed according to the exact copies of my late dear husband, under his own hand-writing, being found since his death among his other papers. Witness my hand, this 15th day of October, 1680.

MARY MARVELL.”

But Mr. Cooke says, that “ these were published with no other but a mercenary view, and indeed not all to the honour of the deceased; by a woman with whom he lodged, who hoped by this stratagem to share in what he left behind him: for that he was never married.” This gentleman gave an edition, corrected from the faults of former editions, of The works of Andrew Marvell, esq; Lond. 1726, in two volumes 12mo: in which, however, he contained only his poems and letters, and not any of his prose pieces abovementioned. Mr. Cooke prefixed also the life of Mr. Marvell, which we have principally made use of in the account we have given of him.

MARULLUS, a poet of Calabria in the fifth century, came to Padua, to wait upon Attila, after that king of the Huns had opened himself a passage into Italy, by the taking of Aquileia, and had destroyed or subdued all that came in

Boyle's Dict. his way. Marullus expected an ample reward for the flatteries with which he had filled his panegyric upon Attila; but when that prince was informed by his interpreters, that the poem deduced his origin from heaven, and stiled him a God, he ordered both the verses and the versifier to be burned. It were to be wished, that all flatterers might be thus rewarded; but, in the present case, we have the mortification to learn, that Attila mitigated the punishment, upon reflecting, that such a piece of severity might hinder other authors from writing his praises.

Ibid.

MARULLUS (MICHAEL TARCHANISTIS) one of those learned Greeks who retired into Italy after the Turks had taken Constantinople, where he was born. It was not his zeal for the christian religion, for he was an impious blasphemer and atheist, but the fear of slavery, which made him abandon his country. In Italy he applied himself to the profession of arms, and served in the troops of horse under Nicholas Rolla, a Lacedemonian. He joined the two professions of letters and arms, and would be no less a poet than a soldier: and, as he suspected that it would not be thought any extraordinary thing in him to be able to write Greek verses, he applied himself diligently to the study of Latin poetry, and acquired a good deal of reputation by his success in it. His Latin poems consisted of four books of epigrams, and as many of hymns. He had begun a poem upon the education of a prince, which he did not finish; however, as much of it as was found among his papers, was published along with his epigrams and hymns; and this whole collection has passed through several editions. The critics are divided about his poems, some praising them highly, while others, as the two Scaligers, find great fault with them. Erasmus says, in his Ciceronianus, that the poems of Marullus would have been tolerable, if they had favoured less of paganism: "Marulli pauca legi, tolerabilia: si minus haberent paganitatis." He created himself a great many enemies, by censuring too freely the ancient Latin: Floridus Sabinus and Politian used him severely, in the opposition they gave him upon this head. The learned men of that time usually rose to fame by the way of translation; but this he despised, either as too mean or too hazardous a task. Varillas, in his Anecdotes of Florence, asserts, that Laurence de Medicis conjured Marullus, by letters that are still extant, to translate Plutarch's moral works; but that Marullus had so great an aversion to that kind

kind of drudgery, which obliged him, as he said, to become a slave to the sentiments of another, that it was impossible for him to get to the end of the first page. He lost his life as he was attempting to pass the river Cœcina, which runs by Volaterra, in Tuscany. Perceiving that his horse had plunged with his fore-feet in such a manner, that he could not disengage them again, he fell into a passion, and gave him the spur; but both his horse and himself fell, and as his leg was engaged under the horse's belly, there needed but little water to stifle him. Pierius Valerianus, who relates these circumstances, observes; that this poet blasphemed terribly just before his death; and immediately upon his fall discharged a thousand reproaches and curses against heaven. His impiety seems unquestionable; and it is imputed to this turn of mind, that he admired Lucretius so much. He gave a new edition of his poem, which is severely lashed in Joseph Scaliger's notes upon Catullus: and he endeavoured to imitate him. He used to say, that "the rest of the poets were only to be read, but that Virgil and Lucretius were to be got by heart."

De literaturam
intellicite,
lib. II.

MARY, queen of England, and eldest daughter of king Henry VIII. by his first wife, Catharine of Spain; was born at Greenwich in Kent, February the 18th, 1517. Her mother was very careful of her education, and provided her with tutors to teach her what was fitting. Her first preceptor was the famous Lynacer, who drew up for her use *The rudiments of grammar, and afterwards, De commendata structura Latini sermonis libri sex.* Lynacer dying when that princess was but six years old, Ludovicus Vives, a very learned man of Valenza in Spain, was her next tutor; and he composed for her, *De ratione studii puerilis.* Under the direction of these excellent men, she became so great a mistress of Latin, that Erasmus commends her for her epistles in that language: "*Scriptis bene Latinas epistolas,*" says he.

Towards the latter end of her father's reign, at the earnest solicitation of queen Catharine Parr, she undertook to translate Erasmus's Paraphrase on the gospel of St. John; but being cast into sickness, as Mr. Udall relates, partly by Udall's Preface, &c. vermuch study in this work, after she had made some progress therein, she left the rest to be done by Dr. Mallet, her chaplain. This translation is printed in the first volume of Erasmus's Paraphrase upon the New Testament, London, 548, folio; and before it is a preface, wrote by Mr. Udall;

the famous master of Eton-school, and addressed to the queen dowager. This preface contains many reflections, that may very much edify the females of this age; and for their sakes therefore we will transcribe a part of it. Mr. Udall takes occasion in it to observe to her majesty, “ the
 “ great number of noble women at that time in England,
 “ not only given to the study of human sciences and strange
 “ tongues, but also so thoroughly expert in the holy scriptures,
 “ that they were able to compare with the best writers, as
 “ well in enditeing and penning of godly and fruitful treatises,
 “ to the instruction and edifying of realms in the
 “ knowledge of God, as also in translating good books out
 “ of Latin or Greek into English, for the use and commodity
 “ of such as are rude and ignorant of the said tongue.
 “ It was now, he said, no news in England, to see young
 “ damsels in noble houses, and in the courts of princes,
 “ instead of cards, and other instruments of idle trifling, to
 “ have continually in their hands either Psalms, homilies,
 “ and other devout meditations, or else Paul’s epistles, or
 “ some book of holy scripture matters, and as familiarly
 “ both to read or reason thereof in Greek, Latin, French,
 “ or Italian, as in English. It was now a common thing
 “ to see young virgins so trained in the study of good letters,
 “ that they willingly set all other vain pastimes
 “ nought for learning’s sake. It was now no news at all
 “ to see queens and ladies of most high estate and progeny,
 “ instead of courtly dalliance, to embrace virtuous exercises
 “ of reading and writing, and with most earnest study,
 “ both early and late, to apply themselves to the acquiring
 “ of knowledge, as well in all other liberal arts and disciplines,
 “ as also most especially of God and his holy words.
 “ And in this behalf, says he, like as to your highness, as
 “ well for composing and setting forth many godly Psalms,
 “ and divers other contemplative meditations, as also for
 “ causing these paraphrases to be translated into our vulgar
 “ tongue, England can never be able to render thanks sufficient;
 “ so may it never be able, as her deserts require,
 “ enough to praise and magnify the most noble, the most
 “ virtuous, the most witty, and the most studious lady
 “ Mary’s grace, for taking such pain and travail in translating
 “ this Paraphrase of Erasmus upon the gospel of St. John.—
 “ What could be a more plain declaration of her most constant
 “ purpose to promote God’s word, and the free grace of his
 “ gospel? &c.” Mr. Udall was mistaken; she never meant any
 “ such thing: for soon after her accession

to the throne, a proclamation was issued for calling in and suppressing this very book, and all others that had the least tendency towards furthering the reformation. And an ingenious writer is of opinion, that the sickness that came upon her while she was translating St. John, was all affected; "for," says he, "she would not so easily have been cast into sickness, had she been employed on the Legends of St. Teresa, or St. Catharine of Sienna."

Catalogue of the royal and noble authors of England, vol. i. p. 26. 2d edit.

King Edward her brother dying upon the 6th of July, 1553, she was proclaimed queen the same month, and crowned in October, by Stephen Gardiner, bishop of Winchester. In July 1554, she was married to Philip prince of Spain, eldest son of the emperor Charles the Vth; and now began that persecution against the protestants, for which her reign is so justly infamous. Some have supposed, that the queen was herself of a compassionate and humane disposition; and that most of those barbarities were transacted by her bishops, without her knowledge or privity. Without her knowledge and privity they could not be: it would be a better defence of her to say, that a strict adherence to a false religion, and a conscientious observance of its pernicious and cruel dictates, over-ruled and got the better of her goodness of temper, which was natural to her. But neither can this plea be reasonably admitted by any one, who considers her unkind and inhuman treatment of her mother, the lady Elizabeth; her admitting a council for the burning up and burning her father's body; her most ungrateful and perfidious breach of promise with the Suffolk men; her ungenerous and barbarous treatment of judge Hales, who had strenuously defended her right of succession to the crown; and of archbishop Cranmer, who in reality had saved her life. Shall we excuse all this by saying, "Tantum religio potuit suadere malorum?"

Her obligations to Cranmer deserve to be more particularly set forth. Bishop Burnet says, "that her firm adherence to her mother's cause and interest, and her backwardness in submitting to the king her father, were thought crimes of such a nature by his majesty, that he came to a resolution to put her openly to death; and that, when all others were unwilling to run any risk in saving her, Cranmer alone ventured upon it. In his gentle way he told the king, That she was young and indiscreet, and therefore it was no wonder if she obstinately adhered to that, which her mother and all about her had been infusing into her for many years; but that it would appear strange,

Hist. of re
vol. ii.
p. 240.

“ if he should for this cause so far forget the father, as to
 “ proceed to extremities with his own child; that if she
 “ were separated from her mother and her people, in a little
 “ time there might be ground gained on her; but that to
 “ take away her life, would raise horror through all Europe
 “ against him:” by which means he preserved her. Queen
 Catharine, hearing of the king’s bloody intention, wrote a long
 letter to her daughter; in which she encouraged her to suffer
 cheerfully, to trust to God, and keep her heart clean. She
 charged her in all things to obey the king’s commands, ex-
 cept in the matters of religion. She sent her two Latin
 books, the one *De vita Christi*, with the Declaration of the
 Gospels; the other, St. Jerome’s Epistles to Paula and Eu-
 stochium. This letter of Catharine may be seen in the
 Appendix to Burnet’s second volume of the History of the
 reformation.—But to conclude with queen Mary. A for-
 ward sort of virtue, and a melancholy piety, are the best
 things that can be said of her. These were greatly increased
 by several cross accidents, such as her disappointment in
 child-bearing, and the absence and unkindness of Philip
 consequent thereupon: and as they had no good effect on
 the subject, so neither had they on the queen herself; for
 they are supposed, by deeply affecting her spirits, to have
 brought on that fever of which she died, the 7th of No-
 vember, 1558, after a reign of five years, four months, and
 eleven days.

Strype,
 vol. iii.
 p. 468.

There are some things of her writing still extant. Strype
 has preserved three prayers or meditations of hers; the first,
 Against the assaults of vice; the second, A meditation
 touching adversity; the third, A prayer to be read at the
 hour of death. In Fox’s Acts and monuments are printed
 eight of her letters to king Edward and the lords of the
 council, on her nonconformity, and on the imprisonment of
 her chaplain dr. Mallet. In the Sylloge epistolarum are se-
 veral more of her letters, extremely curious; one of her de-
 licacy in never having written but to three men; one of af-
 fection for her sister; one after the death of Anne Boleyn;
 and one very remarkable of Cromwell to her. In Haynes’s
 State papers are two in Spanish, to the emperor Charles the
 Vth. There is also a French letter, printed by Strype from
 the Cotton library, in answer to a haughty mandate from
 Philip, when he had a mind to marry the lady Elizabeth to
 the duke of Savoy, against the queen’s and prince’s incli-
 nation. It is written in a most abject manner, and a wretched
 style. Bishop Tanner ascribes to her A history of her own

Ep. d. vol. iii.
 p. 318.

life and death, and An account of martyrs in her reign: but this is manifestly an error.

MARY, queen of Scots, famous for her beauty, her Jobb's Life of Mary queen of Scots, p. 18. wit, her learning, and her misfortunes, was born on the 8th of December, 1542, and was the daughter and sole heiress of James the Vth king of Scots, by Mary of Lorraine, his second queen, and dowager of Longueville. She was not eight days old when her father died; whereupon, after great animosities among the nobility, it was decreed, that the earl of Arran, as being by proximity of blood the next heir to the crown in legitimate descent, and the first peer of Scotland, should be made governor of the kingdom, and guardian of the queen; who remained, in the mean time, with her mother in the royal palace of Linlithgow. Great suit being made by king Henry the VIIIth, in the behalf of his son Edward, for this princess in her childhood, it was at last agreed between the chief peers of both kingdoms, that she should be given in marriage to that prince; which being refused afterwards by her governor, occasioned the famous battle of Musselburg. Upon the defeat of the Scots at this battle, she was conveyed by the queen-mother into the isle of Inchmahom, where she laid the foundation of her knowledge in the Latin, French, Spanish, and Italian tongues; in which she afterwards arrived at so great perfection, that few were found equal to her in any of them, and none superior in them all.

The queen-mother being inclined to the interest of France, the young queen, by her care, was conveyed thither, when she was but about six years old. After staying a few days with the king and queen at court, she was sent to a monastery, where were educated the daughters of the chief nobility of the kingdom. Here she spent her time in all the offices and duties of a monastic life; being constant in her devotions, and very observant of the discipline. She placed much of her study in learning languages; and she acquired so consummate a skill in Latin, that she spake an oration of her own composing, in that language, in the great guard-room at the Louvre, before the royal family and nobility of France. She was naturally inclined to poetry, and made so great a progress in the art, as to be a writer herself. Her compositions were much esteemed by Ronsard, who was himself at that time accounted an excellent poet. She had a good taste for music, and played well upon several instruments; was a fine dancer, and sat a horse gracefully. But

these last accomplishments she pursued, rather out of necessity than choice; and when she followed most her own inclinations, would be employed among her women in needle-work. An impalement of the arms of France and Scotland is embroidered under an imperial crown, on the valence of the canopy in the presence-chamber at Whitehall, much of which is said to be of her handy-work.

All these accomplishments, with a fine person into the bargain, rendered her so amiable to Henry the 11d of France and his queen, as to make them desirous of marrying her to the dauphin, which was accordingly brought about; and the nuptials were solemnized on the 20th of April, 1558. But this happy marriage, for such it seems it was, lasted but a little while; since Francis the 11d, as he then was, being violently seized with a catarrh in his ear, died of it on the 5th of December, 1560. His disconsolate queen, being left without issue, returned soon after to Scotland; where she had not been long, before Charles archduke of Austria was proposed to her as an husband, by the cardinal of Lorraine. But queen Elizabeth interposed, and desired she would not marry with any foreign prince, but make choice of an husband out of her own nobility. She recommended to her either the earl of Leicester, or the lord Darnly; giving her to understand, that her succession to the crown of England would be very precarious, if she did not comply. Being thus overawed by queen Elizabeth, and not a little taken with the lord Darnly, who was extremely handsome, she consented to marry him; and creating him earl of Ross and duke of Rothsay, on the 28th of July, 1565, he was the same day proclaimed king at Edinburgh, and married to the queen the day after. By this husband she had one son, born at Edinburgh on the 19th of June, 1566, who was afterwards James the VIth of Scotland, and the 1st of England. Queen Elizabeth congratulated her upon this occasion; though, as Camden says, she inwardly grieved at being prevented by her rival in the honour of being a mother. She openly favoured her title to the succession; and the prince was commended to her majesty's protection.

In the beginning of February 1567, the new king of Scotland was murdered in a very barbarous manner, by the contrivance of the earl of Murray, who was the queen's base brother; and, on the 15th of May following, she was married to John Hepborne, earl of Bothwell, a man of an ambitious temper and dissolute manners, and who in reality had been lord Darnly's murderer. From this time a series

Camden's
Hist of
queen Eliza-
beth, p. 10,
&c.

Ibid. p. 8.

of infelicities attended her to the end of her life. The different views and interests of the nobility, clergy, and gentry, in regard to religious and political affairs, had so broke the peace of the kingdom, that all things appeared in the greatest disorder and confusion. The earl of Bothwell was forced to fly into Denmark to save his life; the queen was seized, carried prisoner to Lochlevyn, and was treated on the road with such scorn and contempt, as her own personal dignity might, one would think, have secured her from. Though that indeed was greatly obscured; for she was put into very mean apparel; and when the inhabitants of the town came out to meet her, she made a most disgraceful figure, being covered with dust and tears. She was conveyed to the provost's lodgings, and committed to the care of Murray's mother; who, "having been James the Vth's concubine, Camden's Hist. of queen Elizabeth, p. 94. "insulted much," says Camden, "over the unfortunate and afflicted queen, boasting that she was the lawful wife of James the Vth, and that her son Murray was his lawful issue." What aggravated Mary's misfortunes was, that she was believed to have been the cause of lord Darnly's death, in order to revenge the loss of David Rizio, a musician, supposed her gallant, and whom lord Darnly had killed on that account. Be this as it will, when queen Elizabeth heard of this treatment of the queen of Scots, she was pained and fired with indignation at it, and sent sir Nicholas Throgmorton into Scotland, to expostulate with the conspirators for it, and to consult by what means she might be restored to her liberty. But queen Elizabeth was by no means in earnest: she was not that friend to the queen of Scots which she pretended to be: and if she was not in some measure the contriver of these troubles to her, there is great reason to think that she secretly rejoiced at them. When queen Elizabeth was crowned, the queen of Scots assumed the arms and title of the kingdom of England: and this indignity Elizabeth could never forget, as not thinking herself quite safe, while Mary harboured such retentions.

Having been detained a prisoner at Lochlevyn eleven months, and most inhumanly forced to comply with many unreasonable demands, highly detrimental to her honour and interest, she escaped, on the 2d of May, 1568, from thence to Hamilton-castle. Here, in an assembly of many of the nobility, there was drawn a sentence, declaring that the demands extorted from her majesty in prison, among which was a resignation of the crown, were actually void from the beginning:

beginning: upon which, such great numbers of people came in to her assistance, that within two or three days she got an army of at least 6000. On the other side, Murray with great expedition made all preparations imaginable to attack the queen's forces, before they became too formidable: and when they joined battle, her majesty's army consisting of raw soldiers, were soon defeated, and she obliged to save herself by flight, travelling in one day sixty miles, to the house of Maxwell lord Herreris. From thence she dispatched a messenger to queen Elizabeth with a diamond, which she had formerly received from her, as a pledge of mutual amity; signifying, that she would come into England, and beg her assistance, if her rebellious subjects continued to persecute her any farther. Queen Elizabeth returned her a very kind answer, with large, but most unmeaning promises, of doing her the most friendly offices. Before the messenger came back, she, rejecting the advice of her friends, found means to convey herself into England, landing on the 17th of May at Workington, in Cumberlan; and on the same day wrote letters in the French tongue, with her own hand, to queen Elizabeth; in which she gave her a long detail of her misfortunes, desiring her protection and aid against her rebellious subjects. Queen Elizabeth affected to comfort her, promised to protect her according to the equity of her cause; and, under pretence of greater security, commanded that she should be carried to Carlisle. Now the unfortunate queen of Scots began to perceive her own error, in not following the advice of her friends. England, instead of being a sanctuary to the distressed queen, was perhaps the worst place she could have come to: for being denied access to queen Elizabeth from the first, and tossed from one prison to another for the space of about eighteen years, in which she had often struggled for liberty, she was at length brought to a trial, condemned, and beheaded, for being concerned in a conspiracy against the life of queen Elizabeth. She professed to die for the Romish religion, and has since been considered as a saint by that church. She was executed within the castle of Fotheringhay, upon the 8th of February, 1586-7, and interred, upon the 1st of August, in the cathedral church of Peterborough: but her remains were taken up afterwards by her son, and removed to a vault in Henry the VIIIth's chapel, in Westminster abbey, where a most magnificent monument was erected to her memory.

Authors have always, and do still, differ in the judgments they pass upon the real character of this queen: some striving

to heighten, some to depress, her reputation in regard to her conduct. Camden represents her as "a lady fixed and constant in her religion, of singular piety towards God, invincible magnanimity of mind, wisdom above her sex, and admirable beauty; a lady to be reckoned in the list of those princesses, who have changed their happiness for misery and calamity." A certain author of our own times has written of her in the following manner: "It would be idle to dwell on the story of this princess, too well known from having the misfortune to be born in the same age, in the same island with, and to be handsomer than Elizabeth. Mary had the weakness to set up a claim to a greater kingdom than her own, without an army; and was at last reduced by her crimes to be a saint in a religion, which was opposite to what her rival professed out of policy. Their different talents for a crown appeared even in their passions as women. Mary destroyed her husband, for killing a musician that was her gallant, and then married her husband's assassin; Elizabeth disdained to marry her lovers, and put one of them to death for presuming too much upon her affection. The mistress of David Rizio, could not but miscarry in a contest with the queen of Essex. As handsome as she was, Sixtus the Vth never wished to pass a night with Mary; she was no mould to cast Alexanders in."

Hist. of
queen Eliza-
beth, p. 385.

Catalogue of
royal and
noble au-
thors of Eng-
land, &c.
vol. ii.
P. 203.

But however writers may differ about her moral conduct, they agree very well as to the variety of her accomplishments. She wrote Poems on various occasions, in the Latin, Italian, French, and Scotch languages; Royal advice to her son, in two books; The consolation of her long imprisonment. A great number of her original letters are preserved in the king of France's library, in the royal, Cottonian, and Ashmolean libraries. We have in print, eleven to earl Bothwell, translated from the French by Edward Simmonds, of Christ-church, Oxford, and printed at Westminster 1726. There are ten more, with her answers to the articles against her, in Haynes's State-papers; six more, in Anderson's Collections; another, in the Appendix to her life by dr. Jebb; and some others dispersed among the works of Pius V. Buchanan, Camden, Udall, and Sanderson.

MARY, queen of England, and wife of William the III, with whom she reigned jointly, was born at the royal palace of St. James's, Westminster, on the 30th of April, 1662. She was the daughter of James the II, by a daughter

of the memorable lord Clarendon, whom that prince married secretly, during the exile of the royal family. She became a lady of most uncommon qualities; she had beauty, wit, good-nature, virtue, and piety, all in an eminent degree; and she shone superior to all about her, as well at the ball and the masque, as in the presence and the drawing-room. When she was arrived at the age of fifteen, William prince of Orange, and afterwards king of England, made his addresses to her in person, and married her. Many suppose, that the prince was so sagacious as to foresee all which afterwards came to pass; as, that king Charles II. would leave no children; that the duke of York, when he came to the throne, would, through his bigotted attachment to popery, be unable to keep possession of it; and that himself, having married the eldest daughter of England, would naturally be recurred to, as its saviour and deliverer in such a time of danger. However, if he really did act in this affair from motives of policy, he had art enough to conceal them: for having communicated his intentions to sir William Temple, then ambassador at the Hague, he frankly expressed his whole sentiments of marriage in the following terms; namely, that "the greatest things he considered were the person and disposition of the young lady: for, though it would not pass in the world for a prince to seem concerned in those particulars, yet for himself without affectation, he declared that he was so, and in such a degree, that no circumstances of fortune or interest could engage him, without those of the person, especially those of humour or disposition: that he might, perhaps, be not very easy for a wife to live with; he was sure he should not be so to such wives as were generally in the courts of this age: that if he should meet with one to give him trouble at home, it was what he should not be able to bear, who was likely to have enough abroad in the course of his life: and that, after the manner he was resolved to live with a wife, which should be the best he could, he would have one that he thought likely to live well with him, which he thought chiefly depended upon their disposition and education."

They were married at St. James's, on the 4th of November, 1677; and after receiving the proper congratulations, from those who were concerned to pay them, embarked for Holland, about a fortnight after, and made their entrance into the Hague with the utmost pomp and magnificence, on the 14th of December. Here she lived with her consort, practising

practising every virtue and every duty; till, upon a solemn invitation from the states of England, she followed him thither, and arrived at Whitehall on the 12th of February, 1689. The prince of Orange had arrived on the 5th of November preceding; and the occasion of their coming was to deliver the kingdom from that popery and slavery, which was just ready to oppress it. King James abdicated the crown; and it was put on their heads, as next heirs, on the 11th of April, 1689. They reigned jointly, till the 28th of December, 1694, when the queen died of the small-pox, at her palace of Kensington. It would take up too much of our time and paper, to describe the many virtues and excellencies of this amiable princess: a picture of her, however, may be seen in bishop Burnet's Essay on her memory, printed in 1695; and to that we refer our fair reader, whom we have principally considered in this, as in many other articles which compose this work. They will find there a description of virtues proper for every order; and we earnestly exhort them to transcribe them into their lives and manners, as far as their respective stations and conditions will permit. In the mean time, we will conclude our eloge with the following paragraph from the bishop's performance: "two Burnet's Essay on the memory of queen Mary, p. 30. Marys in this island," says he, "shewed a greatness of genius that has seldom appeared to the world;" meaning the Marys in the two articles preceding this: "but the superstition and cruelty of the one, and the conduct and misfortunes of the other, did so lessen them, that the sex had been much sunk by their means, if it had not been at the same time as powerfully supported by the happiest and most renowned of all sovereign queens. I know I need not name her."

MASCARDI (AUGUSTIN) a very learned man and great orator, was born at Sarzane, a city of the state of Genoa, in the year 1591. He spent the early part of his life among the jesuits, and afterwards had the honour of being chamberlain to pope Urban VIII. He was naturally so eloquent, that this same pope, merely to exercise his talent, founded a professorship of rhetoric for him, in the college de la Sapienza, in the year 1628, and settled upon him for life a pension of 500 crowns. Mascardi filled the chair with great reputation; but his love of letters made him neglect what is of more consequence than even letters, the management of his affairs: for he was always poor, and always in debt. He was, as one describes him, "homo
6 " in

Nicivus
Eryth. Pict.
coth. i.
p. 113.

“ in re familiari negligens, profusus, & qui nulla pecuniæ
“ accessione suppeditare suis sumptibus poterat: in suis num-
“ mis nunquam, in ære alieno semper: &, quod miseris
“ magis, nunquam certis & conductis ædibus habitavit, sed
“ incertis & precariis.” He wrote a great many things in
verse and prose; and, among the rest, a treatise intituled;
Dell’ arte historica. This he printed at his own expence;
and would have been a considerable loser by it, if a great
number of copies had not been sold at Paris by cardinal
Mazarine’s means. His other works; it seems, had sold
extremely well; and this induced him to print off a greater
number of copies of his Dell’ arte historica, than he had
done of all the rest. But he did not consider, that the taste
of the public is often capricious, and so was greatly disap-
pointed: of which complaining one day to cardinal Maza-
rine, the cardinal offered to send his copies to Paris, where
a person, who managed his affairs, should take care to sell
them, and remit him the money. Mascardi gladly accepted
the cardinal’s offer, and was by that means saved from a
great loss, which he could ill have borne, and which yet
was almost unavoidable. He had some paper quarrels to
maintain against several authors. In his History of the con-
spiracy of the comte de Fiesque, he has very frequently at-
tacked the religion of Hubert Folletta; and in his other
books he used some writers in the same way, which occa-
sioned him to be attacked in his turn. The objections
which were made to him, together with his answers, were
added to the second edition of the history just mentioned.
He died at Sarzane, in the year 1640, in the forty-ninth
year of his age.

Moreri,
Bayle, &c.

MASCARON (JULIUS) bishop of Agen, and one of
the most eminent French preachers in the seventeenth cen-
tury, was born at Marseilles, in the year 1634. He inherited
of his father, who was the most celebrated advocate of the
parliament of Aix, that uncommon talent of eloquence
which distinguished him. He was admitted a member of
the congregation of the oratory very young; and from the
twenty-second year of his age taught rhetoric at Mans.
Soon after this he commenced preacher, and preached with
great success in St. Peter’s church at Saumur. The bishop
of Mans, willing to engage so able a preacher in his church,
made him prebendary of it. He was much admired at Pa-
ris, when he preached the advent at the oratory. He was
pitched upon, in the year 1666, to make the queen-mother’s
funeral

funeral oration. He preached after this five or six years at court, and was promoted to the bishopric of Tulle in the year 1671. After having delivered, with the applause which was usually bestowed upon him, the funeral oration of mr. de Turenne, he was translated to the bishopric of Agen. He was called, in the year 1694, to preach the Lent sermon at court. The year following; he opened the assembly of the clergy, and returned to his diocese; where he died of a dropfy in his chest, and a complication of other evils, upon the 16th of December, 1703.

Mascaron was peculiarly formed for a powerful speaker. He had a noble presence, an agreeable voice, and his gestures were natural, lively, and well managed. This recommending outside was accompanied with a talent for elocution, which he improved by study, and governed with judgment and a true taste. The Hugonots were drawn to hear him; and his preaching had such an effect upon them, that, as it is reported, of 30,000 Calvinists, which he found at his coming to the see of Agen, 28,000 of them forsook their church. There is nothing printed of this great man, excepting A collection of funeral orations, made upon the queen-mother, the dauphiness, the duke of Beaufort, the chancellor Seguier, and upon marshal Turenne: and at the head of this collection, there is a short life of him.

*Memoires
du Temo,
Moreni,
Bayle.*

MASSIEU (GUILLAUME) an ingenious and learned French writer, was born the 13th of April, 1665, of a good family at Caen, where he continued till he had gone through the classics. At sixteen years old he went to Paris, and performed a course of philosophy in the college of the jesuits; and, after he had finished his noviciate, was appointed, according to the usage of the society, to teach polite literature. They sent him to Rennes to teach rhetoric; and, after a due time, he returned to Paris to study theology; for succeeding in which he seemed so particularly formed, that his superiors desired him to devote himself solely to it. This destination affected him much, his love of the belles lettres far exceeding his taste for theology: and therefore he quitted his society, and re-entered the world. His uncommon talents soon made him known, and recommended him to the favour of those who could serve him. Mr. de Sacy took him into his house as a preceptor to his children; and mr. de Tourreil borrowed his assistance in translating Demosthenes. He became a pensionary of the academy of inscriptions in 1705, and was elected professor royal of the Greek

Greek language in 1710. Homer, Pindar, Theocritus, and Demosthenes, were his favourite authors; and his lectures on them were highly admired, and much resorted to. Though he had yet given nothing to the public, yet his merit was so well known, and his connections with the learned so numerous, that in 1714 he was chosen a member of the French academy. Maffieu may be ranked among the unfortunate literati. The circumstances of his family were extremely narrow, so that he had poverty to struggle with during his youth. In the family of mr. de Sacy, he saved some money, but afterwards lost it by placing it in bad hands. Towards the latter end of his life, he suffered bodily grievances: he had frequent and severe attacks of the gout; and two cataracts deprived him of his sight. A paralytic disorder seized him in August 1722, and on the 26th of September following he died of an apoplexy.

Several critical dissertations of his upon classical antiquity, are inserted in the Memoirs of the academy of inscriptions. His oration at his reception into the French academy is printed in the collections of the academy. He had the care of an edition of the New Greek Testament, printed at Paris, 1715, in two volumes, 12mo. He had also the care of mr. de Tourreil's works, published at Paris, 1722, in two volumes, 4to. Mr. de Tourreil desired mr. Maffieu, on his death-bed, to give the public his translation of Demosthenes, which mr. Maffieu did very faithfully; and added to it some of his Opuscula, with a preface of his own.

Athen.
Oxon.

MASSINGER (PHILIP) an eminent English poet, son of mr. Philip Massinger, a gentleman belonging to the earl of Montgomery, made his first entry on the stage of this vain world, as mr. Anthony Wood expresses it, at Salisbury, about the year 1585; and was entered a commoner of St. Albans-hall at Oxford, in 1601. Here, to the great offence of the same mr. Wood, he applied his mind to poetry and romances, for four years or more; and not to logic and philosophy, as he ought to have done; and for which alone, as this pious antiquarian tells us, he was patronised and encouraged in his studies by the earl of Pembroke. He afterwards quitted the university, without taking any degree, and went to London, for the sake of improving his poetic fancy, by conversation with men and manners. Here he soon began to make use of his reading at Oxford: for he applied himself to the stage, and wrote several comedies, which

which were admired for the purity of their style, and the economy of their plots. He was held in the highest esteem by the poets of that age; and there were few who did not reckon it an honour to write in conjunction with him, as Fletcher, Middleton, Rowley, Field, and Decker did. He died suddenly, at his house on the Bankside in Southwark, near to the then playhouse: for he went to bed well, and was dead before morning. His body was interred, on the 18th of March, 1639, at St. Mary Overy's, or St. Saviour's church, in Southwark. Sir Aston Cockaine has an epitaph on mr. John Fletcher and mr. Philip Massinger, who, as he says, "both lie buried in one grave," at the place just mentioned; and it is as follows:

Langbaine's
Lives of the
poets.

" In the same grave Fletcher was buried, here
" Lies the stage-poet Philip Massinger.
" Plays they did write together, were great friends,
" And now one grave includes them at their ends.
" So whom on earth nothing did part, beneath
" Here in their fames they lie, in spite of death."

Small poems of several sorts, p. 186.

Mr. Massinger published fourteen plays of his own writing, besides those in which he joined with other poets: and Langbaine informs us, that, although he had parts above the common size, he was nevertheless a man of great modesty.

MASSON (PAPIRIUS) a French writer, was the son of a rich merchant, and born in the territory of Forez, in May 1544. He lost his father when a child: and though his mother married again, yet she did not lose her regard for the children of her first husband, as too often happens, but took care of his education. At a proper age he was put under the jesuits at Billon, in Auvergne, with whom he continued four years, and was then called to Lyons by an uncle, who had a design of sending him to Thoulouse, to study the law: but the civil wars hindering, he returned to Billon, where he applied himself to the belles lettres and philosophy. Here contracting an intimacy with a fellow-student, Anthony Challon, he joined with him in a resolution of entering into the society of jesuits: and accordingly they went soon after to Rome, where they took the habit. Masson made a funeral oration at Rome for some cardinal, in the presence of several others, and acquired great credit and reputation by it. Afterwards these two friends went to

Vita P.
Massoni, à
Thuano.
Perrault's
Hommes il-
lustres.

Naples, where Masson taught two years in the college of jesuits. They returned together to France, when Chalcoñ quitted the society, as did Masson some time after.

The marriage of Charles IX. of France with Elizabeth, daughter of the emperor Maximilian being, celebrated in November 1570, at Mezieres, Masson was at it, and afterwards wrote an elegant description of it, which procured him great esteem and friendship from the learned, and encouraged him to undertake more considerable works. He resolved to apply to the law, and with this view went to Angers to study under the celebrated Baudouin, or Balduinus. After two years he returned to Paris, and became librarian to the chancellor of the duke of Anjou, in which place he continued ten years. In 1576, he was made an advocate of parliament; yet never pleaded but one cause, which however he gained with universal applause. When the troubles of France were at an end, he married the sister of a counsellor in parliament, with whom he lived thirty-four years, but had no issue by her. The infirmities of age attacked him some time before his death; yet he did not die very old, being no more than sixty-seven years. His death happened on the 9th of January, 1611. His epitaph was of his own making, and runs thus: "Si sepulchra sunt domus mortuorum, Papirius Massonus annalium scriptor in hac domo quiescit, de quo alii fortasse aliquid, ipse de se nihil, nisi quod olim qui hæc legerit, illum vidisse cupiet."

Masson wrote four books of French Annals in Latin, first printed at Paris 1577, and afterwards in 1598, 4to. The second edition, more enlarged than the first, deduces things from Pharamond to Henry II. It appears by his epitaph, that Masson considered this as his principal performance; yet he is now chiefly known by his *Elogia virorum clarissimorum*, although he published several other works.

M A S S U E T (R E N E, or R E N A T U S) a very learned Benedictine, of the congregation of St. Maur, was born at S. Owen de Macelles, in the diocese of Eureux, the 31st of August 1665. He is chiefly known for the new edition of St. Irenæus, which he published in the year 1710. He consulted several manuscripts, which had never been examined for that purpose; made new notes and learned prefaces. The three dissertations, prefixed to the work, set some things in a clear light, which were never thoroughly explained before; and give good proof of the editor's penetration and judgment. The first of these dissertations is

spent upon the person, character, and condition of Irenæus, and sets forth particularly the writings and tenets of the heretics he encountered: the second enlarges farther upon the life, actions, martyrdom, and writings of this saint; and the third relates his sentiments and doctrine. Upon the whole, Massuet has acquitted himself well, and his edition is justly reckoned better and more correct, than any which had appeared before it. The superiors of his congregation afterwards engaged him to write a Continuation of the acts and annals of the saints of the order of St. Bennet; and accordingly he published a fifth volume. He died the 19th of January 1716, aged 50 years, after having written and published several other works.

MATHER (DR. COTTON) an eminent divine of Boston in New-England, was born the 12th of February 1662-3, at Boston, where he was educated at school, till he was twelve years old. By this time, he had made an uncommon progress in the Greek and Latin languages, and even entered on the Hebrew; so that he was then, young as he was, admitted into Harvard-college, where he took his first degree at sixteen, and his second at nineteen years of age. In May 1684, he became the minister of Boston; in the diligent discharge of which office, and in writing books, he spent his life. He applied himself also to the study of modern languages, the French and Spanish particularly; and in his 45th year, he made himself so far master of the Iroquois Indian tongue, that he wrote and published treatises in it. In short, he became so considerable a person in Boston, that he was several times consulted by the magistrates upon affairs of state; and more than once quelled riots, merely by the force of his persuasions. For the public good, he set on foot there, and promoted several excellent societies: particularly, a society for suppressing disorders; a society for reforming manners; and a society of peace-makers, whose professed business it was to compose differences, and prevent lawsuits. Moreover, he published a proposal for an evangelical treasury, in order to build churches, distribute books of piety, relieve poor ministers, &c. His fame was not confined to his own country; for in 1710, the university of Glasgow in Scotland, sent him a diploma for the degree of doctor in divinity; and in 1714, the royal society of London chose him one of their fellows. He was farther honoured by an epistolary correspondence with several persons of eminent character for piety and learning; the lord chan-

*Abridgment
of the Life
of Dr. Cotton
Mather,
by David
Jennings;
Lond. 1744.
8vo.*

cellor King among others. After a laborious and well-spent life, he died the 13th of February 1727-8, being the day after he had completed his 65th year.

He is said to have published in his life time 382 pieces, many of them indeed but small, as single sermons, essays, &c. yet several of larger size. Among these were, *Magnalia Christi Americana*, or an ecclesiastical history of New-England, from its first planting in 1620, to 1698, folio. Christian philosopher, 8vo. *Ratio disciplinæ fratrum Nov-Anglorum*; that is, the reason of the discipline of the brethren in New-England. Directions to a candidate for the ministry. *Psalterium Americanum*, or American psalter, &c. But the most remarkable of all his works was that in which, like Glanville, he defended the doctrine of witchcraft. We will content ourselves with giving the title at large, as that will shew the substance of what it contains: it is as follows: The wonders of the invisible world; being an account of the trials of several witches, lately executed in New-England, and of several remarkable curiosities therein occurring. Together with, 1. Observations upon the nature, the number, and the operations of the devils. 2. A short narrative of a late outrage committed by a knot of witches in Swedenland, very much resembling, and so far explaining that, under which New-England has laboured. 3. Some counsels directing a due improvement of the terrible things, lately done by the unusual and amazing range of evil spirits in New-England. 4. A brief discourse upon those temptations, which are the more ordinary devices of Satan. By Cotton Mather. Published by the special command of his excellency the governor of the province of Massachusetts-Bay in New-England. Printed first at Boston in New-England, and reprinted at London in 1693, 4to.

MAUGIN (JOHN) surnamed the Angevin, or of Anjou, lived in the sixteenth century, and distinguished himself by publishing translations. His translation of Machiavel's Discourses upon Livy, was printed at Paris in 1548; and his translation of the History of Palmerin d'Olive, son of king Florendos of Macedon, and the fair Griana, daughter of the emperor of Constantinople, had been published at the same place in 1546. His first book of the New Tristan, prince of Leonnois, &c. was printed at Paris in 1554; and dedicated to mr. Maupas, counsellor and almoner in ordinary to the king. He frankly owns in the dedication, that he had chosen him for the hero of his book, because he knew,

knew, that he was “ always open-handed to those, who presented him with their works, whether small or great.” We will transcribe the beginning of it from the quotation of Mr. Bayle. “ My lord, it has been the common pretence of all French authors for these twenty years, either that their copies have been stolen from them, or that the importunity of their friends have forced them to publish them. I know how commendable modesty is; but to call simplicity, and a distrust of one’s self modesty, appears to me so ridiculous and contemptible, that I neither can, nor will do it. I designedly pursue a quite contrary method; and declare, that from the hour you kindly rescued me from captivity, and admitted me into the freedom of your service, I have always had a desire to present you with such productions of my pen, as might give you a pleasure, I should have reason to be satisfied with.”

Maugin was born at Angers, according to the account of the little Angevine. His being thus surnamed shews, that he was much better known by the name of his country, than that of his family; from which it is reasonable to believe, that he was of mean birth and low stature. A foot-boy, a tailor’s apprentice, or the like, is more commonly distinguished by the name of his province, than by that of his family; and Maugin, if any of these, “ was not the first,” says Bayle, “ who has become poet and author, and even distinguished himself as such.”

M A X I M U S of Tyre, usually called Maximus Tyrius, distinguish him from several other Maximus’s of antiquity, as a Platonic philosopher, who made two journies to Rome, the first under the reign of Antoninus, another under that of Commodus, although he is supposed to have spent his life chiefly in Greece. He may be ranked with Phædrus, Quintilian, and Curtius, and others, of whom their contemporaries have scarcely made mention, and therefore of whom very little can be known. We have extant of Maximus Tyrius one hundred and forty Dissertations upon various arguments, a manuscript copy of which was first brought out of Greece into Italy by Janus Lascaris, and presented to Lawrence de Medici. From this copy a Latin translation was made, and published by Cosmus Paccius, archbishop of Florence, in 1569; then Greek by Henry Stephens in 1557; then the Hebrew and Latin by Daniel Heinsius in 1607; then by J. Davissius in 1703; and since more pompously abroad

Misc. Ob-
servat. lib. i.
c. 20.

In Prefat.

Fabric.

Bib. Græc.

lib. iv. c. 23.

in 4to. These Dissertations are entertaining, curious, and instructive; and have gained the author high encomium among the learned. Isaac Casaubon, in the epistle dedication of his excellent Commentaries upon Persius, calls him "mellitissimus Platoniorum;" and the learned Peter Peti represents him, as "auctorem imprimis elegantem in philosophiâ ac disertum." He has spoken a good deal of himself in his thirty-seventh Dissertation, and seemingly in a style of panegyric, for which his editor Davis has accused him of indecency and vanity: but Fabricius has defended him very well upon this head, by observing, that Davis did not sufficiently attend to Maximus's purpose in speaking thus of himself; "which was," he says, "not at all with view of praising himself, but to encourage and promote the practice of those lessons in philosophy, which the world had heard from him with so much applause."

Some have confounded Maximus Tyrius with Maximus Ephesius, the preceptor of Julian the apostate, who wrote a poem upon astrology, entitled Περὶ καταρχῶν, which is published, with a Latin version by another hand, by Fabricius in the twenty-fifth chapter of the fifth book of his Bibliotheca Græca. It is imperfect at the beginning.

Langbaine's
Account of
the English
dramatic
poets.

MAY (THOMAS) esq; an English poet and historian; was descended of an ancient, but somewhat declining family in Suffex; and born at Mayfield in that county, it is supposed, in the year 1594. He was instructed in classical literature in the neighbourhood, and then entered fellow-commoner of Sidney Suffex-college in Cambridge, where in 1612, he took a bachelor of arts degree, but never proceeded farther in academical advancement. He removed afterwards to London, and was admitted a member of Gray's inn, August the 6th 1615: but his genius leading him to pursue the belles lettres, and especially the muses, he concerned himself very little with the law. He gained an acquaintance with several eminent courtiers and wits of that time, as sir Kenelm Digby, sir Richard Fanshawe, sir John Suckling, sir Ashton Cockayne, Thomas Carew, Endymion Porter, Ben Johnson, and others: and his reputation was such, that he obtained the countenance of king Charles I and his royal consort; at whose particular recommendation and desire, he undertook and published several of his poetical works.

While he resided at court, he wrote the five plays extant under his name: 1. The heir, a comedy, acted in 1622.

and printed in 1633. This comedy is extremely commended by Mr. Carew, in a copy of verses prefixed to it; and Mr. Langbaine thinks there are few persons of judgment, that are true lovers of innocent and inoffensive comedy, but will allow this to be an excellent play. 2. *Cleopatra*, a tragedy, acted in 1626, printed in 1630, and dedicated to Sir Kenelm Digby. 3. *Antigone*, the Theban princess, a tragedy, printed in 1631, and dedicated to Endymion Porter, esq; one of the gentlemen of his majesty's bedchamber. 4. *Agrippina*, empress of Rome, a tragedy, printed in 1639. In this play are inserted above thirty lines from Petronius Arbiter's *Satyricon*, being a translation of those verses recited by Eumolpus, beginning "orbem jam totum," and ending, "ad mensam vivus perducitur." 5. *Old couple*, a comedy, printed in 1651. Two other plays have been ascribed to our author, viz. *The old wives tale*, and *Orlando Furioso*; but Mr. Langbaine says, "he never saw the first;" and for the latter he assures the reader, "it was printed long before Mr. May was born, at least before he was able to guide a pen."

Besides these plays, we have several translations of his from some Latin authors, and other compositions of his own also in verse. Among the former are Virgil's *Georgics*, with annotations, published in 1622; to which is subjoined, selected epigrams, from Martial. But he was for none of his translations of the ancients so famous, as for that of Lucan's *Pharsalia*, and his own continuation of that poem to the death of Julius Cæsar, both in Latin and English. The translation of the *Pharsalia* was first printed in 1627, the continuation of it in English, in 1630. The Latin continuation of it was printed at Leyden in 1640, 12mo, under this title, *Supplementum Lucani, libri viii.* Authore Thoma Maio, Anglo: to which edition are prefixed, Latin commendatory poems to Mr. May, by Boxhornius, Nicholas Heinsius, Sir Richard Fanshew, and others. It is certainly much to our author's honour, that his Latin Supplement was reprinted several times after with some noted editions of Lucan abroad; and it is probable, that Mr. May's character would not have stood so low with posterity, as it does at present, if certain political deviations afterwards had not made him obnoxious to the party, which at length prevailed. To go on with his works. He had a hand also in the translation of two books written by the celebrated Scotch wit, John Barclay, namely, his *Argenis* and *Icon animorum*. Among his original compositions are *The reign of King*

Henry II. written in seven books, by his majesty's command, a poem: to which is added in prose, The description of Henry II. with a short survey of the changes of his reign: also, The single and comparative characters of Henry and Richard, his sons, 1633, 8vo. In 1635, he published, by the king's special command also, an historial poem in seven books, intitled, The victorious reign of Edward III.

Some of his works, we see, were written at the command of Charles I. and almost all of them were dedicated to his majesty, which seems to indicate a pretty close connexion between the king and the poet; yet Mr. May, on the breaking out of the civil wars, joined himself very heartily to the parliament. Dr. Fuller gives a reason for this, when he says, that "some disgust at court was given to, or taken by him, as some would have it, because his bays were not gilded richly enough, and his verses rewarded by king Charles according to expectation." Others, as Phillips and Winstanley, say more particularly, "that his desertion from the court was owing to his being disappointed of the place of queen's poet, to which Sir William Davenant, his competitor, was preferred before him." Whatever was the cause, away he went; threw himself under the protection, and in the service of the parliament; and recommended himself so effectually to them, that he was made their secretary and historiographer. Agreeably to the duties of this last office, he published in 1647, The history of the parliament of England, which began November the 3d, 1640; with a short and necessary view of some precedent years, folio. The first book of this history begins with short characters of queen Elizabeth, king James, and passes through the former part of king Charles's reign, to the year 1641; and the last ends with a narrative of the first battle of Newbury, 1643. He afterwards made an abstract of this history, and a continuation of it to the death of king Charles I. in Latin, 1649; and then an English translation of it, intitled, A breviary of the history of the parliament of England, 1650, 8vo. Mr. Echard calls this history, "one of the genteelest and handsomest libels of those times:" but we must not form our notion of it from this description.

A few months after the publication of The breviary, on the 13th of November, 1650, Mr. May died, aged 55 years. He went well to rest over night, after a chearful bottle as usual, and died in his sleep before morning: upon which his death was imputed to his tying his night-cap too close under his fat cheeks and chin, which caused his suffocation; but

Worthies of
England, in
Suffex.

Thestrum
historicum,
and Lives of
the poets.

but the facetious Andrew Marvell has written a long poem of a hundred lines, to make him a martyr of Bacchus, and die by the force of good wine. He was interred near Camden in Westminster-abbey, which caused dr. Fuller to say, that "if he were a biased and partial writer, yet he lieth buried near a good and true historian indeed." Soon after the restoration, his body with those of several others was dug up, and buried in a pit in St. Margaret's church-yard; and his monument, which was erected by the appointment of parliament, was taken down and thrown aside.

Marvell's
Works,
1726, in
12mo.

MAYERNE (SIR THEODORE DE) baron of Aulbone, first physician to their Britannic majesties James I. and Charles I. was the son of Lewis de Mayerne, the celebrated author of the General history of Spain, and of the Monarchie aristo-democratique, dedicated to the States-General. His mother was Louisa, the daughter of Antoine le Masson, treasurer of the army to Francis I. and Henry II. in Piedmont. Lewis de Mayerne retired to Geneva about the end of the year 1572, after having had two houses at Lyons pulled down upon the account of his religion. Upon the 28th of September, 1573, his son Theodore was born, and had for his godfather Theodore Beza. He learnt polite literature in his own country, from whence he was sent to Heidelberg, where he stayed some years; after which, as he had made choice of physic for his profession, he went to Montpelier, where he took the degree of bachelor in 1596, and of doctor of physic in 1597. From Montpelier he went to Paris, where, by way of introducing himself into practice, he gave lectures in anatomy to the young surgeons, and in pharmacy to the apothecaries. He acquired reputation by his prescriptions, and became known to mr. Ribbit, sieur de la Riviere, first physician to Henry IV. who recommended him so effectually to the king, that he made him one of his physicians in ordinary; and in the year 1600, appointed him to attend Henry duke of Rohan, in his embassies from France to the princes of Germany and Italy. Upon his return, he acquitted himself in the exercise of his office very much to his credit, and was in high favour with the king, who promised to do great things for him, provided he would change his religion; for which purpose he set cardinal du Perron, and others of the clergy, upon him. And, even in spite of his obstinacy, the king was going to appoint him his first physician, if the jesuits, who were
aware

aware of it, had not prevented him by the means of queen Mary de Medicis. This circumstance and intended favour Mayerne knew nothing of, till he learnt it, in the year 1642, in England, from Cæsar duke of Vendosme, a natural son of France. In the year 1607, he had under his care an Englishman of quality, who after his recovery carried him into England, where he had a private conference with king James. Even after the death of Henry IV. he continued in the quality of physician in ordinary to Lewis XIII. till the year 1616, when he sold this place to a French physician. After this the king of England caused him to be invited by his ambassador, to serve in quality of first physician to himself and his queen, and gave him a patent, sealed with the great-seal of England; in which office he served the whole royal family with great honour and approbation, till the day of his death. He was also much employed both by the nobility and gentry. He made an exact collection of his prescriptions. He composed a very curious dispensatory of medicines, galenical and chymical; but never published any of his works, except an Apology for himself, against the faculty of physic at Paris, who had attacked him for his application to the practice of chymistry, which was greatly cried down by the physicians there. The celebrated Guy Patin has given an account of this dispute; in which he has shewn himself greatly prejudiced against Mayerne, and calls him a quack on account of his pretensions to chymistry. He died March the 15th, 1655, at Chelsea near London, leaving behind him one only daughter, who brought her great fortune in marriage to the marquis de Montpouillan, grandson of the marshal duke de la Force; but she died at the Hague, in the year 1661, of a child, of which she could not be delivered.

Letter vi. i.
tom. i.

His works were printed at London in the year 1700, and make a large folio, divided into two books. The first contains his *Consilia, epistolæ, & observationes*; the second his *Pharmacopœam variasque medicamentorum formulas*. At the beginning of the book is placed the author's effigies, such as it was in his eighty-second year. "It is," says Bayle, "the most happy physiognomy in the world: there is a lively, serene, and majestic air in it; and his venerable beard has a very good effect." Under the print are these words: "Theo. Turquet. de Mayerne, eques auratus, patriæ Gallus, religione reformatus, dignitate raro; professione alter Hippocrates, ac trium regum (exemplo rarissimo) archiater; eruditione incomparabilis; experientia
" nulli

D. S. art.
MAYERNE,
vol. B.

“ nulli secundus ; & quod ex his omnibus resultat, fama late vagante per illustres.” i. e. “ Theo. Turquet. de May-erne, knight, by birth a Frenchman, by religion a protestant, and by dignity a baron ; in his profession, a second Hippocrates ; and, what has very seldom happened to any but himself, first physician to three kings ; in erudition unequalled ; in experience second to none ; and, as the result of all these advantages, celebrated far and near.” As for the name, or rather nickname of Turquet, it came from a woman of their family, who being well made, and of a pretty large size, was thought to resemble a fine Turkish woman ; which made people commonly give the name of *of Turquetti* to all her children.

MAYNE (DR. JASPER) an eminent English poet and divine, was born at Hatherlugh in Devonshire, in the year 1604. He received his education in the belles lettres at Westminster-school ; and was afterwards removed to Christchurch-college in Oxford, when he was about twenty years of age. He took his bachelor and master of arts degrees in the regular way ; and then entering into holy orders, was presented by his college to the vicarage of Cassington, near Woodstock, and of Pyrton, near Watlington in Oxfordshire. He became, says Wood, “ a quaint preacher, and a noted poet ;” and in the latter capacity, distinguished himself by the production of two plays, intitled, *The city match*, a comedy ; and *The amorous war*, a tragi-comedy. When the rebellion broke out, and Charles I. was obliged to keep his court at Oxford, to avoid being exposed to the resentment of the populace in London, where tumults then prevailed, dr. Mayne was one of those divines, who were appointed to preach before his majesty and the court. In the year 1646, he was created a doctor of divinity ; and the year after, he printed a sermon at Oxford Against false prophets, upon Ezekiel xxii. 26. which occasioned a dispute between him and the memorable antagonist of mr. Chillingworth, mr. Cheynell. Mr. Cheynell had attacked his sermon from the pulpit at St. Mary’s in Oxford ; upon which there passed several letters between them, published by dr. Mayne the same year, in a piece, intitled, *A late printed sermon against false prophets vindicated by letter, from the causeless aspersions of mr. Francis Cheynell ; by Jasper Mayne, D. D. the misunderstood author of it.* Dr. Mayne having said, in one of his letters to mr. Cheynell, that “ God, upon a true repentance, is not so fatally tied to the spindle of absolute reprobation,”

Wood’s
Athen.
Oxoa.

“ reprobation, as not to keep his promise, and seal merciful
 “ pardons,” mr. Cheynell animadverted upon him in the
 following terms: “ Sir, Reprobatio est tremendum myste-
 rium. How dare you jest upon such a subject, at the
 “ thought of which each christian trembles? Can any man
 “ repent, that is given up to a reprobate mind and impeni-
 “ tent heart? And is not every man finally impenitent, save
 “ those few to whom God gives repentance freely, power-
 “ fully, effectually? See what it is for a man to come from
 “ Ben Johnson, or Lucian, to treat immediately of the high
 “ and stupendous mysteries of religion. The Lord God
 “ pardon this wicked thought of your heart, that you may
 “ not perish in the bond of iniquity and gall of bitterness.
 “ Be pleased to study the ixth chapter to the Romans.”
 The same year dr. Mayne published also another piece, in-
 titled, *OXIOMAXIA*; or, the people’s war examined accord-
 ing to the principles of Scripture and reason, in two of the
 most plausible pretences of it. In answer to a letter sent by
 a person of quality, who desired satisfaction. In this piece
 he examines, first, how far the power of a king, who is
 truly a king, not one only in name, extends itself over sub-
 jects: secondly, whether any such power belongs to the
 king of England: and, thirdly, if there does, how far it is
 to be obeyed, and not resisted. Take, by way of spec-
 imen, his conclusion of the last head. “ Supposing,” says
 he, “ that the long parliament all the while have fought,
 “ as was at first pretended, for the defence of their assailed
 “ liberty, yet fighting against the king’s, whose subjects
 “ they are, can never, before a christian judge, make their
 “ armies pass for just. But being no way necessitated to
 “ make such a defence, their liberty having in no one par-
 “ ticular been assaulted, which hath not been redressed; if
 “ St. Paul were now on earth again, and were the judge
 “ of this controversy between them and their lawful sove-
 “ reign, I fear he would call their defence by a name, which
 “ we in our modern cases of conscience do call rebellion.”

In the year 1648, he was deprived of his studentship at
 Christ-church, to which he had been advanced, upon taking
 his degrees; and soon after of both his livings. During the
 time of the usurpation, he was chaplain to the earl of De-
 vonshire, and consequently became the companion of the
 celebrated mr. Hobbes, who then attended his lordship: but
 Hobbes was never very good company for divines; and
 therefore it is no great wonder, if dr. Mayne and he did not
 agree well together, as Wood informs us they did not. At
 the

the restoration he was not only restored to both his livings, but, for his services and attachment to the royal cause, promoted also to a canonry of Christ-church, and made archdeacon of Chichester, and chaplain in ordinary to his majesty. He held these preferments to the time of his death, which happened upon the 6th of December, 1672. He was interred in the choir at Christ-church, where a monument was erected for him, at the charge of his executors, dr. Robert South and dr. John Lamphire. By his will he left 500 l. towards the rebuilding of St. Paul's cathedral, and 100 l. each to both of his livings. It is remarkable of this divine, that, though very orthodox in his opinions, and severe in his manners, he was a most facetious and pleasant companion, and so wonderfully fond of joking, that he even contrived to do it after he was dead. Thus Langbaine, Lives of the poets. in his account of him, relates, how that he had a servant, who had long lived with him, to whom he bequeathed a trunk, "with something in it," as he said, "which would make him drink after his death." The doctor dying, the servant immediately paid a visit to the trunk; but instead of a treasure, or at least a valuable legacy, which he expected, he found nothing at all but a red herring.

Besides the writings abovementioned, dr. Mayne published A poem upon the naval victory over the Dutch by the duke of York, and four sermons: one Concerning unity and agreement, preached at Oxford in 1646; another Against schism, or the separations of these times, preached in the church of Watlington in Oxfordshire, in 1652, at a public dispute held there, between himself and an eminent anabaptist preacher, the same year; a *Concio ad academiam Oxoniensem*, in 1662; and A sermon at the consecration of Herbert lord bishop of Hereford, in 1662. He translated some of Lucian's Dialogues, in 1638; and also dr. John Donne's Latin epigrams, in 1652, which he intitled, A *sheaf of miscellany epigrams*.

MAYNWARING (ARTHUR) esq; a gentleman Oldmixon's Life and posthumous works of Arthur Mayn- waring, esq; Lond. 1715. distinguished for poetry and politics, was descended from an ancient family in Shropshire, and born at Ightfield in that county, in the year 1668. He was instituted in grammar learning at Shrewsbury, and from thence removed, at seventeen years of age, to Christ-church in Oxford; where he was placed under the care of mr. George Smalbridge, afterwards bishop of Bristol. He staid several years at Oxford, and then went into the country, where he prosecuted his studies

studied in polite literature with great vigour; and afterwards coming to London, applied himself to the study of the law. During his residence in the country, he had contracted from an uncle, with whom he lived, an extreme aversion to the government of king William, and wrote several pieces in favour of king James the II's party: but, upon being introduced to the acquaintance of the duke of Somerset, and the earls of Dorset and Burlington, he began to entertain very different notions in politics. He studied the law till he was five or six and twenty years old; and, upon the conclusion of the peace of Ryswic, went to Paris, where he became acquainted with monsieur Boileau. That great poet invited him to his country-house, gave him a very handsome entertainment, and spoke much to him of the English poetry; but all by way of enquiry: for he affected to be as ignorant of the English muse, as if the English were as barbarous as Laplanders. Thus a gentleman, a friend of mr. Maynwarings, visiting him some time after, upon the death of mr. Dryden, Boileau said, that he was wonderfully pleased to see, by the public papers, that the English nation had paid such extraordinary honours to a poet in England, burying him at the public charge; and then asked the gentleman who that poet was, with as much indifference as if he had never heard of Dryden's name.

Life and
posthumous
works, &c.
p. 17, 18.

“ But,” says mr. Oldmixon, “ it is hardly possible that Boileau, who talked of his profession as much as Peter Motteaux, should converse with so many English gentlemen, and so many French gentlemen who had lived in England, lovers of wit and criticism, and not have heard a hundred times of mr. Dryden. There is hardly a poet in England of the meanest intelligence, but has heard even of Katz the Dutch poet; and surely Dryden, who was a finer poet than ever France produced, could not but be known by name to mr. Boileau; though neither he, nor any of his countrymen, would so forget themselves, as to like any wit but their own. Mr. Boileau, in his conversation with mr. Maynwarings, acknowledged he had heard a great deal of the merit of our tragedies, but had no notion of our performances in the other kinds of poetry: imputing that excellence of ours to our own sanguinary tempers, as Rapin had done before, calling us insulaires, by way of contempt; which no doubt Boileau's good breeding only prevented. Mr. Maynwarings gave him such an account of our plays and poems, as very much surpris'd him; and yet, three or four years
“ afterwards

“ afterwards, he pretended never to have heard of so great
“ a man as Dryden.”

After his return from France, he was made one of the commissioners of the customs, in which he distinguished himself by his skill and fidelity. Of the latter Mr. Oldmixon gives a remarkable instance, in his treatment of a fellow who solicited to be a tide-waiter. This man, understanding that Mr. Maynwaring had the best interest at the board of any of the commissioners, with the lords of the treasury, left a letter for him, with a purse of fifty guineas, desiring his favour towards obtaining the place which he put in for. After that, he delivered a petition to the board, which was read, and several of the commissioners spoke to it: upon which Mr. Maynwaring took out the purse of fifty guineas, and the letter, and told them, that, “ as long as he could help it, that man should never have this nor any other place.” In the beginning of queen Anne’s reign, he was made auditor of the imprests, by the lord-treasurer Godolphin, an office worth 2000 l. per annum in a time of business. In the parliament which met in 1705, he was chosen a burges for Preston in Lancashire. He died at St. Albans, November the 13th, 1712, leaving Mrs. Oldfield, the celebrated actress, his executrix, by whom he had a son, named Arthur Maynwaring. He divided his estate pretty equally between that child, Mrs. Oldfield, and his sister. Mr. Oldmixon tells us, that he “ loved that lady for about eight or nine years before his death, and with a passion that could hardly have been stronger, had it been both her and his first love. It was doubtless,” says he, “ owing in a great measure to his instructions, that she became so admirable a player: for as no body understood the action of the stage better than himself, so no body took greater pleasure than he, in seeing her excel in it. He wrote several prologues and epilogues for her, and would always hear her speak them in private, before she spoke them in public. His friends of both sexes blamed him often for this intrigue; and some of them of the highest rank had had such quarrels with him on this head, that even Mrs. Oldfield herself has frequently represented to him, that it was for his honour and interest to break it off: which frankness and friendship of hers did, as he often confessed, engage him to her the more firmly.” He published a great number of things in verse and prose, which gained him credit and reputation. Sir Richard Steele dedicated to him the first

Life and
posthumous
works, &c.,
p. 18, 19.

Ibid. p. 45.

44.

volume of the Tatler. His adversaries could not deny him merit. Thus the Examiner, his antagonist in politics, allowed that he wrote with "a tolerable spirit, and in a masterly style." He was severely reflected upon for his will, particularly by the Examiner; in answer to which, there came out a paper, two months after his death, in defence of him; and this defence was in a few days followed by another, in a letter to a friend, supposed to be written by Robert Walpole, esq;

Authentic
memoirs of
the life of
Richard
Mead,
M. D.
Lond. 1755,
8vo.

MEAD (DR. RICHARD) a most celebrated English physician, was descended from a considerable family in Buckinghamshire: but he was born at Stepney, a small village near London, on the 11th of August, 1673. His father, Mr. Matthew Mead, was a celebrated divine among the nonconformists; and, during Cromwell's usurpation, had been one of the two ministers of that parish; but was ejected for nonconformity, in 1662. Nevertheless, being zealous for his principles, he took a house in the town, and, excepting an interval of absence, continued to preach there to the time of his death, which happened the 16th of October, 1699. As Mr. Mead had a handsome fortune, he bestowed a liberal education upon thirteen children, of whom Richard was the eleventh; and for that purpose kept a private tutor in his house, who taught them the Latin tongue. Here our physician continued with the rest of the family, till the discovery of the fanatic plot; when the old gentleman, being accused of some privity thereto, thought proper, though innocent, considering the violence of the times, to consult his safety by flight; and in 1683, withdrew for some time into Holland, after having placed his son Richard, who had already made a good proficiency in Latin, in a school under a master of the same principles with himself. Here the youth in a few years distinguished himself by his parts, and more particularly by his diligence, to such advantage, that in 1689, at the age of sixteen, he was sent to Utrecht, to complete his studies in Greek and Latin learning, under the famous Grævius. His eldest brother had been a pupil of this professor, and recommended our Richard to him as a modest young man, who had made some progress in good literature: "juvenis frugi & modestus, bonisque literis haud plane apertus."

Ibid, p. 5.

After three years residence at Utrecht, determining to make physic his profession, he went to Leyden, where he attended Herman's botanical courses, and the lectures of the

the famous Pitcairn on the theory and practice of medicine. He was highly pleased with this master, received his instructions with implicit deference, and formed his own practice upon his rules and principles. He spent three years also upon this part of his academical studies; and was so delighted with Pitcairn, that he had probably staid longer, if a stronger passion had not drawn him away. His eldest brother having concerted a design of visiting Italy, in company with David Polhill, esq; and dr. Thomas Pellet, afterwards president of the college of physicians, invited our student to make a fourth. Such an opportunity of crowning his education, was not to be neglected; it was indeed the summit of his wishes. He had an exact and refined taste for every thing that was great and beautiful; and in Italy he met with every thing that could gratify it. At Florence he had the curiosity to enquire for the Tabula Isiaca; but not being able to get any information about it, he desired leave to search for it in a lumber-room over the gallery: there he found this valuable piece of antiquity, buried in dust and rubbish, where it had been carelessly thrown, and during many years given over for lost. At Padua, he took his degree of doctor of philosophy and physic, August the 16th, 1695; and spending some time afterwards at Naples and at Rome, he returned home about Midsummer 1696. He settled in his native place, and in the very house where he was born; and in 1699, married Ruth, the daughter of mr. John Marsh, merchant of London.

At Stepney, dr. Mead practised physic for some years, with a success and a superiority of skill, that established his reputation; and laid the foundation of his future greatness. In 1702 he commenced author, and published A mechanical account of poisons, which he had begun many years before. It required no small degree of courage to try experiments upon such noxious substances, at that time the more dangerous, as their properties were less known: however, dr. Mead ventured to handle vipers, to provoke them, and make them lay hold on hard bodies with their teeth. By that means he collected their venom in all its strength, which he examined through a microscope, and discovered in it those hard and crystalline points, from whence it probably derives its force. He then conveyed, at the point of a little steel needle, some of the venom into the veins of several living creatures, whose death decided the famous controversy between Redi and Charas, to the advantage of the former; who affirmed, that the venom of the viper lay in

the yellow liquor of the gums, while the other placed it altogether in the enraged spirits of the animal. He also mixed some of it with human blood, which suffered no visible alteration either in colour or consistence; and he even ventured to taste it, in order to establish the usefulness of the method of the Pfylli, who were wont to suck the wounds made by the bite of serpents. This work is divided into essays, the third of which relates to the effects of the bite of a mad dog. In the history of this terrible disorder, no author, not even Boerhaave himself, hath so accurately described the universal tension and sensibility of the membranes, the almost general perceptibility of pain, the uncommon strength of the muscles, &c. but whether he was as happy in curing as in describing this disease, which had long been given up by the rest of his faculty, is questioned by many. These essays, though they were greatly esteemed and admired by the learned on their first appearance, yet did the author still more honour in the fourth edition he published of them, forty years after: for here he hath set a noble example to scholars, in retracting some of his former opinions, in owning his mistakes concerning some facts, and in discommending the hastiness of some of his conclusions: and accordingly this edition received so many additions and alterations, as might almost intitle it to the character of a new performance.

Authentic
memoirs,
&c. p. 10.

In 1703, dr. Mead communicated to the royal society An analysis of dr. Bonomo's discoveries, relating to the cutaneous worms which generate the itch; which analysis was inserted in the Philosophical transactions of the first month of that year. The original letter of Bonomo to Redi upon this point, was published in Italian, in 1687; and dr. Mead met with it in his travels through Italy. This, with his Account of poisons, procured him a place in the royal society, of which sir Isaac Newton was then president: and the same year, 1703, he was elected physician of St. Thomas's-hospital, and also employed by the surgeons company to read anatomical lectures in their hall, which he continued to do six or seven years with great applause. Upon this he took a house in Crutched-friars, where he resided till 1711; and then he removed to one in Austin-friars, which had been inhabited by dr. Howe. In 1704, appeared his treatise De imperio solis ac lunæ in corpora humana, & morbis inde oriundis. The influence of the sun and moon upon human bodies, which had been admitted by all antiquity, and seemed founded upon incontestible phenomena, appeared to him to be

be deducible from the principles of planetary attraction, lately established by sir Isaac Newton. At that time it was thought a considerable thing to understand the system of that philosopher; and they who did so, were willing the world should know it. Hence rose the fashion among physicians then, to introduce attraction into their art, as the physicians since have introduced electricity for the same purpose; though it is apprehended, that the success hath not quite answered the endeavours of Cheyne, Keil, Freind, and Mead. The doctor thought proper to revise this performance, and to give another edition of it in 1748; in which he has not only altered the disposition of the old matter, but introduced also new. "The particular merit of this work is, that, independently of the system, it is filled with observations of great importance in the practice of physic." This is the censure which the journalists of Paris passed upon it, at the end of the extract they gave of it, in their *Journal des sçavans*, December 1705.

Authentic
memoirs,
sec. p. 13.

Our author's distinguished parts and learning, and close attention to the business of his profession, procured him farther honours, and, what is of vast importance to a young physician, recommended him to the patronage of the most eminent in the faculty. In 1707, his Paduan diploma for doctor of physic was confirmed by the university of Oxford: and in 1716, he was elected fellow of the college of physicians, and executed all the offices of that learned body, except the presidentship, which he declined when offered to him in 1744. Ratcliffe, the most noted physician of his day, espoused dr. Mead in a particular manner; and in 1714, upon the death of the former, the latter succeeded him in his house in Bloomsbury-square, and in the greater part of his business. The distance of this new house from St. Thomas's-hospital, induced him to resign his place in it, the 5th of January, 1714-15; upon which occasion he received the unanimous thanks of the grand committee for his services, and was presented with a governor's staff. His reputation being now sufficiently established, he was called in consultation to queen Anne, two days before her death. Cautious and reserved as physicians always are upon such occasions, dr. Mead, either more clear-sighted or more bold, no sooner saw the queen, than he declared she could not hold it out long; but finding it difficult to obtain credit, he added, it would be sufficient to send to Hanover an account of the present symptoms, by which the physicians of that court would immediately perceive, that, before the account came to them, the queen would be no more.

In the mean time, dr. Mead was not more to be admired for the qualities of his head, than he was to be loved for those of his heart. Though he was himself a very hearty whig, yet party-principles did not influence his attachments in the least; but he was the friend of all men of merit, by whatever denomination they might happen to be distinguished. Thus he was intimate with Garth, with Arbuthnot, and with Freind: his connections with Freind were very particular, infomuch that when that physician was committed a prisoner to the Tower, in 1723, on a suspicion of being concerned in bishop Atterbury's plot, he constantly visited him, and became one of his securities to procure his liberty. But what contributed most of all to cement the union of these two great men, was a common quarrel that happened some years before. Dr. Mead, having had frequent opportunities of experiencing the efficacy of purgatives to prevent, or at least to lessen the secondary fever, which so often proves fatal in the confluent small-pox, communicated his observations to several of his brethren, and in particular to Ratcliffe and Freind. The latter adopted it; and in his Commentary on the first and third books of Hippocrates's Epidemics, which he published in 1717, he inserted the letter which Mead had written to him seven years before, on that subject. These two gentlemen being now considered as associated in the same cause, a party was immediately formed both against the new practice, and the favourers of it: which brought on a controversy, of which enough has been said elsewhere. We shall only observe here, that our author's resentment to dr. John Woodward, who was at the head of it, appears to have been carried to a justly exceptionable length, seeing it had not subsided twenty years after the death of his antagonist.

Articles
FREIND and
WOOD-
WARD.
Mead's pre-
face to his
Discourse on
the small-
pox.

In 1719, an epidemic fever made great ravages at Marseilles; and though the French physicians were very unwilling to admit this disease to be of foreign extraction, or contagious, yet our government wisely thought it necessary to consider of such measures, as might be most likely to prevent our being visited by it, or, in failure thereof, to stop the progress of the infection. Upon this the lords of the regency directed mr. Craggs, then secretary of state, to dr. Mead; who took the matter into careful and diligent consideration, and in 1720, published A discourse concerning pestilential contagion, and the methods to be used to prevent it. It was dedicated to the secretary of state; and no less than seven editions were printed in one year. The eighth, which

which appeared in 1723, was enlarged with many new observations, and a whole chapter on the method of cure; and the last in 1744, received some farther additions and improvements. The first edition was translated into Latin by mr. Michael Mattaire, and the eighth by Ward, the learned professor of Gresham. Dr. Mead used to wish, that this version had been inserted in the Gottingen edition of his works; or at least, that the gentleman who translated them, had been better acquainted with the language and meaning of his author.

On the 18th of October, 1723, dr. Mead spoke, in his turn, the Harveian oration, and published it the following year, together with A dissertation upon some medals struck at Smyrna in honour of the faculty, which in his oration he had endeavoured to prove to have been in the highest esteem even in ancient Rome. This position being rather roughly attacked by dr. Conyers Middleton, who maintained them, on the contrary, to have been no better than slaves, dr. Mead engaged the Gresham professor just mentioned to undertake his defence; and the dispute was carried on by both sides with warmth, for some time. Nevertheless, though dr. Middleton treated Ward with the utmost contempt, he every where expressed a proper regard for dr. Mead; and many years after, in 1745, when he printed his book of the Greek and Egyptian antiquities, he concludes with the following eulogium of him; the Introduction to the account of an antique painting in his own collection, which, he says, he believes to be the first and only one of the sort ever brought to England: "Donec Meadius noster, artis medicæ decus, qui vitæ revera nobilis, vel principibus in republica viris, exemplum præbet, pro eo, quo omnibus fere præstat, artium veterum amore, alias postea quasdam imagines & splendidiore, opinor, Roma quoque deponendas curavit." Besides the animadversions of dr. Middleton, another part of our author's attempt was attacked not many years ago. The doctor, in his Dissertation upon some medals struck at Smyrna, in honour of his faculty, had espoused the opinion of mr. Chishull, that a college of physicians was settled in this city from the most ancient times, and distinguished by the privilege of celebrating annual games in honour of Æsculapius and Hygea, the goddess of health. This is allowed to be a very ingenious conjecture, but said to be built upon no sufficient grounds; since these medals may be accounted for with greater probability, by referring them to Homer, whose birth-place is thereby determined in favour of Smyrna.

Art. M. D.
DLETON.

Authentic
memoirs,
&c. p. 37.
and Num-
morum an-
tiquorum
scriniis Ro-
deleianis re-
conditorum
catalogus,
cum com-
mentariis,
tabulis Æ-
neis, & ap-
pendice,
Oxon. 1710,
p. 145. &c.

In 1727, he was made physician to the king, whom he had also served in that capacity while he was prince of Wales: and he had afterwards the pleasure to see his two sons-in-law, dr. Wilmot and dr. Nichols, his coadjutors in that eminent station. Intent in the mean time as dr. Mead was upon the duties of his profession, he had a greatness of mind, which extended itself to all parts of literature; and he spared neither pains nor money to promote it. Mr. Carte, who, on account of the same suspicion with dr. Freind, had fled into France in 1722, having employed himself there in collecting materials for an English translation of Thuanus, our physician quickly perceived that this plan might be enlarged and improved. He looked on his country as too disinterested to desire to possess this foreign treasure alone, and was willing England might do for Thuanus more than France itself, by procuring for all Europe the first complete edition of this immortal history. He therefore satisfied mr. Carte for the pains he had taken, and employed mr. Buckley, as an editor equal to the task, whose three letters written in English to the doctor, contain many curious particulars concerning the history itself, and the plan of this new edition. These letters were translated into Latin by mr. professor Ward, and prefixed to this beautiful and splendid work, which was published in 1733, in seven volumes folio.

Without the interposition of dr. Mead, the invention of mr. Sutton, to draw foul and corrupted air from ships and other close places, by the means of fire, would probably have shared the same fate with many other useful discoveries, which ignorance, jealousy, and often private interest have stifled in their birth. But fortunately our illustrious patron of sciences, being thoroughly convinced of the advantages of this method, and looking upon it as the most useful discovery in mechanics that almost any age had produced, was determined to support and push it; and accordingly he engaged the lords of the admiralty to order a trial of the new machine to be made, at which he himself, and several fellows of the royal society assisted. He presented a memorial to that learned body, wherein he clearly demonstrated both its simplicity and efficacy; and likewise, at the charge of 200l. caused a model of it to be made in copper, which he deposited in their museum. At last, after a ten year's tedious solicitation, he did obtain of the lords of the admiralty an order to mr. Sutton, to provide all the ships in his majesty's navy with this useful machine: and a draught, with
a de-

a description, being published in 1749, the doctor enriched the book with *A treatise on the scurvy*. He drew his materials from the accurate observations on that terrible disease, that occur in lord Anson's voyage; and his own directions founded on them, may serve hereafter to prevent those fatal accidents, which have so often obstructed the success of naval expeditions.

Being arrived at the time of life when retirement becomes necessary, he declined the presidency of the college of physicians, which was offered him October the 1st, 1744. He did not, however, suffer the last stage of his life to pass uselessly away, but employed his leisure in revising his former, and in composing new works. His piece upon the small-pox and measles had been many years under his hands, as appears by a letter of dr. Freind, published in 1719, Upon the use of purgatives in the confluent small-pox: but it did not appear till 1747, our judicious physician having employed part of this long interval in polishing and perfecting a work, in which the experience he had acquired by long and successful practice, must needs have been of infinite service to him: and accordingly it is much esteemed by the faculty for its simplicity, fidelity, and precision, as an elementary treatise. He published it in Latin under this title, *De variolis & morbillis dissertatio*; and annexed to it a translation from the Arabic of Rhazes, in order to shew the conformity of the practice of the Arabs with that, which had been so well explained and illustrated by Sydenham, Freind, and Boerhaave. It was the last of these three great men who, at his request, sent him a copy of the only remaining Arabic manuscript, which is preserved at Leiden: it was translated by three of the greatest masters in that language, Negri, Gagnier, and Hunt. A constant correspondence had long subsisted between Mead and Boerhaave, who had been fellow-students at Leyden: they communicated to each other their observations and projects; and, what is never to be found but among truly great men, they were friends though rivals, and never loved each other the less for differing, as all men will, in some particulars. In this Treatise upon the small-pox and measles, there is a chapter upon Inoculation; which reminds us of a particular in our physician's life, that we must not omit to mention. In 1721, his late majesty, then prince of Wales, ordered dr. Mead to assist at the inoculation of some condemned criminals, intending afterwards to recommend the practice of it to the people, by the illustrious example of his own royal family. Our

ingenious physician, not content with examining the effects of the Circassian operation upon six of the prisoners, caused the Chinese method to be tried on the seventh. The success of these experiments is universally known; and it is a pleasure to see that the same man, who was so instrumental in bringing inoculation among us, and who afterwards so frequently assisted at it, should, after thirty years experience, find new arguments to confirm him in the high opinion he always entertained of its usefulness and safety.

In 1749, he published *Medica sacra: sive de morbis insignioribus, qui in Bibliis memorantur, commentarius*: the design of which piece is to reconcile those persons to the Bible, who reject it under a pretence of its disagreement with our knowledge of nature. Upon the famous question of the demoniacs in the gospel, he mentions it as an honour to have adopted the opinion of his relation, the very learned mr. Joseph Mead, or Mede; which was, that these demoniacs were only lunatic and epileptic persons. His last, and perhaps the most useful of all his works, is his *Monita & præcepta medica*, printed in 1751. This is a legacy, as it were, bequeathed by our author to his brethren; and valuable not only for the good it may do, but also as it shews the excellent mind of the testator. In these Medical rules and admonitions, he freely communicates, with a candor and simplicity characteristical of a great man, all the discoveries with regard to different diseases and their cures, which his long practice and experience had opened to him; and he concludes with many salutary precepts, for preserving the organs of the body and the faculties of the mind intire and perfect to a good old age. These three last of his works, *De variolis & morbillis dissertatio*, *Medica sacra*, and *Monita & præcepta medica*, were wrote and published in Latin; and, with his other two pieces already mentioned in that language, were translated into English under the doctor's inspection, by Thomas Stack, M. D. and F. R. S.

Soon after this last publication, our excellent and amiable author found himself no longer in a condition to finish any thing. He grew every day more and more sensible of the natural infirmities attending his length of years; and, with the utmost tranquillity and resignation, quietly sunk into the arms of death, on the 16th of February, 1754. We have observed that he took a wife in 1699; who died in February 1719, after having brought him eight children. Four of them died in their infancy: and of the rest, the second daughter was married to Charles Bertie, of Uffington in
Lincolnshire,

Lincolnshire, esq; the eldest to doctor, now sir Edward Wilmot, and the youngest to dr. Frank Nichols, both physicians in ordinary to his majesty. His only son, Richard Mead, esq; is married to a daughter of William Gore, esq; of Triag in Hertfordshire. His second wife was a daughter of sir Rowland Alston, of Odell in Bedfordshire, bart. whom he married in August 1724, but had no issue by her.

During almost half a century, he was at the head of his business, which brought him in one year above 7000l. and for several years between five and six. His generous and benevolent temper was constantly exercised in acts of charity. Clergymen, and in general all men of learning, were welcome to his advice; and his doors were always open to the indigent, whom he frequently assisted with his purse; so that, notwithstanding his great gains, he did not die very rich, being persuaded, that what he got from the public, could never be more honourably bestowed than in the advancement of science, and encouragement of the learned. With that design and view, his large and spacious house in Ormond-street was converted into a temple of nature, and a repository of time. He built a gallery for his favourite furniture, his pictures, and his antiquities. His library, by the catalogue published the year after his death, consisted of 6592 numbers, containing upwards of 10,000 volumes; in which he spared no expence for scarce and ancient editions, for copies well chosen and highly preserved, for the richest and most durable bindings; all the ornaments corresponding with the value of the authors, and the exact and refined taste of the owner. His Latin, Greek, and oriental manuscripts, made no inconsiderable part of his literary acquisitions. His collection of antiquities, medals, coins, prints, and drawings, were equalled by nothing in the kingdom in the hands of a private man. Several pieces of ancient painting, and among others that of the court of Augustus, found at Rome in 1737, had cost him vast sums; and as for his collection of pictures by the greatest masters, they had been chosen with so much judgment, that after his death they were sold for 3400l. which was 6 or 700l. more than he gave for them. His books and antiquities sold also very well.

In the mean time, this great collection was not made for his own use alone, but it was freely opened to the inspection and use of others. Ingenious men were sure of finding at dr. Mead's, the best helps in almost all their undertakings: nothing

Authentic
manuscripts,
see, p. 50.

nothing pleased him more than to be the owner of any thing that could serve to call hidden talents into light, to give encouragement to the greatest projects, and to see them executed under his own eyes. Scarce any thing curious hath appeared in England, since the beginning of this century, but under his patronage. He constantly kept in his pay a great number of scholars and artists of all kinds, who were at work for him, or rather for the public. As he was a perfect judge of whatever is excellent, and as he admitted nothing else into his collection, so he always purchased it at its value, that is, at any price.

His reputation not only as a physician, but as a scholar, was so universally established, that he corresponded with all the principal literati in Europe. The king of Naples sent to request of dr. Mead a compleat collection of his works; and in return presented him with the two first volumes of signior Bajardi, which may be looked upon as an introduction to the Collection of the antiquities of Herculanum. At the same time this prince invited him to his own palace, that he might have an opportunity of shewing him those valuable monuments of antiquity: and nothing but his years, as he owed to several of his friends, prevented his undertaking a journey so suited to his taste and inclination. Nothing did more honour to this patron of learning, than the free and constant access of men of different qualifications to his table, who were each employed the rest of the day at his particular work and study. No foreigner of any learning, taste, or even curiosity, ever came to London without being introduced to dr. Mead; fearful of being reproached, if he had returned without seeing him. On these occasions, his table was always open; and the magnificence of princes, was united with the pleasures of philosophers.

It was principally to him, that the several counties of England, and of our colonies abroad, applied for the choice of their physicians; of whom he never required any thing in return for his recommendation, but an account of their several observations and discoveries, of which they enjoyed the whole honour. The Philosophical transactions afford us many examples of this kind of correspondence, much to the credit of both parties. The doctor was likewise consulted by foreign physicians from Russia, Prussia, Denmark, &c. The good of mankind, and the glory of his country, was the principle which influenced the general course of his actions. It was this that engaged him to persuade Guy, the wealthy citizen, to lay out his immense fortune in building

a new

a new hospital. He was a benefactor to all the other hospitals, and one of the first subscribers and greatest encouragers of the Foundling.

He was the friend of Pope, of Halley, of Newton, and placed their pourtraits in his house, near the busts of their great masters, the ancient Greeks and Romans. He presented to the college of physicians a marble busto of dr. Harvey, done by an excellent hand, from an original picture in his possession; to which, it is not to be doubted, but his own will hereafter be added, by some worthy successor, animated by the same spirit, with this inscription, which he had chosen for his motto: "Non sibi sed toti."

We cannot in justice conclude this article, without acknowledging ourselves greatly indebted to the ingenious author of the Authentic memoirs of dr. Mead's life, often referred to above: from whose exact and diligent account, we have taken the liberty to transcribe the substance of our own.

MEDE (JOSEPH) a most learned English divine, was born in October 1586, of a good family, at Berden in Essex. When he was about ten years old, both he and his father fell sick at the same time of the small-pox; which proving mortal to the latter, our author fell under the care of one mr. Gower, to whom his mother was married soon after. He was sent to school first to Hodsdon in Hertfordshire, and then to Wethersfield in Essex. While he was at this last school, going to London upon some occasion, he bought Bellarmine's Hebrew grammar; and though his master, who had no skill in that language, told him it was a book not fit for him, yet he studied it with so much eagerness, that in a little time he attained considerable skill in the Hebrew tongue. In 1602, he was sent to Christ's-college in Cambridge; where, although he had an uncommon impediment in his speech, which would not suffer him to shew them to advantage, he was soon distinguished for his parts and learning. Not long after his entrance upon philosophical studies, he became disquieted with scepticism: for happening upon a book in a neighbour scholar's chamber, either Sextus Empiricus, or some other of the Pyrrhonic school, he began, upon the perusal of it, to move strange questions to himself, and even to doubt whether the *res* *flavæ*, the whole frame of things, as it appears to us, was any thing more than a mere phantasm, or imagination; and, till his principles

The Life of Meade, prefixed to his works, Lond. 1672, folio.

ciples were settled, his life, as he professed, was utterly without comfort.

By the time he had taken the degree of master of arts, which was in 1610, he had made so happy a progress in all kinds of academical study, that he was universally esteemed an accomplished scholar. He was an acute logician, an accurate philosopher, a skilful mathematician, an excellent anatomist, a great philologer, a master of many languages, and a good proficient in history and chronology. His first shewing himself abroad, was by an address that he made to bishop Andrews, in a Latin tract *De sanctitate relativa*; which in his maturer years he censured as a juvenile performance, and therefore never published it. However, that great prelate, who was a consummate judge and patron of learning, liked it so well, that he not only stood our author's firm friend upon an occasion that offered soon after, but also then desired him to be his domestic chaplain. This mr. Mede very civilly refused; valuing the liberty of his studies above any hopes of preferment, and esteeming that freedom which he enjoyed in his cell, so he used to call it, as the haven of all his wishes. And indeed these thoughts had possessed him betimes: for when he was a school-boy, he was sent to by his uncle, mr. Richard Mede, a merchant, who being then without children, offered to adopt him for his son, if he would live with him: but he refused the offer, preferring, as it should seem, a life of study to a life of gain.

He was not chosen fellow of his college till after he was master of arts, and then not without the assistance of his friend bishop Andrews: for he had been passed over at several elections, on account of a causeless suspicion which dr. Cary, then master of the college, afterwards bishop of Exeter, had conceived of him, that "he looked too much towards Geneva." Being made fellow, he became an eminent and faithful tutor. After he had well grounded his pupils in humanity, logic, and philosophy, so that they were able to walk as it were alone, he used to set every one his daily task; which he rather chose, than to confine himself and them to precise hours for lectures. In the evening they all came to his chamber; and the first question he put to each was, "*Quid dubitas?* What doubts have you met with in your studies to-day?" For he supposed, that to doubt nothing and to understand nothing was just the same thing. This was right, and the only method to make young men exercise their rational powers, and not acquiesce
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in what they learn mechanically, and by rote, with an indolence of spirit, which prepares them receive and swallow implicitly whatever is offered them. As to himself, he was so intirely devoted to the study of all excellent knowledge, that he made even the time he spent in his amusements serviceable to his purpose. He allowed himself little or no exercise but walking; and often, in the fields or college garden, would take occasion to speak of the beauty, signatures, virtues, or properties of the plants then in view: for he was a curious florist, an accurate herbalist, and thoroughly versed in the book of nature. The chief delight he took in company was to discourse with learned friends; and he used to spend much time with his worthy friend mr. William Chappel, afterwards provost of Trinity-college, Dublin, and bishop of Cork and Ross, who was justly esteemed a rich magazine of rational learning, and who had a high regard for mr. Mede.

Mr. Mede was a curious enquirer into the most abstruse parts of learning, and endeavoured after the knowledge of those things which were most remote from the vulgar track. Among other things, he spent no small pains and time in sounding the depths of astrology, and blotted much paper in calculating the nativities of his near relations and fellow-students: but this was in his younger years, and he afterwards discovered the vanity and weakness of this fanciful art. He applied himself to the more useful study of history and antiquities, particularly to those mysterious sciences which made the ancient Chaldeans, Egyptians, and other nations so famous; tracing them, as far as he could have any light to guide him, in their oriental schemes and figurative expressions, as likewise in their hieroglyphics, not forgetting to enquire also into the oneirocritics of the ancients: which he did the rather, because of that affinity he conceived they might have with the language of the prophets. He was a curious and laborious searcher of antiquities relating to religion, ethnic, Jewish, Christian, and Mahometan: to which he added other attendants, necessary for understanding the more difficult parts of Scripture.

In 1627, he refused the provostship of Trinity-college, Dublin, into which he had been elected at the recommendation of archbishop Usher, who was his particular friend; as he did also when it was offered him a second time, in 1630. The height of his ambition was, only to have had some small donative sine cure added to his fellowship, or to have been thrown into some place of quiet; where
retired

retired from the noise and tumults of the world, and possessed of a competency of fortune, he might have been intirely at leisure for study and acts of piety : and therefore, when a report was spread that he was made chaplain to the archbishop of Canterbury, he thus expressed himself in a letter to a friend : that “ he had lived, till the best of his time was spent, in tranquillitate ut secessu ; and now that there is but a little left, should I,” saith he, “ be so unwise, suppose there were nothing else, as to enter now into a tumultuous life, where I should not have time to think my own thoughts, and must of necessity displease others or myself? Those who think so, know not my disposition in this kind to be as averse, as some perhaps would be ambitious.” In the mean time, although his circumstances were scanty, for he had nothing but his fellowship and a college lecture, his charity was diffusive and uncommon : and, strange as it may now seem, he devoted the tenth of his income to pious and charitable uses. But his frugality and temperance always afforded him plenty. His prudence or moderation, either in declaring or defending his private opinions, was very remarkable ; as was also his freedom from partiality, prejudice or prepossession, pride, anger, selfishness, flattery, and ambition. He was meek, patient, equally remote from superstition and licentiousness of thinking ; and, in short, possessed every virtue. This great and good man died October the 1st; 1638, in his fifty-second year, having spent above two-thirds of his time in college. As to his person, he was of a comely proportion, and rather tall than otherwise. His eye was full, quick, and sparkling ; his whole countenance sedate and grave ; awful, but withal tempered with an inviting sweetness : and his behaviour was friendly, affable, chearful, and upon occasion intermixed with pleasantry. Some of his sayings and bon mots are recorded by the author of his life ; one of which was, his calling such fellow-commoners who came to the university only to see it, or to be seen in it, “ the university tulips,” that made a gaudy shew for a while.

We come now to give an account of his works. In his life-time he published three treatises only : the first intided, *Clavis Apocalyptica ex innatis & infitis visionum characteribus eruta & demonstrata. Cantabrigiæ, 1627, 4to ;* to which he added, in 1632, *In sancti Joannis apocalypsin commentarius, ad amuffim clavis Apocalypticae.* This is the largest and the most elaborate of any of his writings. The other two were but short tracts : namely, *About the name* *Θεοκρατία*, anciently

anciently given to the holy table, and about churches in the apostles times. The rest of his works were published after his decease; and in the best edition put out by dr. John Worthington, in the year 1672, in folio, the whole are divided into five books, and disposed in the following order. The first book contains fifty-three Discourses on several texts of Scripture: the second, such Tracts and discourses as are of the like argument and design: the third, his Treatises upon the propheticall Scriptures, viz. The Apocalypse, St. Peter's prophecy concerning the day of Christ's second coming, St. Paul's prophecy touching the apostasy of the latter times, Tobie's prophecy de duplici Judæorum captivitate & statu novissimo, and three Treatises upon some obscure passages in Daniel: the fourth, his Letters to several learned men, with their letters also to him: the fifth, *Fragmenta sacra*, or such miscellanies of divinity, as could not well come under any of the forementioned heads.

These are the works of this pious and profoundly learned man, as the editor calls him in the title page; in which, however, much admired and much esteemed as they have been, are to be found some things liable to exception, or which at least have been controverted by learned and good men, as his notions about the millennium, the demoniacs, &c.

MEIBOMIUS, the name of several learned men, who were Germans. John-Henry Meibomius was a professor of physic at Helmstadt, where he was born; and afterwards first physician at Lubec. He was the author of several learned works; among the rest, of one published at Leyden in 1653, 4to, and intitled, *Mæcenas, sive de C. Cilnii Mæcenis vita, moribus, & rebus gestis*. He went to the fountain-head, and seems to have quoted every passage from antiquity, where any thing is said of Mæcenas; but having used neither criticism nor method, he cannot claim any higher merit, than that of a mere collector.

Henry Meibomius, his son, was born at Lubec, in June 1638; and after laying a proper foundation in literature at home, went in 1655, to the university of Helmstadt, where he applied himself to philosophy and medicine. Afterwards he went to study under the professors at Groningen, Franeker, and Leyden; and upon his return to Germany, projected a larger tour through Italy, France, and England, which he executed. He contracted an acquaintance with the learned wherever he went; and took a doctor of physic's degree in 1663, as he passed through Angers in France. He

was

was offered a professorship of physic at Helmstadt in 1661; but his travelling scheme did not permit him to take possession of it till 1664. This, and the professorships of history and poetry, which were joined to it in 1678, he held to the time of his death, which happened in March 1700. He married a wife in 1664, by whom he had ten children: Besides a great number of works relating to his own profession, he published in three volumes folio, in 1688, *Scriptores rerum Germanicarum*: a very useful collection, which had been begun, but not finished, by his father.

There was also Marcus Meibomius, a very learned person of the same family, who published in 1652, a Collection of seven Greek authors, with a Latin version by himself, who had written upon ancient music. He dedicated this work to Christina of Sweden, and received an invitation to that princess's court; which he accepted. Christina engaged him one day to sing an air of ancient music, while some body was ordered to dance to it; and the immoderate mirth, which this occasioned in the spectators, is said to have disgusted him so vehemently, that he left the court of Sweden immediately. Meibomius pretended, that the Hebrew copy of the Bible was full of errors, and undertook to correct them by means of a metre, which he fancied he had discovered in those ancient writings; but this, it seems, drew upon him no small raillery from the learned. Nevertheless, besides the work above-mentioned, he performed other things, which shewed him to be a scholar; witness his Notes upon Diogenes Laertius in Menage's edition, his edition of the Greek mythologists, &c.

M E L A (P O M P O N I U S) an ancient Latin writer, was born in the province of Bætica in Spain, and flourished in the reign of the emperor Claudius. His three books of Cosmography, or *De situ orbis*, are written in a concise, perspicuous, and elegant manner; and have been thought worthy of the attention and labours of the ablest critics. Isaac Vossius gave an edition of them in 1658, 4to, with very large and copious notes, in which he takes frequent occasion to criticise Salmasius's Commentaries upon Solinus. James Gronovius published Mela in 1658, 12mo, with shorter notes; in which however, as if he resented Vossius's treatment of Salmasius, he censures his animadversions with some degree of tartness. To this edition of Mela, is added *Julii Honorii oratoris excerptum cosmographiæ*, first published from the manuscript, and *Æthici cosmographiæ*. Vossius

his answered the castigations of Gronovius, in an Appendix to his annotations, 1686, 4to; but dying the same year, left his manes to be insulted by Gronovius, in another edition of Mela immediately published, with illustrations by medals. In this last edition by Gronovius, are added five books De geographia, written by some later author, by Jomandes, as Fabricius conjectures.

Biblioth.
Latina.

MELANCTHON (PHILIP) one of the wisest and greatest men of his age, was born at Bretten in the palatinate of the Rhine, on February 16, 1497. His father's name was George Schwartzferdt, which word signifies black earth; and therefore Reuchlin gave our Philip the name of Melancthon, which in the Greek signifies the same, as Schwartzferdt does in the German language. He studied first at the place of his nativity, and was afterwards sent to Nordsheim, where he became known to Reuchlin, who loved him greatly. About two years after, in 1509, he was sent to Heidelberg, where he made so vast a progress in letters, that, before he was fourteen years of age, he was intrusted with the tuition of the sons of the count of Leonstein. Baillet, in his Historical treatise of young men, who became famous by their studies or writings, has deservedly reckoned Melancthon among them. From him we learn, that at the age of thirteen years, he dedicated to Reuchlin A comedy, which he wrote without any assistance. Baillet adds, that he was "employed to make the greatest part of the languages, that were publicly delivered in the university of Heidelberg:" which exactly agrees with what Melchior Adam says of him, viz. that "he wrote, while he was but a lad, orations for the professors in that college, which were spoken in public." "Good God," says Erasmus, "what hopes may we not conceive of Philip Melancthon, who, although very young, and almost a boy, is equally to be admired for his knowledge in both languages. What quickness of invention? what purity of diction? what vastness of memory? what modesty and gracefulness of behaviour?"

In vitis philo-
soph. p.
186.

Erasmus, in
Theff. c. ii.
apud Jo.
Jac. Gry-
næum epist.
select. p.
302.

He left Heidelberg in 1512, partly because the air did not agree with him, partly because he was disgusted at being refused his masters degree, on account of his youth, and went to Tübingen, where he staid six years. There he publicly read lectures upon Virgil, Terence, Cicero, and Livy; and also found time to assist Reuchlin in his quarrels with the monks. It is remarkable of Melancthon, that he

Melch.
Ad. in vit.
phil. p. 186.

Camera-
rius, vita
Philip. Me-
lancth. p.
15. L. pf.
1696.

Ibid. p. 24.

was a great reader of the Bible. Reuchlin made him a present of one, which he always carried about with him. And when he was seen at church to hold a book in his hands, much larger than a Common prayer book, his enemies, of which we may be sure he had no small number, took pains to have it believed, that he was reading something very different, from what the occasion and place required of him. In the year 1518, he accepted the professorship of the Greek tongue in the university of Wittemberg, which Frederic the elector of Saxony offered him, upon the recommendation of Reuchlin. Here he presently contracted a friendship and intimacy with Luther, who was about fourteen years older than himself; and they went together to Leipsic in 1519, to dispute with Eccius.

In the year 1520, he read lectures upon St. Paul's Epistle to the Romans at Wittemberg, which were so much approved by Luther, that he caused them to be printed for the general good of the church. Nay he went farther, he wrote a Preface to it, in which he useth these words to Melancthon; "Ego, quod impii Thomistæ suo Thomæ mendaciter arrogant, viz. neminem scripissè melius in sanctum Paulum, tibi vere tribuo:" that is, "what the impious Thomists falsely assume to their St. Thomas, namely, that no body has set forth a better commentary on St. Paul, I apply, and very justly, to thee." The following years were a complication of hard labours to Melancthon. He wrote many books, and visited many churches. In the year 1521, hearing that the divines at Paris had condemned the books and doctrine of Luther by a formal decree, he opposed them with all his might, and affirmed Luther's doctrine to be sound and orthodox. In the year 1527, he was appointed by the duke of Saxony, to visit all the churches within his dukedom. But nothing cost him more pains, than the task which was imposed upon him in the year 1530, of drawing up a confession of faith. This was called the Augsburg confession, because it was presented to the emperor at the diet in that city.

All Europe was convinced, that Melancthon was not averse to an accommodation, as Luther; and that he would have sacrificed many things for the sake of peace. This appears chiefly by the book he wrote concerning things indifferent, which was so ill received by the faction of Illyricum. Melancthon advised them "not to contend scrupulously about things indifferent, provided those rites and ceremonies had nothing of idolatry in them; and even to bear

Melch.
Adam, in
vit. phil. p.
195, 196.

"some

“some hardships, if it could be done without impiety.” Illyricus, on the contrary, cried out, that they “ought to desert all the churches, and threaten an insurrection, rather than bear a surplice:” which calls to our mind what a jesuit said, that they “would not put out one wax taper, though it were to convert all the Hugonots.” What Melancthon said to his mother, plainly shews, that he hated disputes in religion; and that he only acted in them, because they fell within his province. Being gone to the conferences at Spire, in the year 1529, he made a little journey to Bretten, to see his mother. This good woman asked him, what she must believe amidst so many disputes, and repeated him her prayers, which contained nothing superstitious. “Go on mother,” said he, “to believe and pray, as you have done, and never trouble yourself about controversies:” which was the advice of a wise and good man.

Melch. Adam, in vit. theol. p. 333.

This moderation and pacific disposition of Melancthon, made him thought a proper person, to settle the disputes about religion, which were then very violent in France; and therefore Francis I. desired him to come thither. Francis had assisted at a famous procession in January 1535, and had caused some heretics to be burnt. Melancthon was exhorted to attempt a mitigation of the king's anger; he wrote a letter therefore to John Sturmius, who was then in France, and another to John du Bellai, bishop of Paris. A gentleman, whom Francis I. had sent into Germany, spoke to Melancthon of the journey to France; and assured him, that the king should write to him about it himself, and would furnish him with all the means of conducting him necessary for his safety. To this Melancthon consented, and the gentleman upon his return was immediately dispatched to Melancthon with a letter. It is dated from Guise, June 28, 1535, and declares the pleasure the king had, when he understood by the gentleman, and by the letter which William du Bellai had received from Melancthon, that he was disposed to come into France, to put an end to their controversies. Melancthon wrote to the king the 28th of September the same year, and assured him of his good intentions; but was sorry, he could not as yet surmount the obstacles to his journey. The truth was, the duke of Saxony had very good reasons of state, for not suffering this journey to the court of Francis I. and Melancthon could never obtain leave of him to go, although Luther had earnestly exhorted that elector to consent to it, by representing to him, that

Camerar. p. 144.

Ibid. p. 146, 151.

Luther. op. vol. vi. p. 497, apud Sreckendorf. Hist. Lutheran. lib. iii. p. 107.

Melch.
Adam, in
vit. theol.
t. 336.

that the hopes of seeing Melancthon had put a stop to the persecution of the protestants in France; and that there was reason to fear, they would renew the same cruelty, when they should know, that he would not come. Henry VIII. king of England had also a desire to see Melancthon, but neither he nor Francis I. ever saw him.

Melancthon's time was now chiefly employed in conferences and disputes about religion. In the year 1539, there was an assembly of the protestant princes at Francfort, concerning a reformation; and another in the year 1541, at Worms, where there happened a warm dispute between Melancthon and Eccius about original sin. But, by the command of the emperor, it was immediately dissolved, and both of them appointed to meet at Reinspurge; where Eccius proposing a sophism somewhat puzzling, Melancthon paused a little, and said, "that he would give an answer to " it the next day." Upon which Eccius represented to him the disgrace of requiring so long a time; but Melancthon replied, like an honest man, " Mi doctor, non quero meam " gloriam hoc in negotio, sed veritatem:" that is, " My " good doctor, I am not seeking my own glory in this affair, " but the truth." In the year 1543, he went to the archbishop of Cologne, to assist him in introducing a reformation into his diocese; but without effect. He attended at seven conferences in the year 1548; and was one of the deputies, whom Maurice, elector of Saxony, was to send to the council of Trent, in the year 1552. His last conference with the doctors of the Romish communion, was at Worms, in the year 1557; and of the dissensions which afflicted him, there was none more violent than that which was raised by Flacius Illyricus. He died at Wittemberg April the 19th, 1560, in the 64th year of his age; and was buried near Luther, in the church of the castle, two days after.

Some days before he died, he wrote upon a piece of paper the reasons, which made him look upon death as a happiness; and the chief of them was, that it " delivered him " from theological persecutions." Nature had given Melancthon a peaceable temper, which was but ill suited for the time he was to live in. His moderation served only to be his cross. He was like a lamb in the midst of wolves. No body liked his mildness; it looked as if he was lukewarm; and even Luther himself was sometimes angry at it. It was indeed, considering his situation, very inconvenient; for it not only exposed him to all kinds of slander, but
would

would not suffer him to "answer a fool according to his folly." The only advantage it procured him was to look upon death without fear, by considering, that it would secure him from the "odium theologicum," the hatred of divines, and the discord of false brethren. He was never out of danger, but might truly be said, "through fear to be all his life-time subject to bondage." Thus he declared, in one of his works, that he "had held his professor's place forty years without ever being sure, that he should not be turned out of it, before the end of the week." "Ego jam sum hic," says he, "Dei beneficio, quadraginta annos: & nunquam potui dicere aut certus esse, me per unam septimanam mansurum esse."

Melancthon married a daughter of a burgomaster of Wittenberg, in the year 1520, who lived with him till the year 1557. He had two sons and two daughters by her; and his eldest daughter Anne, in the year 1536, became the wife of George Sabinus, who was one of the best poets of his time. His other daughter was married, in the year 1550, to Gaspar Peucer, who was an able physician, and very much persecuted. Melancthon was a very affectionate father; and there is an anecdote preserved of him, which perfectly agrees with his character for humility. A Frenchman, it is said, found him one day holding a book in one hand, and rocking a child with the other; and upon his expressing some surprise, Melancthon made such a pious discourse to him about the duty of a father, and the state of grace in which children are with God, "that this stranger went away," says Bayle, "much more edified than he came." Melchior Adam relates a surprising dialogue

which passed between his son-in-law George Sabinus, whom we have just mentioned, and cardinal Bembus, concerning Melancthon. When Sabinus went to see Italy, Melancthon wrote a letter to cardinal Bembus, to recommend him to his notice. The cardinal laid a great stress upon the recommendation; for he loved Melancthon for his parts and learning, however he might think himself obliged to talk of his religion. He was very civil therefore to Sabinus, invited him to dine with him, and in the time of dinner asked him a great many questions, particularly these three: "What salary Melancthon had? what number of hearers? and what he thought concerning the resurrection and a future state?" To the first question Sabinus replied, that Melancthon's "salary was not above 300 florins a year." Upon hearing this, the cardinal cried out, "Ungrateful

Enarrat.
evangel.
vol. i. p.
358.

Melch.
Adam, in
vita philof.
p. 198.

Ibid.

“Germany! to value at so low a price so many labours of so great a man.” The answer to the second question was, that Melancthon “had usually 1500 hearers.” “I cannot believe it,” says the cardinal; “I do not know an university in Europe, except that of Paris, in which one professor has so many scholars.” To the third question, Sabinus replied, that Melancthon’s “works were a full and sufficient proof of his belief in those two articles.” “I should think him a wiser man,” said the cardinal, “if he did not believe any thing about them.”

Melancthon was a man, in whom many good as well as great qualities were wonderfully united. He had great parts, great learning, great sweetness of temper, moderation, contentedness, and the like, which would have made him very happy in any other times, but those in which he lived. He never affected dignities, or honours, or riches, but was rather negligent of all these things; too much so, in the opinion of some, considering he had a family; and his son-in-law Sabinus, who was of a more ambitious make, was actually at variance with him upon this very article. Learning was infinitely obliged to him on many accounts; on none more than this, that he reduced almost all the sciences, which had been taught before in a vague irregular manner, into systems. Considering the distractions of his life, and the infinity of disputes and tumults in which he was engaged, it is astonishing, how he could find leisure to write so many books. Their number is prodigious, insomuch that it was thought necessary to publish a chronological catalogue of them, in the year 1582. His works indeed are not correct, and he himself owned it; but as he found them useful, he chose rather to print a great number, than to finish only a few; “which however,” as Bayle says, “was postponing his own glory to the advantage of others.” His constitution was very weak, and required great tenderness and management; which made Luther, as hot and as zealous as he was, blame him for labouring too earnestly in the vineyard. “I am extremely grieved,” says he, “for your very bad state of health; and my prayers are continually offered up for your recovery, that there may be some body, when I am dead, who may be a bulwark to the house of Israel, against the ragings of Satan.—In the mean time, why do you embarrass and load yourself with so much business and labour, regardless of all the admonitions which have been given you? The time will come, when you will condemn, but it will be too late, this inconsiderate zeal, which

Melch.
Adam, in
vit. theol.

“ which now possesses you, and urges you to undertake so much more, than you are able to bear, as if you had a constitution of iron or stone.”

A few days before his death, he asked a poet of his acquaintance, to write him a short and simple epitaph; and by way of model gave him the following :

“ Iste brevis tumulus miseri tenet ossa Philippi ;
“ Qui qualis fuerit, nescio, talis erat.”

His friend told him, that that would do very well, provided he would suffer the word talis to be changed for magnus.

M E L I T O, an ancient christian father, was bishop of Sardis in Asia, and composed several works upon the doctrine and discipline of the church; of which we have nothing now remaining but their titles, and some fragments preserved by Eusebius, in the fourth book of his Ecclesiastical history. Among the rest, there is part of an humble petition, which he presented to the emperor Marcus Antoninus; in which he beseeches him “ to examine the accusations which were brought against the christians, and to stop the persecution, by revoking the edict, which he had published against them. He represents to him, that the Roman empire was so far from being injured or weakened by christianity, that its foundation was more firmly established, and its bounds considerably enlarged, since that religion had taken footing in it. He puts him in mind, that the christian religion had been persecuted by none but the worst emperors, such as Nero and Domitian; that Adrian and Antoninus had granted privileges in its favour; and that he hoped from his clemency and goodness, that they should obtain the same protection of their lives and properties from him.” The father, we may observe, has avoided the mention of Trajan on this occasion, and not without reason; for the example of an emperor, who was perhaps the best and wisest of all the emperors, and yet unhappily a persecutor of the christians, would by no means have suited his purpose. There are also some other fragments preserved by other authors, besides these by Eusebius; but they are too slight and inconsiderable to deserve much notice.

This father flourished at the latter end of the second century, about the year 170; “ and presented his petition to the emperor,” as Dupin says, “ about the year 182.”

Biblioth. des
auteurs ec-
cles. tom.

He died before the pontificate of Victor, as we learn from a letter of Polycrates to that pope, where he speaks of Melito, as of a man dead, and in the following terms: "What shall I say of Melito, whose actions were all guided by the operations of the Holy Spirit? who was interred at Sardis, where he waits the resurrection and the judgment." He passed, it seems, for a prophet in his day; that is, for a man inspired by God; according to the testimony of Tertullian, as St. Jerome represents it. The same Tertullian observes also, that he was an elegant writer and a good orator; which, however, it would not be easy to discover from the fragments that remain of him.

MELVIL (SIR JAMES) the author of some useful and entertaining memoirs, was descended of an honourable family in Scotland, being the third son of the lord of Kaeth; and born near the middle of the sixteenth century. At fourteen years of age, he was sent by the queen regent of Scotland, to be page to her daughter Mary, who was then married to the dauphin of France: but by her leave he entered into the service of the duke of Montmorency, great constable and chief minister of France, who earnestly desired him of her majesty, having conceived a great fondness for his promising parts. He was nine years employed by him, and had a pension settled on him by the king. Then obtaining leave to travel, he passed into Germany; where, being detained by the elector Palatine, he resided at his court three years, and was employed by him on several embassies. After this, prosecuting his intentions to travel, he visited Venice, Rome, and the most famous cities of Italy, and returned through Switzerland to the elector's court; where, finding a call from queen Mary, who was arrived at her kingdom of Scotland, after the death of her husband king Francis II. he went and attended her service. However, the queen mother of France offered him at the same time a large pension, to reside at her court; for she found it her interest, at that juncture, to keep up a good understanding with the protestant princes of Germany; and she knew sir James Melvil to be the properest person to negotiate her affairs, he being most acceptable to them all.

Upon his arrival in Scotland, he was admitted a privy-counsellor, and gentleman of her chamber; and was employed by her majesty in her most important concerns, till her unhappy confinement in Lochlevyn; all which he discharged with an exact fidelity; and from his own account
there

there is reason to think, that had she taken his advice, many of her misfortunes might have been avoided. He was afterwards regarded by the four successive regents in a special manner, and trusted by them with negotiations of the greatest moment; though after the queen's imprisonment, he had ever owned the king's side. When king James came to the government, he was especially recommended to him by the queen, then a prisoner in England, as one most faithful, and capable of doing him service: and thereupon was made by his majesty a member of his privy-council, of his exchequer, and a gentleman of his chamber. He always continued in favour and employment; and the king would gladly have taken him into England, at the death of queen Elizabeth, promising him considerable advancements: but sir James, now stricken in years, and desirous to retreat from the business of the world, begged his majesty to excuse him. However, after the king's accession to the crown of England, he thought it right to pay his duty to his majesty, and accordingly went over thither: then returning to his own house, as to an harbour, he sat down, and reflecting on the past voyage of his life, and all the various weather and difficult storms in which he had been tossed, he drew up Memoirs of them for the use of his son, to whom they are addressed in an introductory epistle.

These Memoirs were accidentally found in the castle of Edinburgh, in the year 1660, somewhat imperfect, and injured by time and civil confusion; and passed from thence into the hands of sir James Melvil of Halhill, the author's grandson, from whom the editor George Scott received them, and published them in 1683, folio, under this title, *The memoirs of sir James Melvil, of Halhill, containing an impartial account of most of the remarkable affairs of state, during the last age, not mentioned by other historians: more particularly relating to the kingdoms of England and Scotland, under the reigns of queen Elizabeth, Mary queen of Scots, and king James: in all which transactions the author was personally and publicly concerned. Now published from the original manuscript. There is an epistle to the reader, prefixed by the editor, from which we have made this extract.* It is remarkable, that no body knew how these Memoirs came to be repositied in the castle of Edinburgh, or when they were so; and also, that they were preserved almost intire in a place, which could not secure the public records of the kingdom from the rude incursions
of

of civil discord. They are much esteemed, and have been reprinted both in French and English.

MENAGE (GILES, in Latin ÆGIDIUS) called for his great learning, the Varro of the seventeenth century, was born at Angers, August 15, 1613. He was the son of William Menage, the king's advocate at Angers, and discovered so early an inclination to letters, that his father was determined to spare no cost or pains in his education. Accordingly he was trained in the study of the belles lettres and philosophy, in which he made, as was expected, a very extraordinary progress. His father also, to divert him from too severe an application to his studies, employed masters to instruct him in music and dancing; but he did not succeed in either of these accomplishments; and had so little genius for music, that he never could learn a tune. He had more success in his application to the study of the law; for his first profession was that of a barrister at law. Thus, as he says of himself, "in the year 1632, I was entered advocate at Angers, the place of my birth; and it was there, that I pleaded my first cause against mr. Ayrault my cousin-german. I came up in the same year to Paris, where I was likewise admitted advocate, and have pleaded for several years. In the year 1634, the parliament of Paris went to hold a general sessions at Poitiers, where I pleaded too. It was this that gave mr. Costar occasion to say, that as there were serjeants, who served warrants throughout the kingdom, I was in like manner a pleading advocate throughout the kingdom; and it was upon the same account, that F. Jacob, the Carmelite, told me, in one of his lists of new books, which he did me the honour to address to me, *Atque erit in triplici par tibi nemo foro.*" The Memoirs of Menage, printed before the Suite du Menagiana, inform us, that he pleaded several causes in the parliament of Paris, and "among the rest, one for mr. Sengebere, under whom he had studied law, who wanted to put away his wife on account of adultery." His father had always designed him for the law, and he now resigned his place of king's advocate in his favour. Menage being at his father's house did not refuse it; but tired of his profession, he sent him back the grant of that place, as soon as he got to Paris. He was but ill suited to the drudgery of the law: his genius, on the contrary, led him strongly to the study of polite learning, which made him seek the acquaintance of learned men. He declared

Origines de
la langue
Françoise,
upon the
word Ra-
chat, pag.
611. edit.
1694.

his design therefore of entering into the church, as the best plan he could pursue for the gratification of his natural inclinations; and soon after he was provided with some benefices, and among the rest with the deanery of St. Peter at Angers. In the mean time his father was displeas'd at him for deserting his profession of barrister at law, and would not supply him with the money, that over and above his own income was necessary to support him at Paris. This put Menage upon looking out for some means of subsistence at Paris, independent of his family; and at the recommendation of monsieur Chapelain, a member of the French academy, he was taken into the family of cardinal de Retz, who was then only coadjutor to the archbishop of Paris. In this situation he enjoyed the repose necessary to his studies, and had every day, what he was extremely fond of, new opportunities of displaying his parts and learning. He lived several years with the cardinal; but upon an affront, which he one day received from some of his dependants, he desired of the cardinal, either that reparation might be made him, or that he might be suffer'd to depart. He obtained the latter, and then hired an apartment in the cloister of Notre Dame, where he held every Wednesday an assembly, which he call'd his Mercuriale. Here he had the satisfaction of seeing a great number of learned men, French and foreigners; and upon other days he frequented the study of messieurs du Puy, and after their death that of monsieur de Thou. He was still at cardinal de Retz's when he heard the news of his father's death, which happen'd January the 18th, 1648; and, being the eldest son, succeed'd to an estate which he convert'd into an annuity, for the sake of living more disengag'd, and at leisure to pursue his studies. Soon after this, he obtain'd, by a decree of the grand council, the priory of Montdidier; which he resign'd also to the abbé de la Vieuville, afterwards bishop of Rennes, who procur'd for him, by way of amends, a pension of 4000 livres upon two abbeys. The king's consent, which was necessary for the creation of this pension, was not obtain'd for Menage till he had given assurances to cardinal Mazarine, that he had no share in the libels which had been dispers'd against that minister and the court, during the troubles at Paris. This considerable addition to his circumstances enabled him to prosecute his studies with more success, and to publish a great many works, which he generally did at his own expence. The excessive freedom of his conversation, and his being perfectly unable to keep a witty thought in, whatever

might be the consequence of uttering it, created him many enemies; and he had contests with several men of eminence, who attacked him at different times, as the abbé d'Aubignac, Boileau, Cotin, Salo, father Bohours, and monsieur Baillet. But all these were not near so formidable to him, as the danger which he incurred in the year 1660, by a Latin elegy addressed to cardinal Mazarine; in which, among his compliments to his eminence, it was pretended, that he had satyrised a deputation which the parliament had sent to that minister. It was carried to the grand chamber by the counsellors, who proposed to debate upon it; but the first president, monsieur de Lamoignon, to whom Menage had protested, that the piece had been written three months before the deputation, and that he could not intend the parliament in it, prevented any ill consequences from the affair. Besides the reputation which his works gained him, they procured him a place in the academy della Crusca at Florence: and he might have been a member of the French academy at its first institution, if it had not been for his *Requête des dictionnaires*. However, as the memory of that piece was effaced by time, and most of the academicians, who were named in it, dead, he was proposed, in the year 1684, to fill a vacant place in that academy, and was excluded only by the superior interest of his competitor, monsieur Bergeret: for there was not one member of all those, who gave their votes against Menage, but owned, that he deserved the place. After this he would not suffer his friends to propose him again. Indeed he was no longer able to attend the academy, if he had been chosen, on account of a fall which had put his thigh out of joint; and he scarce ever went out of his chamber, but held daily a kind of an academy there. In July 1692, he began to be troubled with a rheum, which was followed by a defluxion on the stomach, of which he died the 23d of the same month, aged seventy-nine years.

He composed several works of ingenuity and learning, of the chief of which we will give a short account. 1. *Origines de la langue Française*, Paris 1650, in 4to. A very valuable work, and reprinted in folio after his death, in 1694, much enlarged and improved by himself. 2. *Miscellanea*, Paris 1652, in 4to. It is a collection of several pieces in Greek, Latin, and French, in prose as well as verse, composed by him at different times, and upon different subjects; among which is *La requête des dictionnaires*, one of the most ingenious pieces of raillery that ever was written.

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It makes all the dictionaries complain, that the academy's dictionary will be their utter ruin, and join in an humble petition to prevent it. It was not written out of the least malignity against the French academy, but merely to divert himself, and that he might not lose several *bons mots*, which came into his head upon that occasion. He suppressed it for a long time; but at last it was stolen from him, and published by the abbé Montreuil, without his knowledge. It prevented him, as we have observed, from obtaining a place in the academy, at its first institution; which made monsieur de Monmor pleasantly say, "that he should be obliged to be a member on account of that piece, as a man, who has debauched a girl, is obliged to marry her." 3. *Observazioni sopra l'Aminta del Taffo*, 1653, in 4to. 4. *Diogenes Laertius Græce & Latine cum commentario*, London, 1663, in folio. Menage first published his observations and corrections separately at Paris, with a view only of sending a fair copy of them into England, where they were printed with *Diogenes Laertius*. He afterwards enlarged them so considerably, that the booksellers of Holland were induced to reprint that author at Amsterdam, in 1692, in two volumes in 4to. This edition is much more beautiful, correct, and complete than the former, and is one of Menage's best and most useful works. 5. *Poemata*, Paris, 1656, second edition, in 12mo. They were often reprinted; and what is remarkable, his Italian poetry was esteemed even in Italy, although Menage could not speak two words in Italian. Morhoff pretends, that he has borrowed greatly from the Latin poems of Vincent Fabricius; and several have accused him of plundering the ancients. What was pleasant enough, and cannot be omitted, was, that having, according to the custom of poets, chosen mademoiselle de la Vergne, afterwards countess de la Fayette, for his poetical mistress, he gave her in Latin the name of Laverna, which was the goddess of thieves; and this gave occasion to the following smart epigram:

"Lesbia nulla tibi est, nulla est tibi dicta Corinna:

"Carmine laudatur Cynthia nulla tuo.

"Sed cum doctorum compiles scrinia vatum,

"Nil mirum, si sit culta Laverna tibi."

6. *Recueil des eloges faits pour M. le cardinal Mazarin*, Paris, 1666, in folio. 7. *Origini della lingua Italiana*, Paris, 1669, in 4to. He undertook this work only to shew the academy della Crusca, that he was not unworthy
of

*Journal des
Sçavans,
pour Janv.
1724.
Polyhistor.
vol. i. lib.
vii. c. 2.
§. 15.*

of the place, with which they had honoured him. 8. *Juris civilis amcenitates*, Paris, 1664, in 8vo. 9. *Les poëties de Malherbe*, avec des notes, Paris, 1666, in 8vo. They have been reprinted more than once since. 10. *Observations sur la langue Françoisë*, Paris, 1675, and 1676, in two volumes 12mo. 11. *Histoire de Sablé*, contenant les seigneurs de la ville de Sablé, jusque a Louis I. duc d'Anjou & roy de Sicile: premiere partie, Paris, 1686, in folio. He was very much prejudiced in favour of this history, and was engaged in the second part at his death. In the *Menagiana*, he is represented as saying, that it is an incomparable book; that one may find every thing in it; and that in every page there are many learned observations: but the public have not been of this opinion. 12. *Historia mulierum philosophorum*, Lugd. 1690, in 12mo. 13. *Anti-Baillet*, 1690. A criticism of the *Jugemens des sçavans* of monsieur Baillet, who in that work had spoken of our author in a manner that displeased him. 14. *Menagiana*. This work was not published till after the death of monsieur Menage; and was printed at first in one volume, afterwards in two. But monsieur de la Monnoye published an edition with great additions, at Paris, 1715, in four volumes in 12mo. "The collection intitled "*Menagiana*," says mr. Bayle, "is very proper to shew the extent of genius and learning, which was the character of mr. Menage. And I may be bold to say, that the excellent works which he published, will not distinguish him more from other learned men, so advantageously as this. To compose books of great learning, to make good Greek and Latin verses, is not indeed a common talent, nor is it extremely rare. It is incomparably more difficult to find men, who can furnish discourse about an infinite number of things, and who are able to diversify it an hundred ways.—They who know mr. Menage only by his books, might think he resembled those learned men: but if you shew the *Menagiana*, you distinguish him from them, and make him known by a talent, that is given to very few learned men. There it appears, that he was a man, who spoke off-hand a thousand good things. His memory extended to what was ancient and modern, to the court and to the city, to the dead and to the living languages, to things serious and things jocose; in a word, to a thousand different sorts of subjects."

Dic. ait.
MENAGE,
not. A.

In our review of monsieur Menage's works, we have skipped over some which are but inconsiderable, and are now in a manner forgotten, that we may have room to men-

tion

tion a very singular quality in this extraordinary man, which, as Mr. Bayle observes, "has unaccountably been omitted by all those who have undertaken to give an account of him; and that is, his prodigious memory." This gift, with which he was eminently blessed, he not only preserved to an extreme old age; but, what is more rare, recovered it after some interruption. In order to form a judgment of the strength and extent of his memory, we need only read the verses, in which he deplored the loss of it. The hymn, which he addressed to the goddesses of memory, is to be found among his Poems, in the Amsterdam edition of the year 1687, and begins thus:

" Musarum veneranda parens, quam Jupiter ipse,
 " Ille pater Divum, magno dilexit amore,
 " MNEMOSYNE, fidum tum me patrona clientem
 " Deferis? Ah! memini, juvenis cum mille sophorum,
 " Mille recenserem sectarum nomina; mille
 " Stemmata narrarem, totasque ex ordine gentes.
 " Nunc oblita mihi tot nomina. Vix mihi nomen
 " Hæret mente meum. Memini, cum plurima Homeri,
 " Plurima Pelligni recitorem carmina vatis:
 " Omnia Virgillii memori cum mente tenerem.
 " Nunc oblita mihi tot carmina. Non ego possim,
 " Condita quæ nuper mihi sunt, meminisse meorum."

The sense is, "O Mnemosyne, dost thou withdraw thy patronage from me thy faithful client? Alas! I remember, when in my youth I could have recited the names of a thousand philosophers, and of a thousand sects; could have related a thousand passages of history, and given an account of all the nations upon earth. But I have forgot all these names: I scarcely remember my own. I could have repeated a great part of Homer, Ovid, and the whole works of Virgil: now I have lost them all, and cannot even repeat the verses, which, but the other day, I composed myself." Afterwards he implores the goddesses either to restore him to her favour, or to forsake him intirely, that he might not even remember his having ever known any thing.

" Si tales tu, Diva, preces audire recusas,
 " Diva, precor, memorem omnem nobis eripe mentem.
 " Orbilius fiam, cunctarum oblivio rerum;
 " Nec meminisse queam, tot rerum non meminisse."

That is, "If, O goddesses, thou refusest to grant my petition,

“ tion, deprive me, I pray, of all memory whatever. Let
 “ me become another Orbilius, and forget every thing,
 “ that I may not be tormented with the remembrance of
 “ how much I have forgot.” His prayer was heard, and
 his memory restored; for which he returned thanks to the
 goddesses in a poem, which he published upon November the
 27th, 1690, when he was seventy-seven years, three months,
 and seven days old.

“ Audisti mea vota : seni memorem mihi mentem
 “ Diva redonasti. Magnorum nomina mille,
 “ Et proceres omnes ab origine Sablolienses,
 “ Leges Romanas, sectas memorare sopherum,
 “ Tulli mille locos, & Homeri carmina centum,
 “ Et centum possum versus recitare Maronis.
 “ Ingenii pars illa mei, juvenis placuisse
 “ Qua potui, ecce redux. Tua sunt hæc munera, Diva.
 “ Ingenii per te nobis renovata juvena est.”

That is, “ Goddesses, thou hast heard my vows, and restored
 “ memory to an old man. I can now again recite the
 “ names of a thousand great men, and all the nobles of
 “ Sabbé from their beginning, the Roman laws, and the
 “ sects of the philosophers. I can repeat a thousand pas-
 “ sages of Tully, and numberless verses from Homer and
 “ Virgil. That faculty, which enabled me to please the
 “ youth of both sexes, is returned; and by thy favour,
 “ goddesses, my genius has renewed its youth.”

Cicer. Bru-
 tus, §. 58.

We will just observe, that that sprightliness in conversa-
 tion, and fertile vein of wit, with which monsieur Menage
 was singularly possessed, and which distinguished him in a
 particular manner from other learned men, was perhaps
 owing to nothing more, than to the intimacies and friend-
 ships, which he constantly kept up with ladies of wit and
 learning; as Tully is said to have spent the intervals of his
 leisure in the company of the ladies, for the sake of im-
 proving and polishing his style. “ Auditus est nobis Lælia,
 “ Caii filia, sæpe sermo : illam patris elegantia tinctam vi-
 “ dimus; & filias ejus Mucias ambas, quarum sermo mihi
 “ fuit notus, &c.” For it so seldom happens, that such a
 stock of Greek and grammar, as Menage had, does not
 smother those talents, which are necessary to make a man
 polite and agreeable in conversation, that one is apt to look
 upon it, as a kind of a prodigy.

MENANDER, an ancient Greek poet, was born at Athens, in the same year with Epicurus, which was the third of the 109th olympiad. His happiness in introducing the new comedy, and refining an art which had been so gross and licentious in former times, quickly spread his name over the world. Pliny informs us, that the kings of Egypt and Macedon gave a noble testimony of his merit, by sending ambassadors to invite him to their courts, and even fleets to bring him over; but that Menander was so much of a philosopher, as to prefer the free enjoyment of his studies to the promised favours of the great. Yet the envy and corruption of his countrymen denied, it seems, his merit the same justice at home, which it found abroad: for he is said to have won but eight victories, though he obliged them with above an hundred plays. Philemon, a contemporary poet in the same way, though much inferior to him, yet, by the partiality of the judges, often balked him of the prize: which made Menander once say to him, "Prithce tell me fairly, Philemon, if you don't always blush, when the victory is decreed you against me?" Of his works, which amounted to above an hundred comedies, we have had a double loss, the originals being not only vanished, but the greatest part of them, when copied by Terence, having unfortunately perished by shipwreck, before they saw Rome. Yet the four plays which Terence borrowed from him before that accident happened, are still preserved in the Roman habit; and it is chiefly from Terence, that most people form their judgment of Menander; the fragments that remain of him, not being sufficient to enable them to do it. The ancients have said high things of Menander; and we find the old masters of rhetoric recommending his works, as the true patterns of every beauty and every grace of public speaking. Quintillian declares, that a careful imitation of Menander only, will satisfy all the rules he has laid down in his Institutions. It is in Menander, that he would have his orator search for a copiousness of invention, for a happy elegance of expression, and especially for that universal genius, which is able to accommodate itself to persons, things, and affections. Menander's wonderful talent at expressing nature in every condition, and under every accident of life, gave occasion to that memorable question of Aristophanes the grammarian: "O Menander and nature, which of you copied your pieces from the others work?" And Ovid has made choice of the same excellency to support the immortality he has given him.

Vol. VIII.

Y

"Dum

“ Dum fallax servus, durus pater, improbe læna,
 “ Vivet: dum meretrix blanda, Menander erit.”

In compar.
 Aristoph. &
 Menand.

Sueton. in
 vit. Terent.

Yet his wit is recorded to have been answerable to his art; and his sales such, says Plutarch, as could be supplied only from the same waters from whence Venus sprung. Upon the whole, Julius Cæsar has left the loftiest, as well as the justest praise of Menander's works, when he calls Terence only a Half-Menander. For while the virtues of the Latin poet are so deservedly admired, it is impossible we should raise a higher notion of excellency, than to conceive the great original still shining with half its lustre unreflected, and preserving an equal part of its graces, above the power of the best copier in the world.

Menander died in the third year of the 122d olympiad, as we are taught by the same old inscription from which we learn the time of his birth. His tomb, in Pausanias's age, was to be seen at Athens, in the way from the Piræus to the city, close by the honorary monument of Euripides. Quintillian, in his judgment of Afranius the Roman comedian, who imitated him, censures Menander's morals, as much as he commends his writings; and his character according to Suidas is, that he was a very “ mad fellow after women.” Phædrus has given him the gait and dress of a most affected fop:

“ Unguento delibutus, vestitu adfluens,
 “ Veniebat gressu delicatulo & languido.”

Lib. v. fab. 2.

which, if his true character, would almost tempt one to think, that a man cannot be refined in his taste, without being at the same time effeminate in his manners. The fragments and sentences of Menander have been collected by Henry Stephens, Grotius, &c. but the best edition of them, as being much larger than the former, is that which was given by mr. Le Clerc at Amsterdam, in 1709.

MENANDRINO (MARSELIUS) better known by the name of Marsilius of Padua, the place of his birth, was one of the most celebrated philosophers and lawyers of the fourteenth century. He was educated at the university of Orleans; was afterwards made counsellor to the emperor Lewis of Bavaria; and wrote an apology, intituled, *Defensio pacis*, for that prince, in the year 1324. In this extraordinary work, for such at that time it might well be deemed

he boldly maintained, that the pope ought to submit to the emperor, not only in temporal affairs, but also in what regarded the outward discipline of the church. He derided in strong colours the pride, the luxury, and other irregularities of the court of Rome; and shewed at large, that the pope could not, by divine right, claim any powers or prerogatives superior to those of other bishops. John XXII. at that time filled the papal chair, and was so provoked at this doctrine of Marsilius's, as well as his manner of propagating it, that he issued out a long decree, in which he endeavoured to refute it, and by which he excommunicated the author, in the year 1327. Dupin relates, how upon this book's being translated into French without the author's name, pope Gregory XI. complained of it to the faculty of divinity at Paris, and that the faculty declared, by an authentic act, that none of their members had any hand in that translation; and that neither Marsilius of Padua, nor John de Jande, who was likewise thought to have been concerned in the work, belonged to their body. Besides the *Defensor pacis*, seu de re imperatoris & pontificia adversus usurpatam Romani pontificis jurisdictionem libri tres, Marsilius wrote a treatise, intitled, *De translatione imperii*; and also another, *De jurisdictione imperiali in causis matrimonialibus*. He died at Montemalto, about the middle of September, in the year 1328: and, however his memory may have been honoured elsewhere, he was ranked at Rome among the heretics of the first class.

Biblioth.
tom. xi.
p. 127.
Amst. edit.

Cave Hist.
liter. appen.
p. 26.
Oxon. 1740.

MENCKE (OTTO) in Latin MENCKERIUS, a learned German writer, was born of a good family, at Oldenburg in Westphalia, upon March the 22d, 1644. He cultivated his first studies in his native place; and at seventeen years of age went to Bremen, where he applied himself to philosophy. He staid there one year, and removed to Leipzig, where he was admitted master of arts in the year 1664; and afterwards visited the other universities of Jena, Wittenberg, Groningen, Francker, Utrecht, Leyden, and Kiel. Upon his return to Leipzig, he applied himself for some time to divinity and civil law. In the year 1668, he was chosen professor of morality in that university; and in 1671, took the degree of licentiate in divinity. He discharged the duties of his professorship with great reputation, till his death, which happened on the 29th of January, 1707. He was five times rector of the university of Leipzig, and seven times dean of the faculty of philosophy. He published several works; many of his own, and some of other peoples. The edition

of fir John Marſham's Canon chronicus at Leipzig, in 4to, and a new edition of Camden's Annals of queen Elizabeth, were procured by him. But his moſt conſiderable work, and what alone is ſufficient to perpetuate his name, is the *Acta eruditorum* of Leipzig, of which he was the firſt author, and in which he was engaged till his death. When he had formed that deſign, he began a correſpondence with the learned men of all nations, in order to inform himſelf of what paſſed in the republic of letters. For the ſame purpoſe he took a journey to Holland, and from thence to England. He afterwards formed a ſociety of ſeveral perſons of eminent abilities, to aſſiſt him in the work, and took all proper meaſures to render it laſting. The elector of Saxony contributed, by his generoſity, to the ſucceſs of the deſign. The firſt volume was publiſhed at Leipzig, in the year 1682, in 4to. Our author continued to publiſh, with the aſſiſtance of colleagues, every year a volume, while he lived, with ſupplements from time to time, and an index once in ten years; and, upon his death-bed, made his ſon promiſe to continue that work.

While he was at Jena in his youth, he is ſaid to have propoſed there a theſis, “*De præciſione inter creata realiter identificata, num objectiva ſit, an vero tantum formalis?*” We juſt mention this particular for the ſake of obſerving, that he was afterwards reſtored to common ſenſe, laid aſide all the prejudices which he had been taught to conceive for metaphyſical diſputations, and even lamented that he had ſpent ſo much time and pains upon words which had no meaning.

MENCKE (JOHN) the ſon of Otto, was born at Leipzig, April the 7th, 1674, and was admitted maſter of arts in that univerſity, in 1694. He ſpent ſome time there in the ſtudy of divinity, and then travelled into Holland and England. The reputation of his father, and his own great merit, procured him acceſs to all the men of learning in the places through which he paſſed. He ſpent one year in his travels, and immediately upon his return to Leipzig, in 1699, was appointed profeſſor of hiſtory. His firſt intention was to have fixed himſelf to divinity; but he quitted it ſoon after for the ſtudy of the law, in which he ſucceeded ſo well, that he received the degree of doctor in that faculty at Hall, in 1701. After this he returned to Leipzig, to continue his lectures in hiſtory, by which he gained great reputation, as well as by his writings. Frederic Auguſtus, king of Poland, and elector of Saxony, conceived ſo high

an esteem for him, that in 1708 he appointed him his historiographer. In 1709, he became counsellor to that king, and in 1723, aulic counsellor. His health began to decline early in life, and he died April the 1st, 1732. aged fifty-eight years. He had been chosen in 1700, fellow of the royal society at London, and some time after of that of Berlin.

The books he wrote were very numerous, and very learned; one of which in particular, as we should guess from the title, must be also very curious and entertaining, if it is executed with spirit and ingenuity. It runs thus: *De Charlataneria eruditorum declamationes duæ; cum notis variorum.* Accessit epistola Sebastiani Stadelii ad Janum philomusum de circumferanea literatorum vanitate, Leipzig, 1715, in 8vo. It has been translated into French, and published under the following title: *De la Charlatanerie des sçavans, par M. Mencken: avec des remarques critiques de differens auteurs,* Hague, 1721, in 8vo. Mencke's design here was to expose the artifices used by false scholars, to raise to themselves a name; but as he glanced so evidently at certain considerable persons, that they could not escape being known, some pains was taken to have his book seized and suppressed: which however, as usual, made the fame of it spread the faster, and occasioned editions to be multiplied. In 1723, he published at Leipzig *Bibliotheca Menckeriana, &c.* or A catalogue of all the books and manuscripts in all languages, which had been collected by Otto and John Mencke, father and son. Mencke himself drew up this catalogue, which is digested in an excellent method, with a design to make his library, which was a very magnificent and valuable one, public: and so it continued till 1728, when he thought proper to expose it to sale; and for that purpose published catalogues, with the price of every book marked. Mencke had a considerable share in the *Dictionary of learned men,* printed at Leipzig in High Dutch, in 1715, in folio. He formed the plan of it, furnished the persons employed in it with the principal materials, and wrote the articles of the Italians and English. He continued the *Acta eruditorum,* as he had promised his father upon his death-bed, for five and twenty years, and published thirty-three volumes, including the supplements and the indexes. See his *elogium* in *Acta eruditorum* for 1732, p. 233.

MENDEZ GONZALES (PETER) a cardinal, archbishop of Seville, and afterwards of Toledo, chancellor

MERCATOR.

of Castile and Leon, was born at Guadalajara, upon the 3d of May, 1428, of an ancient and noble family. He made a great progress in the languages, in civil and canon law, and in the belles lettres. His uncle Gautier Alvarez, archbishop of Toledo, gave him an archdeaconry in his church, and sent him to the court of John II. king of Castile. His merit and quality soon made him considered, and acquired him the bishopric of Calahorra. Henry IV. who succeeded John, trusted him with the most important affairs of state; and, with the bishopric of Sigüenza, procured a cardinal's hat for him from pope Sixtus IV. in the year 1473. When Henry died, as he did the year after, he named cardinal Mendez for his executor, and dignified him at the same time with the title of the cardinal of Spain. He did great services afterwards to Ferdinand and Isabella, in the war against the king of Portugal, and in the conquest of the kingdom of Granada over the Moors. He was then made archbishop of Seville and Toledo successively; and, after governing some years in his several provinces with great wisdom and moderation, he died upon the 11th of January, 1495. It is said, that in his younger days he translated Sallust, Homer's Iliad, Virgil, and some pieces of Ovid.

Mariana
Hist. Espag.
vol.

MENDEZ GONZALES (JOHN) an Augustinian friar of the province of Castile, was chosen by the king of Spain to be ambassador to the emperor of China, in the year 1584. He was made bishop of Lipari in Italy, in the year 1593, bishop of Chjapi in New Spain, in 1607, and bishop of Propajan in the West-Indies, in 1608. He wrote a History of China in Spanish, which has been translated into several languages. One may form a general idea of it, by the bare title of the French translation, published at Paris in 1589, which runs thus: The history of the great kingdom of China, in the East-Indies, in two parts: the first containing the situation, antiquity, fertility, religion, ceremonies, sacrifices, kings, magistrates, manners, customs, laws, and other memorable things of the said kingdom; the second, three voyages to it in the years 1577, 1579, and 1581, with the most remarkable rarities either seen or heard of there; together with an itinerary of the new world, and the discovery of New Mexico in the year 1583.

MERCATOR (GERARD) one of the most famous geographers of his time, was born in 1512, at Ruremond

in the Low Countries. He was so delighted with the study of mathematics, that he is said to have neglected eating and drinking. He composed a Chronology, some Geographical tables, an Atlas, &c. and he engraved and coloured his maps himself. He wrote books also in philosophy and divinity. He died in the year 1594, aged eighty-two.

Vossius de
Scient. mat.
them. 1.

MERCATOR (NICHOLAS) an eminent mathematician and astronomer, whose name in High Dutch was HAUFFMAN, was born in the beginning of the seventeenth century, at Holstein in Denmark. He came into England about the time of the restoration, and was afterwards made a fellow of the royal society. Several works in astronomy and mathematics were published by him at London; and some pieces of his are to be seen in the Philosophical transactions. He died in England, we know not in what year; probably about the time of the revolution. He was one of those who neither espoused, nor wholly rejected, the profound science of astrology; he endeavoured, it is said, to reduce it to rational principles: which is, if any thing is, the same thing as to endeavour to be mad with reason: "Ac si des operam ut cum ratione insanias," as the man in Terence says.

MERCURIALIS (JEROME) a very eminent physician of Italy, was born at Forli, the 30th of September, 1530, and was called Jerome, because his birth happened upon the festival of the holy father of that name. After having studied polite literature and philosophy at Padua, he applied himself to physic, and became a doctor in that faculty. He returned to Forli, and practised physic with that success, that he was saluted by the title of the son of Mercury. He was in such esteem with his countrymen, that in 1562, young as he was, he was sent upon an embassy to pope Pius IV. During his residence at Rome, the cardinal Alexander Farnese, a great patron of literary men, conceived a vast affection for him, and prevailed on him to live with him, which Mercurialis did for seven years; and then, in 1569, was recalled to Padua, to fill the chair of the first professor of physic. His reputation as a physician became so extensive, that in 1573, the emperor Maximilian II. sent for him to Vienna, and reaped so much benefit from his prescriptions, that he not only conferred great presents, but even titles of honour upon him. In June 1576, he was called to Venice, with Jerome Capovacca, on account of the plague,

Lindenius
Renovatus,
and Nicéron.

plague, which began to discover itself in that city. These two physicians maintained at first, that it was not the plague, and treated their patients according to their own notions: but they soon found themselves mistaken, the distemper beginning to rage furiously; and this mistake hurt their credit so much, and made them so unpopular, that they were obliged to retire with some precipitation. Mercurialis however, though not a little chagrined, soon wiped off this disgrace; and removed afterwards, in 1587, to a professorship at Bologna, and five years after that to another at Pisa. This last he accepted at the request of the great duke, who settled upon him a large stipend; and he had many advantageous offers from other princes, which he did not think proper to accept. He retired at the latter end of his life to Forli, where he died of the stone, the 9th of November, 1606. His writings, which were in his own way, are very voluminous; but in 1644, some select pieces were published at Venice, in one volume folio, with this title, *Opuscula aurea & selectiora, uno comprehensa volumine, viz. de arte gymnastica libri sex; de morbis mulierum libri quatuor; de morbis puerorum libri tres; variorum lectionum libri sex; Alexandri Tralliani epistola de lumbricis; de pestilentia lectiones; de maculis pestiferis; de hydrophobia; & de venenis ac morbis venenosis. Quibus accessit novum consilium de ratione discendi medicinam.* He published also at Venice, in 1588, an edition of Hippocrates's works in Greek and Latin, with notes of his own; but Thuanus tells us, "that it did not, by any means, answer the expectation of the learned."

Hilariſon de
Coſtr., vie du
R. P. Marin
de Merſenne,
p. 2.

MERSENNUS (MARIN) a most learned French writer, was born at Oysé, in the province of Maine, September the 8th, 1588. He cultivated the belles lettres at the college of la Flèche; and afterwards went to Paris, and studied divinity at the Sorbonne. Upon his leaving the schools of the Sorbonne, he entered himself among the Minims, and received the habit of that order, July the 17th, 1611. In September 1612, he went to reside in the convent at Paris, where he was ordained priest, and performed his first mass in October 1613. He then applied himself to the Hebrew language, which he learned of father John Bruno, a Scots Minim. From 1615 to 1619, he taught philosophy and theology in the convent of Nevers; and then returned to Paris, where he spent the remainder of his life. Study and conversation were afterwards his whole employment.

ment. He held a correspondence with most of the principal men of his time, Des Cartes in particular, with whom he had contracted a friendship, while he studied at la Flèche, which continued to his death. He was that philosopher's chief agent at Paris. Thus, when Merfennus gave out in that city, that Des Cartes was erecting a new system of physics, upon the foundation of a vacuum, and found the public very indifferent to it on that very account, it was said, that he immediately sent intelligence to Des Cartes, that a vacuum was not then the fashion at Paris; which made that philosopher change his system, and adopt the old doctrine of a plenum. In the mean time, Merfennus's residence at Paris did not hinder him from making several journies into foreign countries; for he went to Holland in the middle of the year 1629, and did not return till September 1630; and he was in Italy four times, viz. in 1639, 1641, 1644, and 1646. He fell sick, July the 27th, 1648, of an abscess in the right side, which the physicians took to be a bastard pleurisy; and was bled several times to no purpose. At last it was thought proper to open his side; but he expired in the midst of the operation, which was on September the 1st, 1648, when he was almost sixty years of age. He ordered the physicians at his death to open his body, which they did, and found an abscess two inches above the place, where they had opened his side; so that if the incision had been made at the proper place, his life might possibly have been saved.

Hilarion de
Coste, pag.
24.

Baillet vie de
Des Cartes,
liv. xv. c.
15. and vie
de Pierre
Gassendi, liv.
v. p. 308.

He was a man of universal learning, but excelled particularly in physical and mathematical knowledge; as, if we did not know it from his works, might easily be conceived, when it is remembered, that Des Cartes scarcely ever did any thing, or at least was not perfectly satisfied with any thing he had done, without first knowing what Merfennus thought of it. He published a great many books; the first of which we will mention, for the sake of a curious anecdote which relates to it. The title is, *Quæstiones celeberrimæ in Genesim, cum accurata textus explicatione: in quo volumine athæi & duiætæ impugnantur, &c.* Paris, 1623. Two sheets of this book, from column 669, to column 676, inclusive, were suppressed by him; and it is very difficult to meet with any copy, in which these sheets are not taken out. He had given there a list of the atheists of his time, mentioned their different works, and specified their opinions, as appears from the index in the word *Athæi*, which has not been touched. Whether this detail was thought of dangerous consequence, or whether father Merfennus had

Jugemens
des sçavans,
tom. i. p.
185, Paris,
1722.

had enlarged too much the number of atheists, it was judged proper, that he should retrench all he had said upon that subject. Baillet calls Merfennus, to whose 671st page he refers, the most credulous man alive for believing, that there could be at that time, as he supposes, 50,000 atheists in Paris; and considers this pretended number, as nothing more than a fiction of the Hugonots, that they might take occasion from thence to abuse the catholics. It is to be observed farther of this work, that he has inserted into it a vast variety of things, which are of quite a foreign nature. Thus he calls it in his title-page, *Opus theologis, philosophis, medicis, jurisconsultis, mathematicis, musicis vero & catoptricis præsertim utile*. His largest digression relates to music, to which he had greatly applied himself, and upon which he wrote several books. He attacks in several places dr. Robert Fludd, fellow of the college of physicians in London; the severity of whose answers raised him up many defenders, and among the rest the illustrious Gassendi, whose defence of him was printed at Paris in 1628, under this title: *Epistolica exercitatio, in qua præcipua principia philosophiæ Roberti Fludd deteguntur, & ad recentes illius libros adversus patrem Marinum Merfennum scriptos respondetur*. This piece is reprinted in the third volume of Gassendus's works at Paris, 1658, under the title of *Examen philosophiæ Fluddanzæ, &c.*

Merfennus was not only a man of exquisite parts and learning, but had also the reputation of being a man of the best disposition of any of his age. No person was ever more curious than he to penetrate into all the secrets of nature, and to carry all arts and sciences to their utmost perfection. He was in a manner the centre of all the men of learning, by reason of the mutual correspondence which he managed between them. He omitted no means to engage them to publish their works; and the world is obliged to him for several excellent discoveries, which perhaps, without his solicitations, had been thrown aside and lost. He had a peculiar talent in forming curious questions, though he did not always succeed in resolving them: however, he gave occasion to others to do it. In short, the passion with which he was so warmly inspired, of being useful to the world, was not confined to the bounds of his life; for, as we have observed, he ordered the physicians at his death to open his body, in order to learn the cause and nature of his disease, which they had been ignorant of, and to enable them

them to succeed better in curing those, who should afterwards be seized and afflicted with the same.

MERULA (GEORGE) an Italian of very uncommon parts and learning, was born at Alexandria, in the duchy of Milan, about the year 1420. He taught youth at Venice and at Milan for forty years; and laboured abundantly in restoring and correcting ancient authors. Jovius calls him, *Vossius de historic. Latin.* "Grammaticorum exactissimus, the most exact of grammarians;" and Erasmus, in his *Ciceronianus*, represents him as a man, who translated the Greek authors with a dignity and elegance, sufficient to rank him with many of the ancients. He was a man too, who applied himself to things, as well as to words; for, besides his critical labours upon Plautus, Cicero, Juvenal, Martial, the elder Pliny, Statius, Aufonius, Quintillian, and others, he wrote, and addressed to Lewis Sfortia, *Antiquitates vice-comitum*, or of the actions of the dukes of Milan, in ten books, which were printed at Rome; and some other things in the same way. He died at Milan of a quincy, in the year 1494; "to the no great grief of Politian," says Vossius, "with whom, as indeed with many others, he was in a state of war." For he was marvellously spiteful, and a vast abuser of almost all his contemporaries, who were scholars. He did not even spare his own master Philephus, although they had lived long upon very good terms. But Philephus happening to criticize him, for having writ Turcas instead of Turcos, the wretch, unable to bear it, although in a private letter to himself, published a flaming invective against him; which is said to have affected the old man so sensibly, that he died in three days. *In elog.*

MERULA (PAUL) a very learned Hollander, was born at Dort, in 1558, and went to France and Geneva, to study the civil law. Afterwards he travelled to Italy, Germany, and England; and having been absent nine years, returned to Dort. Here he frequented the bar four years, and then quitted it for the professorship of history, which was vacated by the cession of Justus Lipsius: this was in 1592. In 1598, the curators of the university of Leyden joined to it the office of public librarian, vacant by the death of the younger Doufa. He married in 1589, and had several children. He hurt his constitution so much by an overstrained application to books, that he died in 1607, when he was no more than 49 years of age. He was the author of

of several works, as, 1. Q. Ennii annalium librorum xviii. fragmenta collecta & commentariis illustrata, L. Bat. 1595, 4to. 2. Eutropii historię Romanę, libri x. 1592, 8vo. 3. Urbis Romę delineatio & methodica ex variis authoribus descriptio, 1599. 4. Vita Desiderii Erasmi ex ipsius manu fideliter representata. Additi sunt epistolarum ipsius libri duo, collecti & editi a Paulo Merula, 1607, in 4to. 5. Cosmographię generalis libri tres. Item geographię particularis libri quatuor, quibus Europa in genere, speciatim Hispania, Gallia, Italia describuntur, cum tabulis geographicis, 1605, 4to. This work underwent many editions; but its use is now superseded by the more accurate labours of Cluver and Cellarius. Merula published several other things.

Cave, Dupin, Fabricius, &c.

Harref. 64.

METHODIUS, a father of the church, bishop of Olympus, or Patara, in Lycia, and afterwards of Tyre in Palestine, suffered martyrdom at Chalcis, a city of Greece, towards the end of Dioclesian's persecution in the year 302, or 303. Epiphanius says, "that he was a very learned man, and a strenuous assertor of the truth." Jerome has ranked him in his catalogue of church writers; but Eusebius has not mentioned him; which silence is attributed by some, though merely upon conjecture, to Methodius's having written very sharply against Origen, who was favoured by Eusebius. Methodius composed in a clear and elaborate style several works; A large one against Porphyry the philosopher; A treatise about the resurrection, against Origen; another about the Pythonissa, against the same; a book intitled, The banquet of virgins; one about Freewill; Commentaries upon Genesis and the Canticles; and several other pieces extant in St. Jerome's time. Father Combefis collected several considerable fragments of this author cited by Epiphanius, Photius, and others, and printed them with notes of his own at Paris, 1644, together with the works of Amphilochius and Andreas Cretensis, in folio. But afterwards Possinus, a jesuit, found The banquet of virgins entire, in a manuscript belonging to the Vatican library, and sent it, with a Latin version of his own, into France, where it was printed in the year 1657, folio, revised and corrected by another manuscript in the library of cardinal Mazarine. We cannot doubt, that this is the true genuine work of Methodius, as well because it carries all the marks of antiquity in it, as because it contains word for word all the passages that Photius has cited out of it. It is written

in the way of dialogue, after the manner of Plato's Banquet of Socrates, with this difference, that the speakers here are women, who indeed talk very learnedly and very elegantly.

MEURSIUS (JOHN) a most learned Dutchman, was born in the year 1579, at Lofdun, a town near the Hague, where his father was minister. At six years of age, his father began to teach him the elements of the Latin tongue, and the year after sent him to a school at the Hague, where he continued four years. Then he was removed to Leyden, and made so great a progress in literature, that at twelve years old he had composed in Latin. He advanced with no less rapidity in the Greek language, for which he conceived a particular fondness; inasmuch that at thirteen years old he made Greek verses, and at sixteen wrote a Commentary upon Lycophron, the most obscure of all the Greek authors.

Having finished the course of his studies, and gained the reputation of one from whom much might be expected, the famous John Barnevelt intrusted him with the education of his children; and he attended them ten years, at home and in their travels. This gave him an opportunity of seeing almost all the courts in Europe, of visiting the learned in their several countries, and of examining the best libraries. As he passed through Orleans, in 1608, he was made doctor of law. Upon his return to Holland, the curators of the academy of Leyden appointed him, in 1610, professor of history, and afterwards of the Greek tongue; and the year following, the states of Holland chose him for their historiographer. In 1612, he married a wife of an ancient and good family, by whom he had a son, called after his own name, who died in the flower of his age; yet not till he had given specimens of his uncommon learning, by several publications.

Barnevelt having been executed in 1619, they began to treat ill all who had been any ways connected with him, and who were of the party of the Remonstrants, whom he had protected. Meursius's having been preceptor to his children, was very sufficient to rank him in this number, although he had never mixed himself in their theological disputes: but as he had always acquitted himself well in his professorship, they had not even a plausible pretence to remove him from the chair. However, they used all the means of ill treatment they could think of, to make him quit it of himself: they reproached him with writing too many books, and said, that the university, on that account, did not reap any benefit from his studies. Meursius only waited for

for an opportunity of resigning his post with honour; and at last, in 1625, the following fair one presented itself. Christiern IV. king of Denmark, offered him at that time the professorship of history and politics, in the university of Sora, which he had just re-established; and also the place of his historiographer. These Meursius accepted with pleasure, and went immediately to Denmark, where he fully answered all the expectations which were conceived of his capacity, and was highly respected by the king, and the chief men at court. He was greatly afflicted with the stone at the latter end of his life, and died the 20th of September, 1639, as his epitaph at Sora shews; and not in 1641, as Valerius Andreas says, in his *Bibliotheca Belgica*.

Scaligerana
posterior.

All authors have agreed in extolling the ingenuity, learning, and merit of Meursius: so that, when Joseph Scaliger treats him as an ignorant and presumptuous pedant, we must suppose that he spoke, as he often did, from prejudice and passion, and impute the severity of his censure to some motive of jealousy and ill-will. Meursius excelled particularly in the knowledge of the Greek languages and antiquities; and, in respect to them, no one has done greater service to the republic of letters than he. He applied himself with indefatigable pains to correct, explain, translate, and publish many works of the ancients; which made John Imperialis assert, that more Greek authors, with Latin versions and emendations, had been published by Meursius alone, than by all the learned put together for the last hundred years. He was the author and editor of above sixty works, many of which are inserted in the collection of Greek and Latin antiquities by Grævius and Gronovius. His *Eleusinia*, (five de Cereris Eleusinæ sacro & festo, to which all who have since written upon that subject have been greatly indebted, is a very valuable work, but now become scarce. We do not know that it has been printed more than twice: first at Leyden, 1619, in 4to, and afterwards in the seventh volume of Gronovius's Greek antiquities.

Museum,
p. 204.

Nicéron,
tom. xii.

It seems almost needless to observe, that the scandalous obscene Latin work, intitled Meursius, is not of either our author or his son; but, as is said, the notable production of one John Westrenus, a lawyer at the Hague.

MEZERAY (FRANCIS EUDES DE) an eminent French historian, was born at Rye, near Argentau, in Lower Normandy, in the year 1610. He was educated in the university of Caen, where he discovered an early inclination

nation for poetry, and had himself so high an opinion of his talent that way, that he thought he should be able to raise both a character and a fortune by it. But upon his going to Paris, he was dissuaded from pursuing poetry, by his illustrious countryman, monsieur Vauquelin des Yveteaux, who had been the preceptor of Lewis XIII. and advised to apply himself earnestly to the study of history and politics, as the surest means of succeeding in what he aimed at. In the mean time, that gentleman procured him the place of commissary of war, which he held for two or three campaigns, and then quitted it. Upon his return to Paris, he resolved to spend the remainder of his life there; and quitting the name of his family, as being an obscure one, he took that of Mezeray, which is a cottage in the parish of Rye. But the little stock of money which he then had, made him apprehensive, that he should not be able to continue long at Paris: and therefore, to support himself, he had recourse to writing satires against the ministry; things which were then extremely well received in that city, and for which he had naturally a turn. Monsieur Larroque assures us, that he was the author of all the pieces published against the government, under the name of Sandricourt. They are written in general in a low and burlesque stile, and adapted merely to please the populace. Larroque has given us the titles of nineteen of these pieces, but would not give us the titles of others, which Mezeray wrote either during the minority of Lewis XIV. or against cardinal Richelieu, "because," he says, "they ought to be forgotten, out of reverence to the persons whom they attacked."

Vie de Me-
zeray.

By these satires Mezeray gained a considerable sum, in less than three years; and being now in easy circumstances, applied himself, at the age of twenty-six or seven years, to compile an History of France. Cardinal Richelieu, hearing of his character and circumstances, made him a present of 200 crowns, with a promise to remember him hereafter. He published the first volume of his History in 1643, in folio, which extends from Pharamond to the reign of Charles VI. the second in 1646, in folio, which contains what passed from the time of Charles VI. to the reign of Charles IX. and the third in 1651, in folio, which comprehends the history from the reign of Henry III. till the peace of Vervins, in 1598. This history procured him a pension from the king. It was received with extraordinary applause; as much, in short, as if there had been no history of France before his: and perhaps there was none that a
man

man could read with any tolerable pleasure. In 1668 he published, in three volumes in quarto, an Abridgement of the History of France: in which there being several bold passages, which displeas'd monsieur Colbert, that gentleman order'd monsieur Perrault, of the French academy, to tell Mezeray in his name, that "the king had not given him
 " a pension of 4000 livres to write in so free a manner:
 " that his majesty had indeed too great a regard for truth,
 " to require his historiographers to disguise it, out of fear
 " or hopes; but that he did not think they ought to take
 " the liberty of reflecting, without any necessity, upon the
 " conduct of his ancestors, and upon a policy which had
 " been long established, and confirm'd by the suffrages of
 " the whole nation." Upon this remonstrance, the author promised to retouch the passages complain'd of, which he did in a new edition, printed in 1672, in six volumes, 12mo; but in such a manner, as satisfi'd neither the public, who were displeas'd to see the truth alter'd, nor the minister, who retrench'd half his pension. Mezeray was extremely piqued at this, and complain'd of monsieur Colbert in very severe terms: so that at last it was intirely taken away from him. This made him downright angry. He declar'd that he would write history no longer: and that the reason of his silence might not be conceal'd, he put the last money which he receiv'd as historiographer, into a box by itself, with this note: "Here is the last money I have receiv'd of the king: he has ceas'd to pay me, and I to speak of him either good or ill." Mezeray had design'd at first to revise his great work; but some friends giving him to understand, that a correct abridgement would be more acceptable, he follow'd their advice, as we have relat'd, and spent ten whole years in drawing it up. The first edition of it met with greater applause than even his great work, and was much sought after by foreigners, as well as Frenchmen. Learned men and critics in historical matters, have remark'd many errors in it; but he did not value himself at all upon exactness, and us'd to tell his friends, who reproach'd him with the want of it, that "very few persons could perceive the difference between a history that
 " is exact, and one that is not so; and that the glory
 " which he might gain by a greater accuracy, was not
 " worth the pains it would cost."

In the year 1649, he was admitted a member of the French academy, in the room of monsieur Voiture; and in 1675, chosen perpetual secretary of that academy. Besides

the

the works above mentioned, he wrote a Continuation of the general history of the Turks, in which he is supposed not to have succeeded; and *L'Origine des François*, printed at Amsterdam in 1682; *Les vanites de la cour*, translated from the Latin of Johannes Sarisburiensis, in 1640; and a French translation of Grotius *De veritate Christianæ religionis*, in 1644. Mezeray died July the 10th, 1683, aged seventy-three years. He was, according to monsieur Larroque, a man who was subject to strange humours. He was extremely negligent in his person, and so careless in his dress, that he might have passed for a beggar, rather than for what he was. He was actually seized one morning by the archers des pauvres, or parish officers; which mistake was so far from provoking him, that he was highly diverted with it, and told them, that "he was not able to walk on foot, but that as soon as a new wheel was put to his chariot, he would attend them wherever they thought proper." He used to study and write by candle-light, even at noon-day in summer; and, as if there had been no sun in the world, always waited upon his company to the door with a candle in his hand. Mezeray had a brother, father Eudes, a man of great simplicity and piety, whom he insidiously drew in to treat of points that were very delicate, before the queen mother, regent of the kingdom, who was of the Medicis family; and to lay down some things relating to government and the finances, which could not fail displeasing that princess; and must have occasioned great trouble to father Eudes, if the goodness of the queen had not excused the indiscretion of the preacher. And not satisfied with having drawn his brother into this unlucky affair, he placed himself in a corner of the church during the sermon, and laughed heartily at him, for threatening the judgments of God and the pains of hell against those "villainous leeches, which were come from behind the mountains." But of all Mezeray's humours, none lessened him more in the opinion of the public, than the unaccountable fondness he conceived for a man who kept a public house at Chapellein, called *Le Faucheur*. He was so taken with this man's frankness and pleasantry, that he used to spend whole days with him, notwithstanding the admonition of his friends to the contrary; and not only kept up an intimate friendship with him during his life, but made him sole legatee at his death. With regard to religion, he affected Pyrrhonism; which however was not, it seems, so much in his heart as in his mouth. This appeared from his last sickness: for, having sent for those

Histoire de
l'Académie
Françoise
cepu 1652,
ju. qu' a
1700, p.
221. et c.
Paris, 1730.

friends, who had been the most usual witnesses of his licentious talk about religion, he made a sort of recantation, which he concluded with desiring them “to forget what he might formerly have said upon the subject of religion, and to remember, that Mezeray dying, was a better believer than Mezeray in health.” These particulars are to be found in the life of Mezeray by monsieur Larroque. But the abbé Olivet tells us, “that he was surpris'd upon reading this life, to find Mezeray's character drawn in such disadvantageous colours.” Be this as it will, Mezeray was certainly a very odd man; and though agreeable when he pleas'd in his conversation, yet full of whim, and not without ill-nature. It was a constant way with him, when candidates offer'd themselves for vacant places in the academy, to throw in a black ball instead of a white one: and when his friends ask'd him the reason of this unkind procedure, he answer'd, that it was to leave to posterity a monument of the liberty of the elections of the academy. As an historian, he is valued very highly and deservedly for his integrity and faithfulness, in relating facts as he found them; but for this solely: for as to his stile it is neither accurate nor polite, although he had been a member of the French academy long before he wrote his Abridgegment.

Pelisson Hist.
del'academie
Françoise,
p. 256.

Dict. art.
MEZIRI-
AC.

MEZIRIAC (CLAUDE GASPAR BACHET, SIEUR DE) was one of the ablest men of the seventeenth century, and born at Bresse, of an ancient and noble family. He was a very good poet both in French, Italian, and Latin, an excellent grammarian, a great Greek scholar, and an admirable critic. In his youth, he spent a good deal of time at Paris and Rome. In the last of these places he wrote a small collection of Italian poems, in competition with Vaugelas, who was there at the same time; among which there are imitations of the most beautiful similes, which are contained in the eight first books of the Æneids. He published also Latin and French poetry in the year 1621, and translated some of Ovid's epistles, which he illustrated with commentaries of his own. The translation was nothing near so valuable as the commentary, which is reckoned very curious: for, as mr. Bayle has observed, “he knew all the little by-ways in the country of fable, and there was nothing in mythology, but what he was acquainted with.” Mr. Pelisson tells us, “that he was likewise well versed in the controversies, both in philosophy and religion; and he has given manifest proof, that he was very deep

in algebra and geometry." He published the six books of Diophantus, and enriched it with a very able commentary and notes. It was printed at Paris in the year 1621, and dedicated to Anthony Faure, first president of Savoy; and it has been reprinted several times in Germany. It is just worth mentioning, that Meziriac, accompanied with two or three of his friends, presented this book upon arithmetic to Malherbe the poet; and his friends bestowing extraordinary praises upon it, as a book of great use to the public, Malherbe asked them, "Whether it would reduce the price of bread?" We cannot give a more advantageous account of Meziriac's knowledge in arithmetic and geometry, than by observing, that the great Des Cartes had in high opinion of it. Des Cartes was very nice and difficult to be pleased in those matters, and not apt to bestow encomiums upon mathematicians; yet he is said to have put a very singular value upon the genius and capacity of Mr. de Meziriac.

La vie de Malherbe, par Racan.

Baillet, la vie de Mr. Des Cartes, tom. i. p. 91.

Meziriac was indeed a very extraordinary man every way, and he was evidently thought so by the public: for before he left Paris, they talked of making him preceptor to Lewis XIII. upon which account (so great was his wisdom and modesty) he left the court in great haste, and declared afterwards, that he never felt so much pain upon any occasion in his life; for that he seemed, as if he had had already upon his shoulders the important weight of a whole kingdom. He was, though absent, made a member of the French academy, when in his infancy; and when it came to his turn to make a discourse in it, he sent up one, which was read to the assembly by Mr. de Vaugelas. We find in a book of theieur Colomies's a particular, of which Mr. Pellisson makes mention: it is, that Meziriac was admitted into the order of Jesuits at the age of twenty, and that he had gone through his first class at Milan, where he fell ill, and became a secular again. He died at Bourg in Bresse upon the 6th of February, 1638, at the age of forty-five years, according to Pellisson; but somewhat older, according to Bayle. He had undertaken a translation of all Plutarch's works with notes, and had brought that great and laborious work almost to a conclusion, when he died. He left behind him several finished works, that were not printed: they are as follow; *Elementorum arithmeticonum libri tredecim. Tractatus de geometricis questionibus per algebra.* These two pieces were promised at the end of his preface to Diophantus, The rest of Ovid's epistles without comments.

Pellisson, above.

Ibid.

Recueil de particularitez, p. 110.

Histor. de Bresse, part. iii. p. 10. Apollodori Atheniensis grammatici Bibliothecæ, sive de Deorum origine libri tres, translated by him with very learned observations. And in the last place Agathemerus the Greek geographer, never as yet printed. Guichenon, the historian of Bresse, has said, and with a good deal of reason, of Meziriac, that "one might give him the elogium " which Quintillian has bestowed upon a great person of " his times, who, if he pleased, could have left more ex- " cellent works behind than he did. Fælix ingenium; " quod voluit potuit: O utinam meliora voluisset!" That is, "he had so happy a genius, that he could easily have " effected any thing he undertook. Would to God he had " undertaken something nobler than what he did!"

MICHAEL ANGELO BUONARRUOTI, a most incomparable painter, sculptor, and architect, was born at the castle of Chiusi, in the territory of Arezzo in Tuscany, in the year 1474. He was put to nurse in the village of Settignano, a place noted for the resort of sculptors, of whom his nurse's husband was one; which gave occasion to a well-known saying, that Michael Angelo "sucked in sculpture " with his milk." His violent inclination to designing obliged his parents to place him with Dominico Ghirlandajo; and the progress he made raised the jealousy of his school-fellows so much, that Torrigiano, one of them, gave him a blow on the nose, the marks of which he carried to his grave. He erected an academy of painting and sculpture at Florence, under the protection of Lorenzo di Medici, who was a lover of the fine arts; but upon the troubles of the house of Medici, was obliged to remove to Bologna. About this time he made an image of Cupid, carried it to Rome, broke off one of its arms, and buried it; keeping in the mean time the other arm by him. He buried it in a place, which he knew was soon to be dug up; and the Cupid being found, was sold to the cardinal of St. Gregory for antique: but Michael Angelo discovered the fallacy, by shewing the arm he had reserved for that purpose. His reputation was so great at Rome, that he was employed by pope Sixtus to paint his chapel. The famous Raphael got a sight of this painting by stealth, before it was finished, and found the design to be of so great a gusto, that he resolved to make his advantage of it: and indeed in the first picture which Raphael produced afterwards, which was of the prophet Isaiah, for the church of St. Austin, Michael Angelo discovered the theft. Upon the death of pope Julius II.

he went to Florence, where he made that admirable piece of sculpture, the tomb of the duke of Florence. He was interrupted by the wars, the citizens obliging him to work on the fortifications of the city; but foreseeing that their precautions would be useless, he removed from Florence to Ferrara, and from thence to Venice. The doge Gritti would fain have entertained him in his service; but all he could get out of him, was a design of the bridge Rialto. Upon his return to Florence, he painted the fable of Leda, with Jupiter turned into a swan, for the duke of Ferrara; which piece not being, as he thought enough esteemed, he sent it into France. Here it was purchased by Francis I. and put up at Fontainebleau: but the amorous passion of Leda was represented in so lively and lascivious a manner, that afterwards monsieur de Noyers, minister of state, ordered it to be burnt out of a scruple of conscience. By the command of pope Paul III. Michael Angelo painted that most celebrated of all his pieces, the last judgment; for which he had a reward suitable to his merits. He died immensely rich at Rome in the year 1564, at the age of ninety years: but Cosmo di Medicis had his body brought to Florence, and buried in the church of Santa Croce, where his tomb is to be seen in marble, consisting of three figures, painting, sculpture, and architecture.

Michael Angelo has the name of the greatest designer that ever was: and it is universally allowed, that never any painter in the world understood anatomy so well. He took incredible pains to reach the perfection of his art. He loved solitude, and used to say, that "painting was jealous, and required the whole man to herself." Being asked, "Why he did not marry?" He answered, "Painting was his wife, and his works his children." In architecture also, he not only surpassed all the moderns, but, as some think, the ancients too; for which they bring as proofs, the St. Peter's of Rome, the St. John's of Florence, the Capitol, the Palazzo Farnese, and his own house. As a painter, he is said to have been extravagant and fantastical in his compositions; to have overcharged his designs; to have taken too many liberties against the rules of perspective; and to have understood but little of colouring. It may be so: it is enough for us to observe, that he had qualities to recommend him to the notice of most of the princes and monarchs in christendom: that he was not only highly esteemed by several popes successively, by the grand duke of Tuscany, by the republic of Venice, by the emperor Charles V. by

Francis I, &c. but was also invited over to Turkey by Solyman the Magnificent, upon a design he then had, of making a bridge over the Hellespont from Constantinople to Pera. We must not forget to observe, that he was also an excellent poet.

MICHAEL ANGELO DA CARAVAGGIO, a celebrated painter, was born at Caravaggio, a village in Milan, in the year 1599. He was at first no better than a day-labourer; but having seen some painters at work upon a brick wall, which he had helped to raise, he was so charmed with their art, that he immediately applied himself to the study of it; and in a few years made so considerable a progress, that in Venice, Rome, and other parts of Italy, he was cried up and admired, as the author of a new stile in painting. Upon his first coming to Rome, his necessities compelled him to paint flowers and fruit under cavalier Gioseppino: but growing weary of that subject, and returning to his former practice of histories, he made use of a method quite different from that of Gioseppino, and followed the life as much too closely, as Gioseppino departed from it. He imitated the defects, as well as the beauties of nature; and used to say, that "those pictures which were not drawn after nature, were but as so many rags, and the figures of which they were composed, but as painted cards." Hence his invention became so poor, that he could never draw any thing without his model before his eyes; and therefore understood but little, either of design or decorum in his compositions: however, though he wanted in design, he was admirable in colouring. We have observed of Michael Angelo Buonarruoti, that he was incomparable in design, but knew little of colouring. The very reverse is true of Michael Angelo da Caravaggio, who had as good a goût in colouring, as he had a bad one in design. His pieces are to be met with in most of the cabinets in Europe. There are several of them at Rome and Naples; and one picture of his drawing is in the Dominican church at Antwerp, which Rubens used to call his master.

It is said of this painter, that he was as singular in his temper, as in his gusto of painting: full of detraction, and so strangely contentious, that his pencil was no sooner out of his hand, but his sword was in it. He treated his contemporaries very contemptuously, Gioseppino particularly, whom he used to make a jest of publicly; which however brought him sometimes into danger. Thus one day, in a
dispute

dispute with Gioseppino, he run a young man through the body, who was for adjusting the affair between them; upon which he was forced to fly to the marquis Justiniani for protection. Justiniani obtained his pardon from the pope; but he was no sooner at liberty, than giving a loose to his passions, he went to Gioseppino, and challenged him. The latter answered, "He was a knight, and would not draw his sword against an inferior." Michael Angelo, nettled at this answer, hastened to Malta, performed his vows and exercises, and received the order of knighthood as a serving-brother. While he was there, he drew the decollation of St. John Baptist for the great church, and the portrait of the grand master de Vigna-Court, which is in the king's cabinet. After this he set out for Rome, in order to force Gioseppino to fight him; but in his return a fever took him, and put an end to the quarrel and his life. This happened in 1609, when he was forty years of age.

MICRELIUS (JOHN) professor of divinity at Stetin, Vit. Micrel. ab Hartnac- cio. and a very learned man, was born at Cuslin in Pomerania, upon the 3d of September 1597. He began his studies in the college of his own country; and in the year 1614, removed to Stetin, where he studied theology under professor Cramer. In the year 1616, he maintained a dispute "de Deo uno & trino," which gained him a great reputation; and went the year after to the university of Konigsberg, where he disputed again "de veritate transcendentali." He received, in the year 1621, the degree of master of philosophy at the university of Gripswald, after having maintained a thesis "de meteoris;" and sometime after, went to Leipzig to finish his studies. He was made professor of rhetoric in the royal college at Stetin in the year 1624, rector of the senate school in 1627, and rector of the royal college, and professor of theology, in 1649. The same year he received his doctor of divinity's degree, in the university of Gripswald, and which he was, it seems, put upon asking; because in a famous dispute he had with John Bergius, first preacher at the court of the elector of Brandenburg, upon the differences between the Lutherans and Calvinists, the latter arrogantly boasted of his being an old doctor in divinity; to which Micrelius could only answer, "that he had received the degree of master in philosophy before Bergius." He had obtained by his solicitations, in the year 1642, when he was made professor of rhetoric, that there might be also professors of law, physic, and mathematics, in the royal college;

college; and that a certain number of students might be maintained there at the public charge. He made a journey to Sweden in the year 1653, and had the honour to pay his respects to queen Christina, who gave him very obliging marks of her liberality, and who had before defrayed the charges of his doctor's degree. He died upon the 3d of December, 1658:

This professor wrote several learned works, which were well received, and went through several editions: among which were, 1. *Ethnophronius contra Gentiles de principiis religionis christianæ*; to which he afterwards added a continuation *Contra Judaicas depravationes*. 2. *Lexicon philosophicum*. 3. *Syntagma historiarum ecclesiæ*. 4. *Syntagma historiarum politicarum, &c. &c.* He was married three times; first in 1627, to the daughter of Joachim Prætorius, archdeacon and professor at Stetin, whom he lost at the end of one year, with a child he had by her; secondly, in 1630, to a daughter of David Reutz, superintendent of eastern Pomerania, by whom he had nine children, two only of which survived him; and thirdly, in 1642, to a daughter of Michael Hecken, superintendent of Primiſlaw, by whom he had six children, who all survived him. All these tokens of the fruitful blessing, which God had shed upon him, are particularly insisted on in his funeral Programma.

Apud
Witte, Me-
mor. theo-
log. p. 1286.

Stow's Sur-
vey of Lon-
don, with
Strype's ad-
ditions, vol.
i. book 1.
edit. 1720.

MIDDLETON (sir HUGH) a public-spirited man, and a very great benefactor to the city of London, by bringing in thither the New River. He was a native of Denbigh in North Wales, and a citizen and goldsmith of London. This city not being sufficiently supplied with water, three acts of parliament were obtained for that purpose, one in queen Elizabeth's, and two in king James the 1st's reign, granting the citizens of London full power to bring a river from any part of Middlesex and Hertfordshire. The project, after much calculation, was laid aside as impracticable, till sir Hugh Middleton undertook it: in consideration of which, the city conferred on him and his heirs, April the 1st, 1606, the full right and power of the act of parliament, granted unto them in that behalf. Having therefore taken an exact survey of all springs and rivers in Middlesex and Hertfordshire, he made choice of two springs, one in the parish of Amwell near Hertford, the other near Ware, both about twenty miles distant from London; and having united their streams, conveyed them to the city at a very great labour

labour and expence. The work was begun February the 20th, 1608, and carried on through various soils, some ouzy and muddy, others extremely hard and rocky. Many bridges in the mean time were built over his New River; and many drains were made to carry off land-springs and common-sewers, sometimes over and sometimes under it. Besides these necessary difficulties, he had, as may easily be imagined, many others to struggle with; as the spite and derision of the vulgar and envious, the many causeless hindrances and complaints of persons, through whose grounds the channel was to be cut, &c. When he had brought the water into the neighbourhood of Enfield, almost his whole fortune was spent; upon which he applied to the lord mayor and commonalty of London; but they refusing to interest themselves in the affair, he applied next to king James. His majesty, willing to encourage that great and noble work, did, by indenture under the great-seal, dated May the 2d, 1612, between him and mr. Middleton, covenant to pay half the expence of the whole work, past and to come; and thus the design was happily effected, and the water brought into the cistern at Islington on Michaelmas-day 1613. Like all other projectors, sir Hugh greatly impaired his fortune by this stupendous work: for though king James had borne so great a part of the expence, and did afterwards, in 1619, grant his letters patent to sir Hugh Middleton, and others, incorporating them by the name of "The governors and company of the New River, brought from Chadwell and Amwell to London;" and empowering them to chuse a governor, deputy-governor, and treasurer, to grant leases, &c. yet the profit it brought in at first was very inconsiderable. There was no dividend made among the proprietors till the year 1633, when 11 l. 19 s. 1 d. was divided upon each share. The second dividend amounted only to 3 l. 4 s. 2 d. and instead of a third dividend, a call being expected, king Charles I. who was in possession of the royal moiety aforesaid, reconveyed it again to sir Hugh, by a deed under the great-seal, of the 18th of November 1636, in consideration of sir Hugh's securing to his majesty and his successors, a fee-farm rent of 500 l. per annum, out of the profits of the company, clear of all reprises. Sir Hugh charged that sum upon the holders of the king's shares. However, for many years the New River hath yielded a large revenue, and is so valuable, that the shares in it sell for thirty years purchase. In the mean time, although sir Hugh was a loser in point of profit, yet he was a gainer in point of honour; for king
James

James made him first a knight, and then a baronet, for the services he had done. When and where he died, we cannot tell; but at his death he bequeathed a share in his New River water to the company of goldsmiths in London, for the benefit of the poor members of it.

This short account was due to the memory of sir Hugh Middleton, whose name deserves to be transmitted with honour and gratitude to posterity, as much as those of the builders of the famous aqueducts in ancient Rome.

M I D D L E T O N (dr. CONYERS) a very celebrated English divine, and a most ingenious and learned man, was the son of a clergyman in Yorkshire, and born at Richmond in that county, on the 27th of December, 1683. His father being possessed of an easy fortune, besides his preferment in the church, gave him a liberal education; and at seventeen years of age, he was sent to Trinity-college in Cambridge, of which in 1706, he was chosen fellow. In 1707 he commenced master of arts; and two years after joined with several other fellows of his college in a petition to dr. John More, then bishop of Ely, as their visitor, against the famous dr. Bentley their master. However, he had no sooner done this, than he withdrew himself from Bentley's jurisdiction, by marrying mrs. Drake, daughter of mr. Morris, of Oak-Morris in Kent, and widow of counsellor Drake of Cambridge, a lady of ample fortune. After his marriage he took a small rectory in the isle of Ely, which was in the gift of his wife; but resigned it in little more than a year, on account of its unhealthy situation.

ART. BENT.
REV.

In October 1717, when king George the 1st visited the university of Cambridge, he was created, with several others, a doctor of divinity by mandate; and was the person who gave the first motion to that famous proceeding against dr. Bentley, which made such a noise in the nation. Dr. Bentley, whose office it was to perform the ceremony called Creation, made a new and extraordinary demand of four guineas from each of the doctors, on pretence of a fee due to him as divinity-professor, over and above a broad piece, which had by custom been allowed as a present on this occasion. Upon this a warm dispute arose, the result of which was, that many of the doctors, and dr. Middleton among the rest, consented to pay the fee in question, upon condition, that the money should be restored if it were not afterwards determined to be his right. It was determined against him, but still he kept the money: upon which dr. Middleton commenced

commenced an action against him, for the recovery of his money. Dr. Bentley behaving with contumacy, and shewing all imaginable contempt to the authority of the university, was at first suspended from his degrees, and then degraded. He petitioned the king for relief from that sentence: upon which dr. Middleton, by the advice of friends, thought it expedient to put the public in possession of the whole affair. This occasioned him to publish, within the year 1719, the four following pieces: 1. A full and impartial account of all the late proceedings in the university of Cambridge, against dr. Bentley. 2. A second part of the full and impartial account, &c. 3. Some remarks upon a pamphlet, intitled, The case of dr. Bentley farther stated and vindicated, &c. The author of the piece here remarked, was the well-known dr. Sykes; and he is treated here by dr. Middleton with great contempt and severity: who seems, however, afterwards to have changed his opinion of him, and to have been upon very charitable terms with him: for in his Vindication of the Free enquiry into the miraculous powers, which was published after his death, he appeals to his authority, and calls him "a very learned and judicious writer." The last piece is intitled, 4. A true account of the present state of Trinity-college in Cambridge, under the oppressive government of their master Richard Bentley, late D. D. But this regards only the quarrel betwixt him and his college, and is employed in exposing his misdemeanours in the administration of college affairs. It seems to have been written, in order to take off a suspicion which many then had, that the proceedings of the university against dr. Bentley did not flow so much from any real demerit in the man, as from a certain spirit of resentment and opposition to the court, the great promoter and manager of whose interest he was thought to be there; for it must be remembered, that, in that season of his life, dr. Middleton was a strong tory; though, like some other considerable persons his contemporaries in the university, he afterwards became a very good whig.

Middleton's
works, vol.
i. p. 322.
4to edit.

But dr. Middleton had not done with dr. Bentley yet. The latter, in the year 1720, published Proposals for a new edition of the Greek Testament, and Latin version. The former, in 1721, published, 5. Remarks, paragraph by paragraph, upon these proposals, &c. and, at setting out, "only desires his reader to believe, that they were not drawn from him by personal spleen or envy to the author
"of them, but by a serious conviction, that he had neither
"talents

Ibid. vol. II,
P. 319.

Pet. Burm.
Orat. Lugd.
Bat. 1720.

“ talents nor materials proper for the work he had undertaken.” Dr. Middleton’s motto to this piece was very happily chosen, and deserves to be transcribed. It is taken from an oration of the celebrated Peter Burman, who, with a view of defending his brother critic against his adversaries, says, in a strain of irony, “ *Doctus criticus & adfuetus urere, secare, inclementer omnis generis libros tractare, apices, syllabas, voces, dictiones confodere, & stylo exigere, continebitne ille ab integro & intaminato divinæ sapientiæ monumento crudeles unguis?*” Dr. Bentley defended his proposals against these remarks, which however he did not ascribe to dr. Middleton, but to dr. Colbatch, a reverend and learned fellow of his college, and casuistical professor of divinity in the university of Cambridge. He knew the true author very well, but was resolved to dissemble it, for the double pleasure it would give him, of abusing dr. Colbatch, and shewing his contempt of dr. Middleton. And indeed he did abuse dr. Colbatch to that degree, that the vice-chancellor and heads of the university, at a meeting on the 27th of February, 1720 .1, pronounced his book to be a most scandalous and malicious libel, and resolved to inflict a proper censure upon the author, as soon as he should be discovered: for no names had yet appeared in the controversy. Dr. Middleton then published, with his name, an answer to dr. Bentley’s Defence, intitled, 6. *Some farther remarks, paragraph by paragraph, upon proposals lately published for a new edition of a Greek and Latin Testament, by Richard Bentley, 1721.* His motto, “ *Occupatus ille eruditione secularium literarum scripturas omnino sanctas ignoraverit, &c.*” Hieron. These two pieces against Bentley are written with great acuteness and learning; and though the critic affected to despise them much, yet they destroyed the credit of his proposals so effectually, that his intended publication of the New Testament came to nothing.

Upon the great enlargement of the public library at Cambridge, by the addition of bishop More’s books, which had been purchased by the king at 6000*l.* and presented to the university, the erection of a new office there, that of principal librarian, was first voted, and then conferred upon dr. Middleton: who, to shew himself worthy of it, published, in 1723, a little piece with this title, 7. *Bibliothecæ Cantabrigiæ ordinandæ methodus quædam, quam domino procancellario senatuique academico considerandam & perficiendam officii & pietatis ergo proponit.* The plan is allowed

lowed to be laid out properly, and the whole performance expressed in very elegant Latin. After the decease of his first wife, he travelled through France into Italy, and arrived at Rome early in the year 1724. Much leisure, with an infirm state of health, was the cause of his journey to Italy: where, though his character and profession were well known, he was yet treated with particular respect by persons of the first distinction both in church and state. The author of the account of MIDDLETON, in the *Biographia Britannica*, relates, that on his first coming there he met with an accident, which nettled him not a little. "Dr. Middleton," says he, "made use of his character of principal librarian, to get himself introduced to his brother-librarian at the Vatican; who received him with great politeness, but, upon his mentioning Cambridge, said, he did not know before that there was any university in England of that name, and at the same time took notice, that he was no stranger to that of Oxford, for which he expressed a great esteem. This touched the honour of our new librarian, who took some pains to convince his brother not only of the real existence, but of the real dignity of his university of Cambridge. At last the keeper of the Vatican acknowledged, that, upon recollection, he had indeed heard of a celebrated school in England of that name, which was a kind of nursery, where youth were educated and prepared for their admission at Oxford; and Dr. Middleton left him at present in that sentiment. But this unexpected indignity put him upon his mettle, and made him resolve to support his residence at Rome in such a manner, as should be a credit to his station at Cambridge; and accordingly he agreed to give 400*l.* per annum for a hôtel, with all accommodations, fit for the reception of those of the first rank in Rome: which, joined to his great fondness for antique curiosities, occasioned him to trespass a little upon his fortune."

He returned through Paris in the latter part of the year 1725, and arrived at Cambridge before Christmas. He had not been long employed in his study, before he incurred the displeasure of the whole physical tribe, by the publication of a piece, intitled, *8. De medicorum apud veteres Romanos degentium conditione dissertatio; qua contra viros celeberrimos Jacobum Sponium & Richardum Meadium fervilem atque ignobilem eam fuisse ostenditur*, Cant. 1726. Mead had just before published an Harveian oration, in which he

See the article MEAD.

had

had defended the dignity of his profession: so that this seeming attempt of Middleton to degrade it, was considered by the faculty as an open attack upon their order: Much resentment was shewn, and some pamphlets were written and published: one particularly with the title of *Responsio*, of which the late professor Ward of Gresham-college was the author. Ward was supposed to be pitched upon by dr. Mead himself for this task: for his book was published under the doctor's inspection, and at his expence. Dr. Middleton defended his dissertation, in a piece intituled, 9. *Dissertationis, &c. contra anonymos quosdam notarum brevium, responsionis, atque animadversionis auctores, defensio. Pars prima, 1727.* The purpose of this piece seems to have been; not to pursue the controversy, for he enters little into it; but to extricate himself from it with as good a grace as he could: for nothing more was written about it, and the two doctors Mead and Middleton, without troubling themselves with the decision of the question, became afterwards very good friends.

In the year 1729, he published, 10. *A letter from Rome, shewing an exact conformity between popery and paganism: or, The religion of the present Romans derived from that of their heathen ancestors.* This letter, though written with great politeness, good sense, and learning, yet drew upon the author the displeasure of some even of our own church; because he attacked in it the popish miracles with a gaiety, which seemed, in their opinion, to condemn all miracles: A fourth edition was published in 1741, 8vo, to which were added, 1. A prefatory discourse, containing an Answer to the writer of a popish book, intituled, *The catholic christian instructed, &c.* with many new facts and testimonies, in farther confirmation of the general argument of the letter: and, 2. A postscript, in which mr. Warburton's opinion concerning the paganism of Rome is particularly considered.

Hitherto dr. Middleton stood well with mankind: for; notwithstanding the offence he had given to some bigots, by certain passages in the fore-mentioned letter, yet the reasonable part of christians were very well pleased with it, as thinking, very justly, that he had done great service to protestantism, by exposing the absurdities and impostures of popery. He had several personal qualities, which had recommended him to the world: he was an excellent scholar, and an elegant writer: he was farther, what every good scholar, and even fine writer is not, a very polite man: he seems to

have been so naturally, yet was probably made more so by travelling into foreign countries, since this contributes more than any thing to clear learning from pedantry, and religion from bigotry. In short, he was a general favourite with the public, as well as with the community in which he lived, when an affair fell out, which ruined all his hopes, proved fatal to his preferment, and disgraced him with his countrymen as long as he lived.

About the beginning of the year 1730, was published Tindal's famous book, called Christianity as old as the creation: the design of which was to destroy revelation, and to establish natural religion in its stead. Many answerers rose up against it, and, among the rest, the well-known dr. Waterland, who published A vindication of scripture, &c. Dr. Middleton, not liking his manner of vindicating scripture, addressed, 11. A letter to him, containing some remarks on it, together with the sketch, or plan, of another answer to Tindal's book, 1731. Two things contributed to make this performance as obnoxious to the indignation and resentment of the clergy as possible: and those were, first, the popular character of dr. Waterland, who was then considered by them as the head of the champions for orthodox christianity, yet whom dr. Middleton, instead of reverencing, had ventured to treat with the utmost contempt and severity; and, secondly, the very free things that dr. Middleton himself had asserted, more especially his manner of saying them. His name was not set to the piece, nor was it known for some time who was the real author of it. While dr. Waterland continued to publish more parts of Scripture vindicated, &c. dr. Pearce, the present bishop of Rochester, took up the cudgels in his behalf; which drew from dr. Middleton, 12. A defence of the letter to dr. Waterland, against the false and frivolous cavils of the author of the reply, 1731. Dr. Pearce replied to this Defence, and treated him now, as he had done before, as an infidel, or enemy to christianity in disguise; who, under the pretext of defending it in a better manner, meant all the while to subvert it. Dr. Middleton was now known to be the author of the letter, and he was well-nigh being stripped of his degrees, and of all his connections with the university. But this was deferred, upon a promise that he would make all reasonable satisfaction, and explain himself in such a manner, as, if possible, to remove every stumbling-block of offence. This he attempted to do in, 13. Some remarks on dr. Pearce's second reply, &c. wherein the author's sentiments,

Middleton's
works, vol.
ii. p. 496.
4to edit.

Ibid. vol. ii.
p. 315.

ments, as to all the principal points in dispute, are fully and clearly explained in the manner that has been promised, 1732: and he at least affected so much by this piece, that he was suffered to be quiet, and to remain in statu quo; though he was esteemed ever after a very indifferent believer, and reproached by some of the flaming and bigotted clergy, by Venn in particular, with downright apostasy. There was farther published, in 1733, an anonymous pamphlet, intitled, Observations addressed to the author of the letter to dr. Waterland; which was written by dr. Williams, public orator of the university of Cambridge; and to which dr. Middleton replied in, 14. Some remarks, &c. but Williams's was a poor performance, and hurt himself rather than dr. Middleton. The purpose of Williams was to prove Middleton an infidel, and that his letter ought to be burnt, and himself banished: after declaiming on which in a very low and persecuting strain, he presses him to confess and recant in form. "But," says Middleton, "I have nothing to recant on the occasion; nothing to confess, but the same four articles that I have already confessed: first, that the Jews borrowed some of their customs from Egypt; secondly, that the Egyptians were possessed of arts and learning in Moses's time; thirdly, that the primitive writers, in vindicating scripture, found it necessary sometimes to recur to allegory; fourthly, that the scriptures are not of absolute and universal inspiration. These are the only crimes that I have been guilty of against religion: and by reducing the controversy to these four heads, and declaring my whole meaning to be comprised in them, I did in reality recant every thing else, that through heat or inadvertency had dropped from me; every thing that could be construed to a sense hurtful to christianity." The truth is, dr. Middleton had asserted nothing under any of these heads, but what had been asserted by eminent divines before him; but they did not say it in so exceptionable a manner: they did not mix satire and ridicule with what they said, as he did; nor did they level their artillery at popular divines, who for their zeal and orthodoxy were revered, and almost adored by the clergy. Otherwise it is well known, that several have interpreted the story of the fall allegorically; that several have supposed the Jews to borrow rites from the Egyptians, as Spencer, &c. that several have held the scriptures not to be of universal inspiration; among whom may be reckoned

reckoned Grotius and Tillotson: and yet none of these were suspected of meaning ill to revelation.

During this terrible conflict, he was appointed in December 1731, Woodwardian professor; and in July 1732, published his inauguration speech, with this title, 15. *Oratio de novo physiologiæ explicandæ munere ex celeberrimi Woodwardi testamento instituto: habita Cantabrigiæ in scholis publicis.* It is easy to suppose, that the reading lectures upon fossils was not an employment suited either to his taste, or to the turn of his studies; and therefore we cannot wonder that he should resign it, as he did, in the year 1734. Soon after this, he married a second wife, Mary, the daughter of the reverend Conyers Place, of Dorchester; and upon her death, which by the way happened but a few years before his own, a third, who was Anne, the daughter of John Powell, esq; of Boughroya, of Radnor, in North Wales. In 1735 he published, 16. A dissertation concerning the origin of printing in England: shewing, that it was first introduced and practised by our countryman William Caxton, at Westminster, and not, as is commonly believed, by a foreign printer at Oxford.

In the year 1741, came out his great work, intitled, 17. *The history of the life of M. Tullius Cicero*, London, in two volumes, 4to. This is indeed a very fine performance, whether we regard the materials or the language; and will probably be read, as long as taste and polite literature shall continue to prevail among us. It is written in the most correct and elegant style, and abounds with every thing that can instruct and entertain, that can inform the understanding, and polish the taste. Nevertheless there is one fault in it, which is commonly observed in the writers of particular lives, that they are apt to be partial and prejudiced in favour of their subject, and to give us sometimes panegyric instead of history. They work up their characters as painters do their portraits, taking the praise of their art to consist not in copying, but in adorning nature; not in drawing a just resemblance, but in giving a fine picture, or exalting the man into the hero. This dr. Middleton has certainly done in regard to Cicero: he has laboured every where to cast a shade over his failings, to give the strongest colouring to his virtues, and out of a good character has endeavoured to draw a perfect one; which, in our opinion, Cicero's was far from being. This, however, is a very slight blemish to his work; and the learned reader especially, has it always in his power to correct it, as he goes along. *The life of*

Middleton's
works, vol.
ii. p. 477.

Tully was published by subscription, and dedicated to lord Hervey, who was much the author's friend, and promised him a great number of subscribers. "His subscription," he tells us, "was like to be of the charitable kind, and Tully to be the portion of two young nieces" (for he had no child living by any of his wives) "who were then in the house with him, left by an unfortunate brother, who had nothing else to leave." It has been printed several times in 8vo, and once in 4to, since the first edition.

In the year 1743 he published, 18. The Epistles of M. T. Cicero to M. Brutus, and of Brutus to Cicero, with the Latin text on the opposite page, and English notes to each epistle: together with a prefatory dissertation, in which the authority of the said epistles are vindicated, and all the objections of the reverend Mr. Tunstall particularly considered and confuted. Mr. Tunstall had, in a Latin performance addressed to dr. Middleton, called in question the authority and genuineness of the said epistles, and attempted to prove them to be the forgery of some sophist: and dr. Middleton thought it incumbent on him to vindicate their credit, and assert their real antiquity, having made much use of them in his Life of Cicero. "The reasons," he tells us, "why he chose to give an English answer to a Latin epistle, are, first, the perpetual reference and connection which this piece will necessarily have with his Life of Cicero; and, secondly, as it will be a proper preface to this English edition of the letters themselves." In the year 1745, he published, 19. *Germana quædam antiquitatis eruditæ monumenta, quibus Romanorum veterum ritus varii tam sacri quam profani, tum Græcorum atque Ægyptiorum nonnulli illustrantur, Romæ olim maxima ex parte collecta, ac dissertationibus jam singulis instructa*, 4to: and in 1747, 20. A treatise on the Roman senate, in two parts: the first of which contains the substance of several letters, formerly written to the late lord Hervey, concerning the manner of creating senators, and filling up the vacancies of that body in old Rome.

The same year came out a piece, which laid the foundation of another terrible controversy with the clergy, intitled, 21. An introductory discourse to a larger work, designed hereafter to be published, concerning the miraculous powers which are supposed to have subsisted in the christian church from the earliest ages, through several successive centuries; tending to shew, that we have no sufficient reason to believe, upon the authority of the primitive fathers, that any
such

such powers were continued to the church after the days of the apostles. With a Postscript, containing some Remarks on an archidiaconal charge, delivered last summer by the reverend dr. Chapman, to the clergy of the archdeaconry of Sudbury. This undertaking alarmed the clergy exceedingly, since it was impossible to succeed, without intirely destroying the reputation of the fathers; and many were also of opinion, that the miracles of the three first centuries especially, could not be rejected as forgeries and impostures, without tainting in some degree the credit of the scripture miracles. They thought too, that even the canon of scripture must not be a little affected, if the fathers, on whose credit the authenticity of its books in some measure depends, were so utterly despised and set at nought. Be this as it will, the Introductory discourse was immediately taken to task by the two famous polemic doctors, Stebbing and Chapman: the former of whom endeavoured chiefly to shew, that dr. Middleton's scheme was inseparably connected with the fall of christianity; while the latter laboured to support the authority of the fathers. This attack dr. Middleton repelled by, 22. Some remarks on both their performances, 1748: and in December the same year, published his larger work, with this title, 23. A free inquiry into the miraculous powers, which are supposed to have subsisted in the christian church from the earliest ages, through several successive centuries. Innumerable answerers now appeared against him; two of whom, namely Dodwell and Church, distinguished themselves with so much zeal, that they were complimented by the university of Oxford with the degree of doctor in divinity.

Before dr. Middleton thought proper to take notice of any of his antagonists, he surpris'd the public with, 24. An examination of the lord bishop of London's Discourses concerning the use and intent of prophecy: with some cursory animadversions on his late Appendix, or additional dissertation, containing a farther enquiry into the Mosaic account of the fall, 1750. He tells us in the beginning of this Examination, that though these discourses of dr. Sherlock had been "published many years, and once corrected and enlarged by him in several successive editions, yet he had in truth never read them till very lately; or otherwise these animadversions might have made their appearance probably much earlier." But, in our humble opinion, how necessary soever dr. Middleton might find it to make this assertion, in order to introduce his Examination with a good grace

Middleton's
works, vol.
iii. p. 333.

grace at this time of day to the public, it is not credible: it is not credible, that he should never have read these famous discourses; he, whose whole life was devoted to books. Let it be remembered also, that dr. Middleton and dr. Sherlock were formerly acquainted, and in friendship, of the same university, and nearly the same standing; and that, how severely and spitefully soever the former may treat the latter in the present Examination, yet there was a time when he triumphed in him, as "the principal champion and ornament of church and university." Different principles and different interests separated them afterwards: but is it possible to conceive that dr. Middleton, who published his Examination in 1750, should never have read these discourses till just before, though they were published in 1725? In short, there is great reason to suppose, that this Examination was drawn from dr. Middleton by nothing but spleen and personal enmity. Whether the bishop preferred, had not been sufficiently mindful of the doctor unpreferred, or whether the bishop had been an abettor and encourager of those who opposed the doctor's principles, we cannot positively say: but we believe both these causes to have concurred, in creating an enmity between the doctor and the bishop, and the latter especially to have occasioned this Examination. It was refuted by the learned dr. Rutherford, divinity professor at Cambridge: but dr. Middleton, whose end seems to have been answered, which was to abuse the bishop a little, pursued the argument no farther. It is indeed to be wondered, that he should begin it from any motive whatever, when he had so much business upon his hands; when he had certainly antagonists enough, without raising up fresh ones. It does not appear, that he originally intended to reply to any of them separately, for he was meditating a general answer to all the objections made against the Free enquiry; but being seized with illness, and imagining he might not be able to go through it, he singled out Church and Dodwell, as the two most considerable of his adversaries, and employed himself in preparing a particular answer to them. This, however, he did not live to finish, but died of a slow hectic fever and disorder in his liver, on the 28th of July, 1750, in the sixty-seventh year of his age, at Hildertham in Cambridgeshire, an estate of his own purchasing. A little before his death, he thought it prudent to accept of a small living from sir John Frederick, bart. A few months after was published his, 25. Vindication of the Free enquiry into the miraculous powers, &c.

from

from the objections of dr. Dodwell and dr. Church. The piece is unfinished, as we have observed, but very correct and pertinent as far as it goes, and that is about fourscore pages in quarto.

In the year 1752, were collected all the fore-mentioned works, except *The life of Cicero*, and printed in four volumes 4to, under the title of *Miscellaneous works*; among which were inserted these following pieces, never before published, viz. 26. A preface to an intended answer to all the objections made against the *Free enquiry*. 27. Some cursory reflections on the dispute, or dissention, which happened at Antioch, between the apostles Peter and Paul. 28. Reflections on the variations, or inconsistencies, which are found among the four evangelists, in their different accounts of the same facts. 29. An essay on the gift of tongues, tending to explain the proper notion and nature of it, as it is described and delivered to us in the sacred scriptures, and as it appears also to have been understood by the learned both of ancient and modern times. 30. Some short remarks on a story told by the ancients concerning St. John the evangelist, and Cerinthus the heretic; and on the use which is made of it by the moderns, to enforce the duty of shunning heretics. 31. An essay on the allegorical and literal interpretation of the creation and fall of man. 32. *De Latinarum literarum pronunciatione dissertatio*. 33. Some letters of dr. Middleton to his friends. A second edition of these *Miscellaneous works* have since been published, in five volumes, 8vo; but we a little wonder that there should have been a call for them. Many of the pieces which compose them are now but little interesting; and though they might be read with great eagerness, at the time they were first published, yet being mostly of the controversial kind, they are as naturally forgotten, as the things and persons which occasioned them. Some of them, however, discuss questions of the utmost importance; and they are all written with the greatest acuteness and learning. As a writer, no man deserves better to be read than dr. Middleton, no man having exceeded him in spirit, perspicuity, correctness, and elegance. He tells his patron lord Hervey, in his dedication of *The life of Cicero*, that "it was Cicero who instructed him to write; your lordship," he goes on, "who rewards me for writing: for next to that little reputation with which the public has been pleased to favour me, the benefit of this subscription is the chief fruit that I have ever reaped from my studies." Of this he often

Preface to
Free enquiry,
&c.
p. vii.

speaks, sometimes in terms of complaint, and sometimes, as in the following passage, in a strain of triumph. "I never was trained," says he, "to pace in the trammels of the church, nor tempted by the sweets of its preferments, to sacrifice the philosophic freedom of a studious, to the servile restraints of an ambitious life: and from this very circumstance, as often as I reflect upon it, I feel that comfort in my own breast, which no external honours can bestow. I persuade myself, that the lire and faculties of man, at the best but short and limited, cannot be employed more rationally or laudably, than in the search of knowledge, and especially of that sort which relates to our duty, and conduces to our happiness, &c." All which sort of reflection is great, noble, solid, and comfortable, when it flows from good temper and true philosophy, and not from spleen and a spirit of resentment, as with dr. Middleton it is to be feared it did. And why this sourness and ill humour? Why, perhaps, for the want of two prebends, or two livings: that is, for the want of those trifling attainments and distinctions, which it is frequently neither excellence nor happiness in one man to have, nor imperfection nor misery in another to want.

MIGNARD (NICHOLAS) a very ingenious French painter, was born at Troyes; where having learned the rudiments of his art, he went from thence to Italy, to be made perfect in it. On his return he married at Avignon, which occasioned him to be called Mignard of Avignon. He was afterwards employed at the court and at Paris, and became rector of the academy of painting. He excelled principally in colouring; and there are a great number of portraits and historical pieces of his doing. He died of a dropsy in 1668, leaving behind him a brother, Peter Mignard, who succeeded Mr. le Brun, in 1690, in the place of first painter to the king, and in that of director and chancellor of the royal academy of painting. He died the 13th of March, 1695, aged eighty-four. His portraits are extremely beautiful.

Athen.
Oxon.

MILL (JOHN) a very learned English divine, was born at Shap in Westmoreland, about the year 1645. In the year 1661, he was entered a servitor of Queen's-college in Oxford, of which he was afterwards chosen fellow. Then he entered into holy orders, became an eminent preacher and tutor, and was made a minor prebendary of Exeter,

Exeter, by dr. Lamplugh, bishop of that see, to whom he was chaplain. In the year 1681, he took the degree of doctor in divinity, being about the same time appointed chaplain in ordinary to king Charles II. and in 1685, he was elected principal of St. Edmund's-hall in Oxford. He published in 1676, at London, in 4to. A sermon preached on the feast of the annunciation of the blessed Virgin Mary, at St. Martin's in the Fields, Westminster, on Luke i. 28. His edition of the Greek Testament, for which he will be ever memorable, was published about a fortnight before his death, which happened June the 23d, 1707. This is the title of it; *Novum Testamentum Græcum, cum lectionibus variantibus MSS. exemplarium, versionum, editionum, S. S. patrum & scriptorum ecclesiasticorum; & in eisdem notis. Accedunt loca Scripturæ parallela, aliæque exegetica. Præmittitur dissertatio de libris Novi Testamenti, canonis constitutione, & sacri textus novi fœderis ad nostra usque tempora historia.* This most elaborate work was undertaken by the advice of dr. John Fell, bishop of Oxford; and the impression was begun at his charge, in his lordship's printing-house near the theatre. But after the bishop's death, his executors were not willing to carry on the undertaking, and therefore dr. Mill refunded the costs which the bishop had been at, and finished the impression at his own expence. Dr. Mill was employed thirty years upon this edition; and if the expectations of the learned foreigners, as well as English, were raised pretty high about it, we do not find, that they were at all disappointed. "I own," says mr. L'Enfant, in a letter to Le Clerc, "that the prolegomena especially, have even exceeded mine." It was however attacked at length by the very eminent and learned dr. Daniel Whitby, in his *Examen variantium lectionum Johannis Millii, S. T. P. &c.* in 1711. or, An examination of the various readings of dr. John Mill upon the New Testament: in which it is shewn, "I. That the foundations of these various readings are altogether uncertain, and unfit to subvert the present reading of the text. II. That those various readings, which are of any moment, and alter the sense of the text, are very few; and that in all these cases the reading of the text may be defended. III. That the various readings of lesser moment, which are considered at large, are such as will not warrant us to recede from the vulgarly received reading. IV. That dr. Mill, in collecting these various readings, hath often acted disingenuously, that he abounds in false citations, and frequently contradicts himself."

Biblioth. chois. tom. xvi. art. 5.

It seems the various readings which dr. Mill had collected amounted, as it was supposed, to above 30,000; and this alarmed dr. Whitby, who thought that the text was made precarious, and a handle hereby given to the free-thinkers. Thus mr. Collins, in his Discourse upon free-thinking, urges a passage out of this book of dr. Whitby's, to shew that dr. Mill's various readings of the New Testament must render the text itself doubtful. But to this objection dr. Bentley, in his Philoleutherus Lipsiensis, has given a full and decisive answer, the substance of which we will here transcribe for the benefit of the reader: "The 30,000 various lections " then," says dr. Bentley, "are allowed and confessed; " and if more copies yet are collated, the sum will still " mount higher. And what is the inference from this? " why one Gregory, here quoted, infers, that no profane " author whatever has suffered so much by the hand of " time, as the New Testament has done. Now if this " shall be found utterly false; and if the scriptural text has " no more variations, than what must necessarily have hap- " pened from the nature of things, and what are common, " and in equal proportion, in all classics whatever, I hope " this panic will be removed, and the text be thought as " firm as before. If," says dr. Bentley, "there had been " but one MS. of the Greek Testament at the restoration " of learning about two centuries ago, then we had had no " various readings at all. And would the text be in a bet- " ter condition then, than now we have 30,000? So far " from that, that in the best single copy extant we should " have had hundreds of faults, and some omissions irrep- " arable: besides that, the suspicions of fraud and foul play " would have been increased immensely. It is good there- " fore," says he, "to have more anchors than one; and " another MS. to join with the first, would give more au- " thority, as well as security. Now chuse that second " where you will, there shall be a thousand variations from " the first; and yet half or more of the faults shall still re- " main in them both. A third therefore, and so a fourth, " and still on, are desirable; that by a joint and mutual " help, all the faults may be mended; some copy preserving " the true reading in one place, and some in another. And " yet the more copies you call to assistance, the more do " the various readings multiply upon you: every copy hav- " ing its peculiar slips, though in a principal passage or two " it do singular service. And this is a fact, not only in " the New Testament, but in all ancient books whatever.

" It

Phileuth.
Lipsiens. p.
90, &c.

Discourse on
free think-
ing, p. 88.

" It is a good providence and a great blessing," continues the doctor, " that so many MSS. of the New Testament are still among us; some procured from Egypt, others from Asia, others found in the western churches. For the very distances of the places, as well as numbers of the books demonstrate, that there could be no collusion, no altering nor interpolating one copy by another, nor all by any of them. In profane authors, as they are called, whereof one MS. only had the luck to be preserved, as Velleius Paterculus among the Latins, and Hesychius among the Greeks, the faults of the scribes are found so numerous, and the defects so beyond all redress, that notwithstanding the pains of the learnedest and acutest critics for two whole centuries, these books still are, and are like to continue, a mere heap of errors. On the contrary, where the copies of any author are numerous, though the various readings always increase in proportion, there the text, by an accurate collation of them made by skillful and judicious hands, is ever the more correct, and comes nearer to the true words of the author.—It is plain therefore to me," concludes the doctor, " that your learned Whitbyus, in his invective against my dead friend, was suddenly surprised with a panic; and under his deep concern for the text, did not reflect at all, what that word really means. The present text was first settled almost 200 years ago out of several MSS. by Robert Stephens, a printer and bookseller at Paris; whose beautiful and, generally speaking, accurate edition, has been ever since counted the standard, and followed by all the rest. Now this specific text in your doctor's notion, seems taken for the sacred original in every word and syllable; and if the conceit is but spread and propagated, within a few years that printer's infallibility will be as zealously maintained, as an evangelist's or apostle's. Dr. Mill, were he alive, would confess to your doctor, that this text fixed by a printer, is sometimes, by the various readings, rendered uncertain; nay, is proved certainly wrong. But then he would subjoin, that the real text of the sacred writer does not now, since the originals have been so long lost, lie in any single MS. or edition, but is dispersed in them all. It is competently exact indeed, even in the worst MS. now extant: nor is one article of faith or moral precept either perverted or lost in them; chuse as awkwardly as you can, chuse the worst by design, out of the whole lump of readings. But the lesser matters

" of

“ of diction, and among several synonymous expressions,
 “ the very words of the writer must be found out by the
 “ same industry and sagacity, that is used in other books;
 “ must not be risked upon the credit of any particular MS.
 “ or edition; but be sought, acknowledged, and challenged
 “ wherever they are met with.—Not frightened therefore
 “ with the present 30,000, I for my part, and as I believe
 “ many others, would not lament, if out of the old manu-
 “ scripts yet untouched, 10,000 more were faithfully col-
 “ lected: some of which without question would render the
 “ text more beautiful, just and exact; though of no con-
 “ sequence to the main of religion, nay, perhaps, wholly
 “ synonymous in the view of common readers, and quite
 “ insensible in any modern version.”

MILLER (JAMES) an English dramatic poet, was the
 son of a clergyman in Dorsetshire, and born in the year 1703.
 He was at first destined for a trade, and was for some time
 on that account with a merchant, who was a near relation,
 in London; but not being able to endure the servility and
 drudgery it required, he was sent to Wadham-college in
 Oxford, where he received his education. While he was
 resident in that university, he composed part of his famous
 comedy called, The humours of Oxford; which was acted
 in the year 1729, by the particular recommendation of Mrs.
 Oldfield. He published afterwards the following dramatic
 pieces: in 1733, The mother-in-law, or, The doctor the
 disease, a comedy, taken from Moliere's *Malade imaginaire*,
 or, The hypocondriac; in 1736, The man of taste, a co-
 medy, which had a run of thirty nights; the same year,
 Universal passion, a comedy, altered from Shakespear's *All's
 well that ends well*; in 1737, Art and nature, a comedy;
 the same year, The coffee-house, a farce; in 1739, An
 hospital for fools, a farce; in 1743, Mahomet the impostor,
 a tragedy, during the run of which the author died. Mr.
 Miller was also the author of many occasional pieces in
 poetry; of which his *Harlequin Horace* is the most consi-
 derable. This satire is dedicated to Mr. Rich, the present
 manager of Covent-garden theatre; in which with an ironi-
 cal severity, he lashes that gentleman, on account of some
 offence Mr. Rich had given him. He published likewise a
 volume of sermons; and was principally concerned in the
 translation of Moliere's Comedies, published by Watts.
 He had no benefice till a few weeks before his death, but is
 said to have subsisted chiefly by his pen. He was then pre-
 sented to the living of Upfun in Dorsetshire, which his fa-
 ther

ther possessed before him; but did not live long enough to reap the fruits of it.

MILLETIERE (THEOPHILUS BRACHET, sieur de la) "a man who gained," as Bayle says, "more reputation than what was good, by meddling in religious affairs, and endeavouring to reconcile the Roman catholics and protestants of France." Samuel Marets, in his book *De antichristo revelato*, tells us, "that Milletiere studied the law a little at Heidelberg, and was admitted advocate, or barrister; that not succeeding in this profession he turned divine, studied Hebrew, and affected a mighty zeal against Arminianism; that gaining an interest by degrees, he managed the conference between Camero and Tilenus, obtained the office of elder in the consistory of the church of Paris, and was afterwards elected a representative of the province at the assembly of Rochelle; that he had a principal share in the warm resolutions of this assembly, and wrote with an extraordinary vehemence against his adversary Tilenus." Tilenus, it seems, under the name of Abraham Eliutus, had, in the year 1621, addressed a book to the French protestants assembled at Rochelle; in which he exhorted them earnestly to submit themselves to their prince, and by no means to take up arms in defence of the edicts granted in their favour. Milletiere, being secretary to this assembly, wrote an answer with this title, *Discours des vraies raisons, &c.* or, A discourse setting forth the true reasons, for which the protestants in France may and ought in good conscience to resist by force of arms the persecution, which the enemies of their religion and the state have raised against them. Tilenus made a short reply to this book; but the chamber of the edict sitting at Leziers, caused it to be burnt by the hand of the common hangman, and enquiry to be made after the name of the author. It is worth observing also, that Grotius highly disapproved of Milletiere's publishing a work, which was likely to render the protestants odious to crowned heads. Milletiere afterwards solicited for the duke of Rohan at the court; and being suspected of holding intelligence with foreign enemies, and of being engaged in a plot against the government, he was apprehended and sent to Thoulouse, where he was put to the rack, and suffered a long imprisonment; but at last being set at liberty by the intercession of friends, and the king's clemency, he undertook to bring all the Hugonots to the Roman catholic religion. To this purpose

purpose he printed several reconciling tracts; but not taking any notice of the complaints of the consistory of Charenton, he was at last excommunicated; upon which some time after he abjured protestantism in March 1645, and professed himself of the Roman catholic communion.

He continued to write controversy, and to testify, that he believed a re-union of religions might be brought about. Among other books, he published at Paris *Le triomphe de la verite pour la paix de l'eglise, pour convier le roi de la Grand Bretagne d'embrasser la foi catholique*; that is, The triumph of truth for the peace of the church, in order to persuade the king of Great Britain to embrace the catholic faith. This was dedicated to Charles II. in his exile: and though the king, we may be sure, was highly displeas'd with the dedication from the first, yet he had some inclination to be ruled by those, who advis'd him to despise it, and not to give any public testimony of his displeasure. But considering afterwards, that such an attempt must need give a handle to the insults of his enemies, he command'd the learned bishop Bramhall, who attended him in his exile, to answer it, without taking any notice, but by the by, of that pompous book, to which it was prefixed. This answer was printed at Geneva in the year 1655, with an advertisement prefixed; where it is observ'd, that Milletiere "having once pass'd this Rubicon, becomes one of our most cruel adversaries. He has harass'd," says the advertiser, "all the protestant ministers, &c. but what has surpris'd all sensible people of both religions, is to see, that he has forgot himself so far, as to dedicate his book to the king of Great Britain; a prince, whom he knew very well to be of a persuasion quite opposit to that which he has attempted to establish in his book; and to whom he could not address things of that nature, without drawing his just indignation upon himself, and fomenting the just suspicions of his rebellious subjects. His epistle dedicatory is no other than a torrent of reproaches against the church which he has abandoned, after having torn her entrails, than outrageous attacks on the memory of the deceased king of England; than flattering insinuations to his successor, and imaginary victories over those, whom neither he nor the leaders of his party durst fairly look in the face: and all this precious stuff must have the pompous title truly of *The triumph of truth for the peace of the church.*" It was indeed necessary to correct the insolence, as well as folly of this dedicator, who could think

Reponse a
l'epistre de-
dicatoire de
M. Milletiere,
p. 163.

of making his court to Charles II. by presenting him with a book, in which he affirms, that Charles I. died an invincible, but true member of the church of Rome: I mean, if Charles II. had any thoughts of being ever restored to the crown of England again.

It is said of Milletiere, that he was so shocked after his conversion to popery, upon hearing a bishop draw a parallel between the Virgin Mary and Jesus Christ, and upon his giving the superiority to the former, as frankly to declare, "than sooner than be obliged to hear such sermons often, he would actually turn protestant again."

Mercure
Françoise,
tom. vii. ad
ann. 1624.
Bayle's
Dict. Bram-
hall's
Works.
Hist. de
l'edit. Nantu.
Life of Mil-
ton by Te-
land, pre-
fixed to his
historical,
political, and
miscellane-
ous works,
printed in
1699: and
Life of Mil-
ton by Birch,
prefixed to
the same, in
1738.

MILTON (JOHN) a most illustrious English poet, and famous also for his politics, was descended from a very ancient family at Milton near Abingdon, in Oxfordshire. His grandfather mr. John Milton was under-ranger of the forest of Shotover near Oxford, and a zealous papist: his father, whose name was John Milton also, embraced the protestant religion in his youth, and was on that account disinherited. Upon this he went to London, and applied himself to the business of a scrivener; and marrying afterwards a gentlewoman of a good family, he settled in a house which he purchased in Bread-street. Here our poet, his eldest son, was born the 9th of December 1608, and was trained with great care in virtue and piety from his infancy, by his parents. He had first a private tutor at home, one mr. Young, with whom he held an affectionate correspondence for several years: afterwards he was put to St. Paul's-school, where he applied so intensely to books, that he hurt his constitution, which was none of the strongest; for from his twelfth year he generally sat up half the night at his studies, and this, with his frequent head-achs, is supposed to have been the first ruin of his eyes. He made an extraordinary progress, and gave some early specimens, both in Latin and English, of an admirable genius for poetry.

Fourth elegy
among his
Latin poems.

In 1725, when he was seventeen years of age, he was admitted of Christ's-college in Cambridge, under the tuition of mr. William Chappel, afterwards bishop of Ross in Ireland; and in 1628, proceeded bachelor of arts, having neglected no part of academical learning, although his chief delight lay in cultivating his poetical talents. His father designed him for the church, nor had he any other intentions for some time: but afterwards, growing out of humour with the public administration of ecclesiastical affairs, and from thence dissatisfied with the established form of

Reason of
church go-
vernment.

church-government, he dropped all thoughts of that kind. "By the intentions of my parents and friends," says he in one of his tracts, "I was destined of a child, and in mine own resolutions, to the church; till coming to some maturity of years, and perceiving what tyranny had invaded it, that he who would take orders must subscribe slave, and take an oath withal, which unless he took with a conscience that could retch, he must either strain, perjure, or split his faith, I thought it better to prefer a blameless silence before the sacred office of speaking, bought and begun with servitude and forswearing."

After he had taken the degree of master of arts, which was in 1632, he left the university, and returned to his father, who having acquired a competency of fortune, with which he was satisfied, had quitted business, and settled himself at Horton near Colnbrook, in Buckinghamshire. In a five years retirement here, he enriched his mind with the choicest stores of Grecian and Roman learning, drawn from the best authors in each language, constantly keeping his eye upon poetry, for the sake and service of which chiefly these treasures were collected: and the poems intitled, *Comus*, *l'Allegro*, *Il Penseroso*, and *Lycidas*, all written within this period, would have transmitted his fame to the latest posterity, if he had never performed any thing else. The mask of *Comus* was wrote in 1634, and afterwards printed under the following title, *A mask presented at Ludlow-castle 1634, on Michaelmasse-night, before the right honourable John earl of Bridgewater, viscount Brackley, lord-president of Wales, and one of his majesty's most honourable privy-council; and the dedication by mr. Henry Lawes, who is the musick*, knows that Milton wrote it at the solicitation of the Bridgewater family. In his *Lycidas* he laments the death of mr. Edward King, fellow of Christ's-college in Cambridge, who was drowned August the 10th, 1637, aged 25 years, in his passage from Chetter to Ireland, where his father was secretary to king Charles I. In the mean time he was not here to wrapped up in his poetry, but that he kept the best company, made frequent excursions to London to buy books, and even cultivated other arts, as mathematics and music.

See a letter
of his to
Milton,
printed in
Reliquæ
Wottonia-
næ.

Upon the death of his mother, of whom he has spoken very respectfully, he obtained leave to travel abroad: and having procured some recommendations, as well as proper advice for his conduct, from his neighbour sir Henry Wotton, then provost of Eton-collage, he set out in the spring of the
year

ear 1638, accompanied with one servant, who attended him through his travels. He arrived in France, and passing few days at Paris, where he had procured an introduction to the celebrated Hugo Grotius, by means of the English ambassador there, he took the direct road to Nice. There he embarked for Genoa, and passed from thence through Leghorn and Pisa to Florence; in which city he spent two months, and distinguished himself so much by his talent in poetry, that he was treated with singular respect and kindness by persons of the first rank both for quality and learning. He received also encomiums from Rome; one of which, written by Salvaggi, was this distich:

“ Græcia Mæonidem, jactet fibi Roma Maronem :
 “ Anglia Miltonum jactat utrique parem.”

Of which Mr. Dryden's celebrated epigram of six lines, instantly prefixed to *Paradise Lost*, is little more than a translation:

“ Three poets in three distant ages born,
 “ Greece, Italy, and England did adorn.
 “ The first in majesty of thought surpassed,
 “ The next in gracefulness: in both the last.
 “ The force of nature could no further go,
 “ To make a third, she joined the other two.”

From Florence he passed through Sienna to Rome, where he staid likewise two months, and was honoured with the acquaintance of several learned men; particularly with that Holstenius, keeper of the Vatican library, who shewed him the curiosities of it, and introduced him also to cardinal Barberini, who shewed him extraordinary civilities. His next remove was to Naples, whence his design was to pass to Sicily and Greece; but hearing of the commotions then beginning in England, his literary curiosity gave way to his religious zeal, which rose to such a fanatical height, that he returned all in a hurry to Rome, and was with difficulty restrained from defending protestantism openly. He did little regard to sir Henry Wotton's advice, which was, “ to keep his thoughts close and his countenance open:” he had greatly offended against it at Naples, where he had treated freely upon matters of religion; insomuch that the pious Giovanni Baptista Manso, who had done him considerable favours, and intended him more, if he had been so reserved, dismissed him with the following distich, alluding

alluding to that indiscretion, and to pope Gregory's remark upon the beauty of the English youths :

“ Ut mens, forma, decor, facias, mos, si pietas sic;
“ Non Anglus, verum hercle angelus ipse fores.”

He stayed two months at Rome; and as long at Florence making only a short excursion to Lucca; then crossing the Apennine, he passed by the way of Bologna and Ferrara to Venice; where staying only one month, he went through Verona, Milan, and along the Alps, down Leman-lake to Geneva. After spending some time in this city, where he contracted a friendship with Giovanni Diodati, and Frederic Spanheim, he returned through France, and arrived in England after fifteen months absence. It was about the time of the king's second expedition against the Scots, in which his forces under lord Conway were defeated by general Lesley August the 29th, 1639.

His father having left Horton, resided with a young son at Reading in Berkshire; but our poet thought it expedient to continue in London; and hired a lodging in St. Bride's church-yard, in Fleet-street, where he employed himself in educating and instructing his sister's two sons, Edward and John Phillips: and being solicited by several friends the same favour for their children, he took a handsome garden-house in Aldersgate-street fit for the purpose. Here he formed the plan of his academical institution, afterwards set forth in his Treatise of education: in which he leads his scholar from Lilly, as he expresses it, to his commencing master of arts. His method of teaching being designed to subvert the university education, of which he always thought ill, was totally the reverse of that commonly practised in schools; so that we are not to wonder, if it never was followed. But though Milton was thus employed in the education of children, though he was at the same time projecting the plan of some great poem, for he was not yet determined as to the kind from which he expected to reap immortal fame; yet in 1641 he found time to give vent to that wrath, which he had been treasuring up for some years against the prelates, by publishing the five following pieces: the first is intitled, A reformation touching church-discipline in England, and the causes that have hitherto hindered it: the second, Of prebendal episcopacy, and whether it may be deduced from the apostolical times, by virtue of those testimonies, which are alledged to that purpose in some late treatises, one whereof goes under the name of James archbishop of Armagh: and

third, The reason of church-government urged against the prelacy: the fourth, Animadversions upon the remonstrant's defence against Smectymnuus: the fifth, an Apology for Smectymnuus.

In 1643, he married a daughter of Richard Powell, esq; of Forethill in Oxfordshire, a gentleman of good estate and reputation, but a firm royalist: and his daughter had not cohabited with her husband much above a month, when under a pretence of visiting her friends, she deserted him. Mr. John Phillips, who wrote his uncle's life, imputes this desertion to the different principles of the two families, and supposes, that some of mr. Powell's might possibly be engaged in the king's service; who by that time had his head-quarters at Oxford; and therefore might begin to repent of having formed a connexion, which they thought would be a blot in their escutcheon, whenever that court should come to flourish again, as they then expected it soon would. Milton sent repeated messages and letters to her, but she took no notice of them, nor entertained the least thought of returning; upon which he became so incensed, that he made a resolution never to receive her any more, and wrote four pieces in defence of that resolution. The first is intitled, The doctrine and discipline of divorce restored to the good of both sexes, from the bondage of the canon law and other mistakes, to the true meaning of scripture in law and gospel compared, &c. The grand position which he maintains in this treatise is, that "indisposition, unfitness, or contrariety of mind, arising from a cause in nature unchangeable, hindering, and ever likely to hinder, the main benefits of conjugal society, which are solace and peace, is a greater reason of divorce than natural frigidity; especially if there be no children, and that there be mutual consent." The second piece was, The judgment of Martin Bucer concerning divorce, &c. the third, Tetrachordon, or expositions upon the four chief places in Scripture, which treat of marriage, or nullities in marriage, &c. the fourth, Colasterion, a reply to a nameless answer against The doctrine and discipline of divorce. Milton did something more to convince the world of the sincerity of his opinion, and resolution founded thereon; he even proceeded to make his addresses to a young lady of great wit and beauty, with a design to marry her: but this proceeding, which was intended to cut off all thoughts of a restoration, proved the very means of effecting it.

In the mean time, he did not suffer this incident to affect his care and assiduity in the academy; and in 1644, at the request of his friend Mr. Samuel Hartlib, to whom it is addressed, he published his small piece Upon education; and also another piece intitled, Areopagitica, or a speech for the liberty of unlicensed printing. His father being come to live with him upon the surrender of Reading, in April 1643, and his academy increasing, he hired a larger house in Barbican; but before his removal thither, visiting a relation in the neighbourhood, he was surpris'd with the entrance of his wife, who submitting herself, implored pardon and reconciliation on her knees. He took her again to his bosom, and received her, as soon as he was settled at his new house in Barbican, about July 1645. Mr. Elijah Fenton, in his Life of Milton, observes, that it is not to be doubted, but the above-mentioned interview between Milton and his wife must wonderfully affect him; and that perhaps the impressions it made on his imagination, contributed much to the painting that pathetic scene in Paradise lost, where Adam's reconciliation to Eve after her fall is thus described:

Prefix'd to
Paradise
lost, edit.
1727, in
8vo.

“ ——— Soon his heart relented
“ Towards her his life so late, and sole delight,
“ Now at his feet submissive in distress.”

Book x. v. 909.

This same year 1645, he published his Juvenile poems, both Latin and English; the songs of which were set to music by the famous Henry Lawes, gentleman of the king's chapel, and one of his majesty's private music.

Upon the death of his father, which happened about the year 1647, his wife's friends took their leave of him: for it may be said, much to his honour, that he had sheltered them under his roof, from the time of his re-union with her; nor did they leave him, till Mr. Powell's affairs were accommodated by Milton's interest with the victorious party. The same year he removed to a smaller house in Holborn, and kept close to his studies, pleas'd to observe the public affairs daily tending to the great end of his wishes, till all was compleated in the destruction of kingly government by the death of the king. But after this blow was struck, the noise that was rais'd against it by the presbyterians, making him apprehensive of a miscarriage in the design of settling a commonwealth, he appear'd again publicly, in a piece intitled, The tenure of king's and magistrates, proving that it is lawful, and hath been held so through all ages, for any
who

who have the power, to call to account a tyrant or wicked king, and after due conviction to depose and put him to death, if the ordinary magistrate have neglected or denied to do it; and that they, who of late so much blame deposing, are the men that did it themselves, 1649: and the Scotch presbyterians settled at Belfast in Ireland, revolting soon after from the parliament, and joining the marquis of Ormond, he set his pen to work, to prevent the dangers threatening the new establishment by these proceedings. The piece is intitled, Observations on the articles of peace between James earl of Ormond for king Charles I. on the one hand, and the Irish papists and rebels on the other hand, &c. and animadversions on the Scotch presbytery at Belfast, dated February 15, 1648. This piece was no sooner dispatched, than he entered upon his History of England, a work planned likewise in the same republican spirit; being undertaken, as he declares himself, with a view of preserving his country from submitting to any monarchical government in any future time, from the example of the past. The four first books were finished at this time, and the two following afterwards; the whole is inserted in the first volume of Kennet's History of England.

It was his design to have gone on with his History of England; but he was prevented by being taken into the service of the commonwealth, and by being made Latin secretary to the council of state, who resolved neither to write to others abroad, nor to receive any answers, except in the Latin tongue, which was common to them all; and the famous *Εκων Βασιλικη*, or the pourtraiture of his sacred majesty in his solitudes and sufferings, coming out about this time, that is, in 1649, our author, by the command of his masters, wrote and published his *Εικονολατρη* the same year. In 1651, he published his celebrated piece intitled, *Pro populo Anglicano defensio, contra Claudii Salmasii defensionem regiam*; which performance spread his fame over all Europe. He undertook it at the orders also of his masters; but, as he himself tells us, "without any view of a reward;" and Mr. Toland says, "that the 1000 l. which he received for it from the commonwealth, was given him afterwards." While he was writing this piece, he lost his eye-sight, which had been decaying for several years: nevertheless he persisted in defending the cause he had undertaken, with as much spirit and resolution as before. In 1652, was printed at London, *Joannis Phillippi Angli responsio ad apologiam anonymi cujusdam tenebrionis pro rege & populo Anglicano in-*

fantissimam : by which title Milton had a mind to give the honour to his nephew and ward, mr. John Phillips, who might indeed prepare the first draught ; but that was so carefully examined and amended by Milton as to pass for his own. This year he lost his wife, who died soon after the delivery of her fourth child ; but he soon married a second, going on in the mean time as usual with the business of his pen. In 1654, he published his *Defensio secunda pro populo Anglicano, contra infamem libellum anonymum, cui titulus, Regii sanguinis clamor ad cœlum adversus parricidas Anglicanos.* Milton treats Alexander Morus as the author of the *Regii sanguinis clamor, &c.* and abuses him terribly ; but Morus was only the publisher, the book being actually written by Peter du Moulin the younger, afterwards prebendary of Canterbury. Morus replying, Milton attacked him the year after, in another piece intituled. *Defensio pro se, &c.* in which, unwilling to own his mistake, he persists in Morus's being the author of the above work ; and so the controversy ended.

Being now at ease from state-adversaries and public contests, he had leisure again to prosecute his own studies and private designs ; particularly his History of Britain, and his new *Thesaurus linguæ Latinæ*, according to the method of Robert Stephens. He had began this last work long before and went on with it at times to his dying day : yet the papers were found after his death so irregular and deficient that they could not be made fit for the press. But they gave birth to the Cambridge Dictionary, published in 1693, the editors of which observe, that they made three large folio volumes, containing a collection out of all the best and purest Roman authors. In 1658, he published sir Walter Raleigh's *Cabinet council*, containing the chief acts of empire and mysteries of state, &c. and the year after two tracts, namely, *A treatise of the civil power in ecclesiastical causes,* and *Considerations touching the likeliest means to remove hirelings out of the church.* Upon the dissolution of the parliament by the army, after Richard Cromwell had been obliged to resign the protectorship, Milton wrote a letter in which he lays down the model of a commonwealth ; not such as he thought the best, but what might be the most readily settled at that time, to prevent the restoration of a kingly government and domestic disorders, till a more favourable season and better dispositions for erecting a perfect democracy. He drew up likewise another piece with the same view, which seems to have been addressed to general

Monk ; and in February this year, 1659-60, upon a prospect of the king's return, he published, *A ready and easy way to establish a free commonwealth*. This was soon after attacked in a burlesque pamphlet, pretended to be written by mr. James Harrington's Republican club, and printed under the title of *The censure of the rota upon mr. Milton's book, intitled, The ready and easy way to establish a free commonwealth*, London, printed by Paul Giddy, printer to the rota, at the Windmill in Turnagain-lane, 1660. A sermon being preached by dr. Matthew Griffith at Mercer's-chapel in March, and afterwards published with this title, *The fear of God and the king* ; Milton wrote and published immediately *Brief notes upon it*, which were as speedily remarked upon by Roger L'Estrange, in a piece intitled, *No blind guides*, printed in his *Apology* at London, 1660.

Perceiving the king's restoration unavoidable, he began to cast about for his own safety. He was removed from the office of Latin secretary to the parliament just before ; and it is manifest, that he acquitted himself well in the execution of it. His *Letters* which are published, are an illustrious proof of his absolute mastery in that language : they are composed upon the most difficult subjects, and may serve as the best models to his successors in that post. To these are generally added the protector's manifesto, containing the reasons of his making war with Spain in 1655, as being the undoubted production of Milton's pen ; and some have not without probability given him the honour of the Latin verses, sometimes ascribed to his friend Andrew Marvell, and sent with his picture as a present to Christina queen of Sweden. In the mean time, Milton withdrew to a friend's house in Bartholomew-close ; and by this means, although his *Icoplastes*, and *Pro populo Anglicano defensio*, were both burnt by the hangman, yet he escaped the particular prosecution at first intended against him. His friends, the famous Andrew Marvell particularly, then member for Hull, acted vigorously in his behalf, and made a considerable party for him in the house of commons ; and a just esteem for his admirable parts and learning having procured him many favourers, even among those who detested his principles, he was included in the general amnesty. As soon as the storm was quite blown over, he quitted his hiding-place, and took a house in Holborn near Red-lion-fields ; for ever since the year 1652, he had lived in Petty-France, Westminster, in a house which opened into St. James's park. He soon removed to Jewin-street near Aldersgate ; from whence, marrying,

Life of
Milton.

rying a third wife, he not long after removed to a house in the Artillery-walk leading to Bunhill-fields. Mr. Phillips observes, that this was his last stage in this world; but it was of many years continuance, more, perhaps, than he had had in any other place. Here we are told, that he used to sit in a grey coarse cloth coat, at the door in warm summer weather, to enjoy the fresh air; and thus, as well as in his own room, received the visits of persons of distinguished parts and quality.

Though Milton's circumstances were much reduced by some very considerable losses at the restoration, yet his principles not suffering him to seek or to accept any public employment at court, for it is said that Charles II. would have continued him Latin secretary, he sat down to his studies, and applied himself diligently to finish his grand poem. In this pursuit he had a person to read to him; and Mr. Thomas Ellwood, afterwards an eminent writer among the quakers, attended him for this purpose, and went every day in the afternoon, except Sunday, to read to him some book in Latin. In 1665, he retired with his family from the plague to a small house, which was hired for him at St. Giles's Chalfont in Buckinghamshire: and there Mr. Ellwood visiting him, had *Paradise lost*, then finished, put into his hands by Milton, who desired, "that he would read it over, and give him his judgment." Upon returning it, he modestly and freely did so: "and after some farther discourse about it," says Mr. Ellwood, "I pleasantly told him, that he had said much of *paradise lost*; but what had he to say of *paradise found*?" From this hint he began his *Paradise regained*, and finished it not long after his return to London, which was as soon as the sickness was over in 1666. *Paradise lost* was published in 1667; in 1670, *Paradise regained*, a poem in four books, to which was added, *Samson Agonistes*, a dramatic poem. The second edition of *Paradise lost* came out in 1674, in which among other alterations was this, that the poem, which at first contained only ten, was divided into twelve books. The third edition was published in 1678; and the fourth, a very pompous one in folio, with *Paradise regained* and *Samson Agonistes* annexed to it, in 1688, by subscription: wherein appear the names of Dörset, Waller, Dryden, and all the men of distinguished talents in polite literature at that time. It has gone through numberless editions since; particularly one in 1727, 8vo, with an account of Milton's life by Mr. Elijah Fenton, and another in 1749, by Dr. Newton in 4to, and afterwards

Ellwood's
Life, p. 154.
edit. 1714.

wards in 8vo, with notes of various authors. Dr. Bentley published an edition of this poem in 1732, 4to, but it did not grow into any credit; for it was attacked by several writers, particularly by dr. Zachary Pearce; now bishop of Rochester, who in 1733, published at London, in 8vo, A review of the text of the twelve books of Milton's Paradise lost, in which the chief of dr. Bentley's emendations are considered, and several other emendations and observations are offered to the public. Dr. Pearce observes in this piece, that Milton took the first hint of his design, to write a tragedy upon the subject of his poem, from an Italian tragedy called *Il Paradiso perso*; for it is certain, that Milton first designed a tragedy; and there are still extant several plans of Paradise lost in the form of a tragedy, in our poet's own hand-writing. It may be as well to observe here, that dr. Newton afterwards published a third volume, in the same variorum manner as the two former, containing Paradise regained, Samson Agonistes, and the rest of Milton's poems: which complete collection of his poetical works has since been printed in three volumes octavo.

To go on with our author. In 1669 he published his History of Britain, which he had been so long about: but mr. Toland observes, that "we have not this history, as it came out of his hands; for the licensers," he says, "those sworn officers to destroy learning, liberty, and good sense, expunged several passages of it, wherein he exposed the superstition, pride, and cunning of the popish monks in the Saxon times; but applied by the sagacious licensers to Charles the 1st's bishops." Milton however bestowed a copy of the unlicensed papers on the earl of Anglesea; and they have since been inserted in their proper places. In 1672, came out his *Artis logicæ plenior institutio ad Rami methodum concinnata*: he had published in 1661, *Accidence* commenced grammar; and these pieces may serve as instances of one of the greatest geniuses that ever lived, stooping to the lowest and driest subjects, out of a zeal for right education, which he shewed throughout his life. Upon the indulgence granted to the dissenters in 1673, he published a defence of universal toleration for sectaries of all denominations, except papists, in a discourse intitled, *Of true religion, heresy, schism, toleration, and what best means may be used against the growth of popery*. There are some passages in this piece, which shew, that Milton had changed his opinion with regard to some nice points touching doctrines, since his younger days; and it is observable, that

he also changed it more than once with regard to the several sects of religion. For in his early years he was a favourer of the puritans: in his middle age he was best pleased with the independents and anabaptists, as allowing more liberty than others, and coming nearest in his opinion to the primitive practice: but in the latter part of his life he was not a professed member of any particular sect among christians, frequented none of their assemblies, nor used any of their rites in his family.

In 1674, he published *Eplstolarum familiarium liber i. & Prolusiones quædam oratoricæ in Collegio Christi habitæ;* and A declaration of the Poles concerning the election of their king John III. translated by him from the Dutch. He died this year at his house at Bunhill, in the beginning of November, and was interred near his father in the chancel of St. Giles Cripplegate: but no monument being found there afterwards, a decent one was erected to his memory in 1737, in Westminster-abbey, by William Benson, esq; one of the auditors of the impress. Though his death was occasioned by the gout, yet it was so easy, that the persons in the room did not perceive the time of his expiring. He left some pieces in manuscript; among the rest, The brief history of Muscovy, and of their less known countries, lying eastward of Russia as far as Cathay, which was printed in 1682, in 8vo. His historical, political, and miscellaneous works, were printed in three thin volumes folio, 1698, at London, though Amsterdam is mentioned in the title-page, with the life of the author by mr. Toland; but a more complete and elegant edition of them was published in two volumes folio in 1738. To this edition is prefixed an account of the life and writings of Milton by dr. Thomas Birch, with an appendix containing two dissertations: the first, concerning the author of *Εικων Βασιλικη*, and concerning the prayer of Pamela, subjoined to several editions of that book: the second, concerning the commission said to be given by king Charles I. in the year 1641, to the Irish papists, for taking up arms against the protestants in Ireland. In this edition also the several pieces are disposed according to the order of their dates, with the addition of a Latin tract, omitted by Mr. Toland, concerning the reasons of the war with Spain in 1655; and several pages in the History of Britain, expunged by the licensers of the press, and not to be met with in any former edition. These prose works of Milton have since been reprinted under dr. Birch's inspection in two volumes 4to, which, with dr. Newton's
edition

edition of his poems, compleats all his works, in five volumes 4to.

As to Milton's person, in his youth he was remarkably handsome; on which account, while at Cambridge, he was called the lady of Christ's-college: "a quibusdam audivi nuper domina," says he, in one of his academical productions. The colour of his hair was a light brown; the symmetry of his features exact, enlivened with an agreeable air, and a beautiful mixture of fair and ruddy, which gave occasion to the compliment paid him by John Baptista Manso, before related. He tells us himself, he was blue-eyed; but his eyes, mr. Wood says, were none of the quickest. Fatti. His stature did not exceed the middle size: he was neither too lean, nor too fat: his limbs well-proportioned, nervous, and active: but his constitution was tender, and his health infirm. In his diet abstemious, and averse to strong liquors. His deportment was erect, open, and affable; his conversation easy, chearful, and instructive. His genius and reading are seen in his works, in which, however, "such inequalities are found, as shew him sometimes to have been no more than one of the people." Fenton's Life of Milton. This may be owing to that peculiarity in his make, which mr. Phillips relates as having received from himself, viz. that his poetical vein flowed more happily at one season of the year than another. His moral and religious character was excellent, but certainly pushed too far: for there were seasons enough in his life, when his zeal carried both to a fanatical height, and when he might be said to be mad with virtue and religion. Though the estate left him by his father was but small, yet his frugality made it serve both himself and his family. Towards the latter end of his life, he sold the greater part of his library, because his heirs knew not how to use it, and because he thought he could dispose of it to better advantage than they. He died worth 1500 l. and his household goods. His three wives were all maidens when he married them; but he had no children except by the first. His three daughters survived him, and the two youngest used to read to him: they read to him in eight languages with realness and accuracy, though they understood nothing but English; for their father often used to say in their hearing, that "one tongue was enough for a woman."

MIMNERMUS, an ancient Greek poet, was born at Colophon, according to Strabo; though Smyrna and Geog. l. xiv. Astypale put in their claim for the honour. Suidas has placed

MIRANDULA.

placed him in the thirty-seventh olympiad, which is somewhat earlier than the seven wise men: whereas it should seem, by Laertius's Life of Solon, that he was their contemporary: for there we find the poet wishing in a distich, to live only fourscore years without pain and care, corrected by Solon, who advised him to wish for no more than sixty. Strabo informs us, in the book just cited, that Mimnermus was a piper, as well as a writer of elegies, for that was the strain he followed: and Nanno, the lady that passes for his mistress, is recorded to have got her livelihood by the same profession. There are but few fragments of him remaining, yet enough to shew him an accomplished master in his way. Quintilian has given Callimachus the preference in elegy; yet we find Horace postponing him to Mimnermus: and Propertius makes him, in love matters and in the description of the softer pleasures, superior even to Homer, as the more easy and moving of the two.

“ Plus in amore valet Mimnermi versus Homero:
“ Carmina mansuetus lenia querit amor.”

“ Greater in love Mimnerm than Homer reigns:
“ For gentle love demands as gentle strains.”

Book i. Eleg. 9

His temper seems to have been as truly poetical as his writings; wholly bent on love and pleasure, and averse to the lightest cares of common business. Horace has quoted his opinion about the insignificancy of all human enjoyments; it not tempered with pleasant humours and easy passions.

“ Si, Mimnermus uti censet, sine amore jocisque
“ Nil est jucundum, vivas in amore jocisque.”

“ If without love and jests, as Mimnerm proves,
“ All things are dull: live in your jests and loves.”

Book i. Epit. 6.

Indeed the Grecian poet was so intirely in this way of thinking, that it was a pleasant and a pardonable blunder of the honest old commentator upon Horace, to call Mimnermus an Epicurean, though he lived above three hundred years before the author of that name and sect.

Vita J. Pici
operibus
præfixa.

MIRANDULA (JOHN PICUS, earl of) a prodigy of parts and learning, was the youngest child of John Francis Picus, earl of Mirandula and Concordia, and born the 24th of February, 1634. His father dying early, he was left

his mother, who took all imaginable care of his education; and the progress he made in letters was so extremely rapid, that it was matter of astonishment to see even a boy one of the first poets and orators of his age. What contributed to this progress, besides intense application, was great force of parts and a memory so tenacious, as to let nothing be lost which he had ever read or heard of. At fourteen years of age, being designed for the church, he was sent to Bologna, to study canon law; and though he was soon disgusted with a study so little suited to his fine parts and fertile fancy, yet he acquired a knowledge of it sufficient to enable him to abridge the Decretals, and to comprise, in a short compass, the essentials in such a manner, as to merit the applause of the most learned canonists. Leaving Bologna, he spent seven years in visiting the most famous universities of France and Italy, and in conversing with the most eminent men in every science and profession; and applied himself, in the mean time, to almost every thing which could exercise the wit and attention of man.

After this, replete with knowledge of every kind, he returned and went to Rome, where in 1486 he published, to the astonishment of the universe, nine hundred propositions in logic, mathematics, physics, divinity, cabalistic learning, and magic, drawn not only from Greek and Latin, but even from Jewish and Arabian writers. He published them in all the schools of Italy, and engaged to maintain them openly: and, to encourage the learned to attack them, he promised, in an advertisement subjoined to them, that "if any philosopher or divine would come to Rome to dispute with him, upon any or all of them, he would defray the expences of his journey from the remotest corners of Italy." Can any thing be more wonderful than this? that a young man, who had not reached his twenty-fourth year, should undertake to perform a thing, which would have been too hard for the oldest and most learned man living? Envy, however, was instantly roused; and if she could not extinguish the glory of Picus, which already was spread far and near, was determined at least that it should not blaze higher. In short, the propositions were charged with heresy, and Picus could not obtain permission to dispute upon them. Pope Innocent VIII. appointed commissaries to examine them, and thirteen were picked out to support the charge. Picus published an Apology, in which he explained the propositions excepted against in a good sense, and submitted himself to the judgment of the holy see: yet
the

the pope still forbid the reading of his theses; and, when Picus retired from Rome, he caused him to be cited some time after, upon a false information that he had not obeyed his orders. While things were in this state, Alexander VI. ascended the papal throne, and granted him a brief of absolution, June the 18th, 1493. In the mean time we must not omit a little story in Picus's Apology, because it may serve, as well as a volume, to convince the half-learned tribe, how dangerous it is to talk upon what they do not understand. One of Picus's censurers, and unfortunately a divine too, being asked the meaning of the word cabala, replied very learnedly, that "Cabala was a very wicked and diabolical man, who had written against Jesus Christ, and that his followers had obtained the name of Cabalists."

In 1491, that is, at the age of twenty-eight, Picus bid adieu to profane literature, and applied himself wholly to the study of the holy Scriptures. He undertook to combat the Jews and Mahometans, and to confound judicial astrology, which then prevailed mightily: and in this manner he spent the few remaining years of his life. Some have related, that a spirit of resentment set him upon the astrologers, because they had foretold that he should die at the end of his thirty-third year. But there is no good reason to believe this: and if the astrologers did foretell this, though their predictions have usually been declared after the fact has come to pass, it is certain they foretold wrong: for Picus did not live so long, but died at Florence, the 17th of November, 1494, when he was only thirty-one years, eight months, and twenty-four days old. The same year, he sold his patrimony at Mirandula, for a small price, to his nephew John Francis Picus, and distributed part of it to the poor, and with the other part purchased some lands at Ferrara, to support himself and a few domestics. He had cultivated poetry much in his youth, and had composed five books of amorous poems in Latin, and a great number of verses in Italian; but all these he burned at the same time, and by that action gave birth to a pretty Greek epigram by Angelus Politianus, and to be found in his works. He was interred in the cemetery of St. Mark, in the habit of a Jacobin, having taken a resolution, just before his death, to enter into that order; and upon his tomb was inscribed this epitaph:

"Joannes jacet hic Mirandula: cætera morunt
"Et Tagus, & Ganges; forsân & antipodes."

Short

Short as his life was, yet having spent it in studying, he composed a great number of works, which have often been printed separately and together. They have been printed together at Bologna, 1496; at Venice, 1498; at Strasburg, 1504; at Basil, 1557, 1573, 1601, all in folio. The edition of 1601 contains the following works: 1. Heptapulus, id est, de Dei Creatoris opere sex dierum libri septem. This is rather an essay than a work, and seems to have been written chiefly with a view to authorise and support those Platonic ideas, with which his warm imagination was not a little inebriated. 2. Conclusiones 900, quas olim Romæ disputandas exhibuit. But the editors have omitted the advertisement subjoined at their first publication, which runs thus: Conclusiones non disputabuntur nisi post Epiphaniam, interim publicabuntur in omnibus Italiæ gymnasiis; & si quis philosophus aut theologus ab extrema Italia arguendi gratia Romam venire voluerit, ipse pollicetur dominus disputaturus, se viatici expensas illi soluturum de suo. 3. Apologia adversus eos, qui aliquot propositiones theologicas tarpebant. 4. De ente & uno opus, in quo plurimi loci in Moise, in Platone & Aristotele explicantur. This is very metaphysical, and very Platonical. 5. De hominis dignitate oratio. Mirandula discovers here many secrets of the Jewish cabala, of the Chaldean and Persian philosophers. 6. Regulæ xii. partim excitantes, partim dirigentes hominem in pugna spirituali. 7. In Psalmum xv. commentarius. 8. In orationem Dominicam expositio. 9. Auræ & familiares epistolæ. These are full of wit and learning; and perhaps, at present, the most useful and entertaining part of his works: on which account the public is much obliged to the learned Christopher Cellarius, for giving a correct edition of them with notes, as he did in 8vo, 1682. 10. Disputationum in astrologiam, libri xii. Though this had not received his last hand, yet it is the most solid and best-reasoned of all his works. 11. Commento sopra una canzone de amore, composta da Girolamo Benivieni, secundo la mente & opinione de Platonicis. Translated into English by Thomas Stanley, 1651, in 8vo. This was a fine subject for a man of Mirandula's imagination and principles. 12. Elegia in laudem Hieronymi Benivieni; in Latin and Italian.

All Mirandula's works not only discover the sharpest wit, and the most extensive knowledge, but they are written also with the utmost ease and elegance. They have, most of them, been translated into French and Italian. As for Mirandula himself, he may well be looked on, as he has often

M I R A N D U L A .

been called, the phoenix of his age; and Scaliger himself, not over fond of panegyriſing, was ſo ſtruck with the combination of vaſt qualities in this uncommon man, that he could not forbear calling him “*Monſtrum ſine vitio.*”

His life prefixed at the head of his works, and afterwards inſerted in Bates’s *Vitæ illuſtrium virorum*, was written by his nephew, John Francis Picus, who was alſo a very extraordinary man; and of whom, therefore, we ſhall now give ſome account.

MIRANDULA (JOHN FRANCIS PICUS, prince of) was the ſon of Galeoti Picus, the eldeſt brother of John Picus, juſt recorded, and born about the year 1469. He cultivated learning and the ſciences, after the example of his uncle; but he had dominions and a principality to ſuperintend, which involved him in great troubles, and at laſt coſt him his life. Upon the death of his father Galeoti, in 1499, he ſucceeded, as eldeſt ſon, to his eſtates; but was ſcarce in poſſeſſion, when his brothers Lewis and Frederic combined againſt him, and, by the aſſiſtance of the emperor Maximilian I. and Hercules I. duke of Ferrara, ſucceeded. John Francis, driven from his principality in 1502, was forced to ſeek refuge in different countries for nine years; till at length pope Julius II. invading and becoming maſter of Mirandula, put to flight Frances Trivulce, the widow of Lewis, and re-eſtabliſhed John Francis, in 1511. But he could not maintain his poſt long: for the pope’s troops being beaten by the French at Ravenna, the 11th of April, 1512, John James Trivulce, general of the French army, forced away John Francis again, and ſet up Frances Trivulce, who was his natural daughter. John Francis became a refugee a ſecond time, and ſo continued for two years; when the French being driven out of Italy, he was reſtored again in 1515. He lived from that time in the quiet poſſeſſion of his dominions, till October 1533; and then Galeoti Picus, his nephew, i. e. the ſon of his brother Lewis, entered his caſtle by night, with forty armed men, and aſſaſſinated him, with his eldeſt ſon Albert Picus. He died embracing the crucifix, and imploring pardon of God for his ſins.

He was a great lover of letters, and applied himſelf intently, at the ſeaſons of his leiſure, to reading and writing. He ſeems to have been a more voluminous writer than his uncle; and ſuch of his works as were then compoſed, were inſerted in the Straſburg edition of his uncle’s, in 1504, and
continued

continued in those of Basil 1573 and 1601. Among these
 are, 1. De studio divinæ & humanæ philosophiæ, libri duo.
 In this he compares profane philosophy with the knowledge
 of holy Scripture, and shews how preferable the latter is to
 the former. 2. De imaginatione liber. 3. De imitatione
 ad Petrum Bembum epistolæ duæ, & ejus responsum. 4.
 De rerum prænotione, libri ix. In this book of the Pre-
 cience of things, he treats of the divine prescience, and of
 that knowledge which some pretend to have things of future,
 by compacts with evil spirits, by astrology, chiromancy,
 romancy, and the like means, which he confutes at large.
 5. Examen vanitatis doctrinæ gentium & veritatis disciplinæ
 Christianæ, &c. wherein he opposes the errors of the philo-
 sophers, those of Aristotle particularly. 6. Epistolarum li-
 bri quatuor. 7. De reformandis moribus oratio ad Leo-
 nem X. These and some more pieces are to be found in
 the editions above-mentioned of his uncle's works; but there
 are other of his writings, which have never been collected
 together, but have always continued separate, as they were
 first published: as, Vita Hieronymi Savonarolæ; De veris
 calamitatum temporum nostrorum causis liber; De animæ
 immortalitate; Dialogus cui nomen Strix, sive de ludifica-
 tione dæmonum; Hymni heroici tres ad Trinitatem, Christum,
 & Virginem; De venere & cupidine expellendis carmen he-
 licum; Liber de providentia Dei contra philosophastros;
 De auro tum æstimando, tum conficiendo, tum utendo li-
 tres, &c. "There is not," says Du Pin, "so much Eccles. au-
 thors of the
 sixteenth
 century. wit, sprightliness, subtilty, and elegance, in the works
 of Francis Picus, as in those of his uncle; no, nor yet
 so much learning: but there is more evenness and so-
 lidity."

MITCHEL (JOSEPH) by profession a poet, was the
 son of a stone-cutter in Scotland, and born about the year
 1684. He had an university education in that kingdom,
 it was never eminent enough to make many circumstances
 of his life known to the public; and those few that are,
 may perhaps be as well forgotten. We find him in favour
 with the earl of Stair and sir Robert Walpole, to whom he
 dresses some of his poems. He received so many obliga-
 tions from the latter, and was so warm in his interest, that
 he obtained the title of sir Robert Walpole's poet; and, for
 the great part of his life, depended intirely on the bounty of
 his patrôn for his support. Of the many poems which he
 wrote, few met with success, and fewer deserved it. About
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the time of his late majesty's accession to the throne, when the politicians were engaged in settling the land-tax, so that a proper medium or standard might be fixed, he verified the Totness address: in which it is humourously proposed, that the landed interest should pay twenty shillings in the pound. This poem, having a reference to a fashionable topic of conversation, was better received than most of his other pieces. Mr. Mitchel lived in good correspondence with the wits of his time, and was particularly acquainted with Aarod Hill, esq; who to relieve Mitchel's necessities, which were always very great, either drew up for him, or assisted him in drawing up, a dramatic piece of two acts, called the Fatal extravagant. This was acted in the year 1720, with some success; and was afterwards improved into three acts. When the antagonists of Pope were threatened with the Dunciad, Mr. Mitchel suspected, that he was also to have a place in it: upon which he wrote to Mr. Pope, and assured him, that he had always been his admirer, and had never intended him any offence; when that poet, as is said, very graciously struck him out.

Mr. Mitchel died in the year 1738. He seems to have been a poet of the third rate. He was incapable of reaching the sublime: and his humour, in which he has more succeeded, is not strong enough to last. His poems were printed in two volumes 8vo, in the year 1729. He wrote also the Highland fair, or the Union of the clans, a ballad opera; which was acted about the year 1730, but with no success.

MODREVIUS (ANDREAS FRICIUS) secretarius to Sigismund Augustus, king of Poland, was very eminent for his learning and his writings. He was early inclined to Lutheranism; and although he was very cautious, yet he fell under the suspicion of the Roman catholics, and discovered himself so far, that they considered him as an apostate.

Starovolcius,
in centum
Polonorum
elogiis, p. 88.

One of their own writers speaks of him thus: "Regius cretarius, seu mavis, lutulenti illius subulci Lutheri, cupido nefariis dogmatibus imbutus, infestabat ecclesie portas, cendo quæ non oportuit, scribendo quæ non licuit, & agendo quæ non dicuit." It appears by a preface, or dedication,

In præfat.
Silvæ Ter-
tiæ.

Modrevius's, that Pius V. had ordered him to be punished: he complains to that pope "of the danger he was in, through the ill opinion his holiness had conceived of him, of being turned out of all his possessions, of being banished from prince, his family, his country, and from society:" and concludes, "Hoc sine humanum factum, sanctissime pater?" Next

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theless the holy father was not influenced by any motives of humanity, to revoke his orders; and it is certain, that the author's circumstances were not better than before. He wrote several works. His five books *De emendanda republica*, were much esteemed, and gained him a place among the most rational political writers. "To be sure," says *Dissert. 16ag. de comparandâ prudentiâ civili, p. 162.* *Bosius*, "he deserves to be ranked among the ablest writers upon politics: for he reasons with great strength, and with great freedom of thought exposes vulgar errors in political matters." These books were printed in the year 1554, together with two Dialogues of the same author's: 1. *De utraq; specie eucharistiæ a laicis sumenda*; and, 2. His explication of those words of St. Paul, *1 Cor. viii. 1.* "It is good for a man not to touch a woman." He wrote another book intitled *Sylvæ*, by the command of the king his master, to reconcile the differences which prevailed in Poland upon the subject of the Trinity. He sent this *Sylvæ* *Pref. ad Basil.* to be printed by *Oporinus*, who was to send copies of it to the popish, Lutheran, and Calvinistical universities; but *Trecius*, who was desirous to prevent the publication of that book, begged of *Oporinus* to shew him the manuscript, and having once got it into possession, refused to return it. *Modrevius* complained of this usage to the palatine of Cracow, and earnestly demanded to have it restored, but in vain: so that he found himself obliged to write his work anew. The sceptical manner in which *Modrevius* treated that mystery, gave offence, it seems, to both papists and protestants: but at the same time it must be owned, that, in order to fulfil the king his master's command, he was under a necessity, as he says, of treating them in that manner. *Ibid.* He was employed to state the case, as a mediator between two parties; and this office obliged him to throw aside all prejudices, and to give an impartial view of the arguments on both sides. *Grotius* has placed *Modrevius* in the class of the reconcilers of the different schemes of religion. *Grot. in consuet. Casandri. Bayle's Dict.*

MOINE (**STEPHEN I.E**) a very learned French minister of the protestant religion, was born at Caen, in the year 1624. He became extremely skilled in the Greek, Latin, and oriental tongues, and professed divinity with high reputation at Leyden, in which city he died, the 3d of April, 1689. Several dissertations of his are printed together, and intitled, *Varia sacra*, in two volumes, 4to; besides which he wrote other works.

MOINE (FRANCIS LE) an excellent French painter, was born at Paris, in the year 1688, and trained up under mr. Galloche, professor of the academy of painting, of which he himself became afterwards professor. Le Moine painted the grand saloon, which is at the entrance into the apartments of Versailles, and which represents the apotheosis of Hercules. He was four years about it; and the king, to shew how well pleased he was with it, made him his first painter in 1736, and some time after added a pension of 3000 livres to the 600 he had before. A fit of lunacy seized this painter the year after, during which he run himself through with his sword, and died the 4th of June, 1737, aged forty-nine years.

Lodge's
Peerage of
Ireland,
vol. iii.

MOLESWORTH (ROBERT) viscount Moleworth of Swodes in Ireland, an eminent statesman and polite writer, was descended from a family, anciently seated in the counties of Northampton and Bedford in England; but his father having served in the civil wars in Ireland, settled afterwards in Dublin, where he became an eminent merchant, and died in September 1656, leaving his wife big with this only child, who raised himself and his family to the honours they now enjoy. He was born in December at Dublin, and bred in the college there; and engaged early in a marriage with a sister of Richard earl of Bellamont, who brought him a daughter in February 1677. When the prince of Orange entered England in 1688, mr. Moleworth distinguished himself by an early and zealous appearance in the defence of his country's liberty and religion; which rendered him so obnoxious to king James, that he was attainted, and his estate sequestred by that king's parliament, May the 2d, 1689. But when king William was settled on the throne, he called this sufferer, for whom he had a particular esteem, into his privy-council; and in 1692, sent him envoy extraordinary to the court of Denmark. Here he resided above three years, till some particulars in his conduct disobliging his Danish majesty, he was forbid the court; and, pretending business in Flanders, retired thither without any audience of leave, and came from thence home: where he was no sooner arrived, than he drew up An account of Denmark; in which he represented the government of that country to be arbitrary and tyrannical. This piece was greatly resented by prince George of Denmark, consort to the princess, afterwards queen Anne; and mr. Scheel, the Danish envoy, first presented a memorial to king William, complaining

explaining of it, and then furnished materials for an answer, which was executed by dr. William King. From King's account it appears, that mr. Molesworth's offence against Denmark was, his boldly pretending to some privileges, which, by the custom of the country, are denied to every body but the king; as travelling the king's road, and hunting the king's game: which being done, as is represented, defiance of opposition, occasioned the rupture between the king's envoy and that court.

In the mean time mr. Molesworth's book was well received by the public, and translated into several languages. The spirit of it was particularly approved by the earl of Shaftsbury, the celebrated author of the *Characteristicks*; from thence conceived a great esteem for mr. Molesworth, and afterwards entered into a close friendship with him. Mr. Molesworth's view in writing the *Account of Denmark*, is clearly intimated in the preface, where he very plainly gives us his political, as well as his religious opinions. He censures and condemns very severely the clergy in general, for defending the revolution upon any other principles than those of resistance, and the original contract, which he maintains to be the true and natural basis of the constitution; and that all other foundations are false, non-sensical, rotten, derogatory to the then present government, and absolutely destructive to the legal liberties of the English nation. And, as the preservation of these depends so much upon the right education of youth in the universities, he urges, in the strongest terms, the absolute necessity of visiting and reforming those, by a royal visitation: so that youth may not be trained up there, as he says they were, upon slavish principles of passive obedience and *jus divinum*, which may be instituted after the manner of the Greeks and Romans, who in their academies recommended the duty to their country, the preservation of the law and public liberty: which is the object to which they preached up moral virtues, such as fortitude, temperance, justice, a contempt of death, &c. and sometimes making use of pious cheats, as Elyfian fields, and an assurance of future happiness, if they died in the service of their country; and even deceived their hearers into these. This insinuation, that christianity is nothing more than a pious cheat, and an useful state engine, together with his pressing morality as the one thing necessary, and at once mentioning the christian religion, could not be very agreeable to the author of the *Characteristicks*. His liberty, it made a remarkable strong impression on him,

as we find him many years after declaring, in a letter to our author, in these terms: "You have long had my heart, even before I knew you personally. For the holy and truly pious man, who revealed the greatest of mysteries: he who with a truly generous love to mankind and his country, pointed out the state of Denmark to other states and prophesied of things highliest important to the growing age: he, I say, had already gained me as his friend, before he was so kind as to make friendship reciprocal, by his acquaintance and expressed esteem. That you may believe it no extraordinary transition in me from making you in truth my oracle in public affairs, to make you a thorough confidant in my private." This private affair was a treaty of marriage with a relation of the author; and though the design miscarried, yet the whole tenor of the letters testify the most intimate friendship between them.

Letters from
lord Shaftsbury to Mr.
Molesworth,
&c. let viii.
dated Jan.
12, 1708-9.

Mr. Molesworth served his country in the house of commons in both kingdoms, being chosen for the borough of Swodes in Ireland, and for those of Bodymn, St. Michael and East Retford in England; his conduct in the senate being always firm and steady to the principles he embraced. He was a member of the privy-council to queen Anne, the latter end of her reign, when party running high, he was removed from the board, in January 1713. This was upon a complaint against him from the lower house of convocation, presented December the 2d, by the prolocutor of the house of peers, charging him with speaking these words in the hearing of many persons: "They that have turned the world upside-down, are come hither also;" and affronting the clergy in convocation, when they presented their address in favour of lord chancellor Phipps. But he constantly asserted, and strenuously maintained the house of Hanover's right of succession to the throne, king George I. on the forming of his privy-council in Ireland, made him a member thereof, October the 9th, 1714, and the next month a commissioner of trade and plantations. His merit also advanced him to the peerage of Ireland in 1716, by the title of baron of Philipstown, and viscount Molesworth of Swodes. His lordship was fellow of the royal society, and continued to serve his country with indefatigable industry and uncorrupted integrity, till the two last years of his life, when perceiving himself worn out with constant application to public affairs, he passed these in a studious and quiet retirement. His death happened May the 22d, 1723.

his seat at Breccenstown, in the county of Dublin. His lordship had a seat also in England, at Edlington, near Tickill, in Yorkshire. By his will he devised 50*l.* towards building a church at Philipstown. He had by his wife seven sons and four daughters; one of whom, named Mary, was a very extraordinary woman. See the article MONK, Mrs. Mary.

Besides his History of Demark, he wrote an Address to the house of commons, for the encouragement of agriculture; and translated Franco-Gallia, a Latin treatise, written by the civilian Hottoman, giving an account of the free state of France, and other parts of Europe, before the inroads made on their liberties. He is likewise reputed the author of several pieces, written with great force of reason and masculine eloquence, in defence of liberty, the constitution of his country, and the common rights of mankind: and it is certain, that few men of his fortune and quality were more learned, or more highly esteemed by men of learning. In the printed correspondence between Locke and Molyneaux, there are letters which shew the high regard those gentlemen had for him: "I am here at Dublin," says Mr. Molyneaux to Mr. Locke, "very happy in the friendship of an honourable person, Mr. Moleworth, who is an hearty admirer and acquaintance of yours. We never meet but we remember you. He sometimes comes into my house, and tells me, 'tis not to pay a visit to me, but to pay his devotion to your image that is in my dining-room." To which Mr. Locke answers: "I must beg you to return my acknowledgments to Mr. Moleworth, in the civilest language you can find, for the great compliment you sent me from him. I have been not a little troubled, that I could not meet with the opportunities I sought, to improve the advantage I proposed to myself, in an acquaintance with so ingenious and extraordinary a man as he is." Locke's Works, vol. iii.

MOLIERE, a famous French comedian, whose true and original name was John Baptist Pocquelin, was born at Paris about the year 1620. He was both son and grandson to valets de chambres, tapestry-makers to Lewis XIII. and was designed for the same business, with a view of succeeding his father in that place. But the grandfather being very fond of the boy, and at the same time a great lover of plays, used to take him often with him to the hôtel de bourgogne; which presently roused up Moliere's natural genius and taste for dramatic representations, and created in

him such a disgust to the trade of tapestry-making, that at last his father consented to let him go, and study under the jesuits, at the college of Clermont. He finished his studies there in five years time, in which he contracted an intimate friendship with Chapelle, Bernier, and Cyrano. Chapelle, with whom Bernier was an associate in his studies, had the famous Gassendi for his tutor, who willingly admitted Moliere to his lectures, as he afterwards also admitted Cyrano. It was here that Moliere deeply drank of that sound philosophy, and stored himself with those great principles of knowledge, which served as a foundation to all his comic productions. When Lewis XIII. went to Narbonne, in the year 1641, his studies were interrupted: for his father, who was grown infirm, not being able to attend the court, Moliere was obliged to go there to supply his place. However, upon his return to Paris, when his father was dead, his passion for the stage, which had induced him first to study, revived more strongly than ever; and if it be true, as some have said, that he studied the law, and was admitted an advocate, he soon yielded to the influence of his stars, which had destined him to be the restorer of comedy in France.

The taste for theatrical performances was almost universal in France, after cardinal de Richelieu had granted a peculiar protection to dramatic poets. Many little societies made it a diversion to act plays in their own houses; in one of which, known by the name of the Illustrious theatre, Moliere entered himself; and it was then, for some reason or other, that he changed his name of Pocquelin for that of Moliere, which he retained ever after. What became of him from 1648 to 1652 we know not, this interval being the time of the civil wars, which caused disturbances in Paris; but it is probable, that he was employed in composing some of those pieces which were afterwards exhibited to the public. La Bejart, an actress of Campagne, waiting, as well as he, for a favourable time to exercise her talent, Moliere was particularly kind to her; and as their interests became mutual, they formed a company together, and went to Lyons in the year 1653, where Moliere produced his first play, called *Etourdi*, or the Blunderer. This drew almost all the spectators from the other company of comedians which were settled in that town; some of which company joined with Moliere, and followed him into Languedoc, where he offered his services to the prince of Conti, who gladly accepted them. About the latter end of the year 1657, Moliere departed with his company for Grenoble, and continued

continued there during the carnival of 1658. After this he went and settled at Rouen, where he staid all the summer; and having made some journies to Paris privately, he had the good luck to please the king's brother, who granting him his protection, and making his company his own, introduced him in that quality to the king and queen-mother. That company began to appear before their majesties and the whole court, October the 24th, 1658, upon a stage erected on purpose, in the hall of the guards of the Old Louvre; and were so well approved, that his majesty gave orders for their settlement at Paris. The hall of the Petit Bourbon was granted them, to act by turns with the Italian players. In the year 1663, Moliere obtained a pension of a thousand livres: and in 1665, his company was altogether in his majesty's service. He continued all the remaining part of his life to give new plays, which were very much, and very justly applauded: and if we consider the number of works which Moliere composed in about the space of twenty years, while he was himself all the while an actor, and interrupted, as he must be, by perpetual avocations of one kind or other, we must needs admire the quickness, as well as fertility of his genius; and we shall rather be apt to think with Despreaux, "that rhyme came to him," than give credit to some others, who say he "wrote very slowly."

His last comedy was *La malade imaginaire*, or *The hypochondriac*; and it was acted for the fourth time on the 17th of February, 1673. Upon this very day Moliere died; and there was something in the manner of his death very extraordinary. The chief person represented in *Le malade imaginaire*, is a sick man, who, upon a certain occasion, pretends to be dead. Moliere represented that person, and consequently was obliged, in one of his scenes, to act the part of a dead man. Now it has been said, by many people, that he expired in that part of the play; and that when he was to make an end of it, in order to discover that it was only a feint, he could neither speak nor get up, being actually dead. The poets took hold of this incident to shew their wit: they handed about a great many small pieces. But of all that were made upon Moliere's death, none were more approved than these four Latin verses:

- " Roscius hic situs est tristi Molierus in urna,
 " Cui genus humanum ludere, ludus erat.
 " Dum ludit mortem, mors indignata jocantem
 " Corripit, & mimum fingere sœva negat."

" Here Moliere lies, the Roscius of his age,
 " Whose pleasure, while he liv'd, was to engage
 " With human nature in a comic strife,
 " And personate her actions to the life,
 " But furly death, offended at his play,
 " Would not be jok'd with in so free a way.
 " He, when he mimick'd him, his voice restrain'd,
 " And made him act in earnest what he feign'd."

This account would probably be sooner credited, as it afforded plentiful matter to the poets for witty conceits and ingenious allusions: else the truth is, that Moliere did not die in such a manner, but had time enough, though very ill, to make an end of his part. Thus the best accounts of him relate, that, during the time of the play, he was so much troubled with a defluxion upon his lungs, that he had much ado to act his part; that he did end it however, though he was seen to be in great pain; that when the comedy was over, he went home and was got to bed; that his cough increasing violently, a vein broke in his lungs, and that he was suffocated with blood in about half an hour after. He died in the fifty-third year of his age: and the king was so extremely affected with the loss of him, that, as a new mark of his favour, he prevailed with the archbishop of Paris not to deny his being interred in consecrated ground. For we must observe, that as Moliere had gained himself many enemies, by ridiculing the folly and knavery of all orders of men, so he had drawn upon himself the resentment of the ecclesiastics in particular, by exposing the hypocrites of their order, and the bigots among the laity, in that inimitable master-piece of art, called the Tartuffe. They took the advantage of this play, to stir up Paris and the court against its author; and if the king had not interposed between him and harm, he had then fallen a sacrifice to the fury and indignation of the clergy. The king stood his friend now he was dead; and the archbishop, through his majesty's intercession, permitted him to be buried at St. Joseph's, which was a chapel of ease to the parish church at St. Eustace.

Many are of opinion, that Moliere's plays exceed, or equal, the noblest performances of that kind in ancient Greece and Rome. " He was," says Voltaire, " the best comic poet that ever lived in any nation. And it must be confessed, that if we compare the art and regularity of our theatre, with the irregular scenes of the ancients,

*Recueil des
 Louis XIV.
 tom. ii.*

" their

“ their weak intrigues, the strange practice of declaring by actors, in cold and unnatural monodies, what they had done, and what they would do ; it must be confessed, I say, that Moliere retrieved comedy out of chaos, as Corneille had tragedy, and that the French have been superior in this respect to all the people upon earth.” We will leave the critics to dispute the point with this Frenchman, if they shall think it worth their while ; and conclude our account with observing, that this excellent comedian, however blessed in other respects, was particularly unhappy in a wife. He has succeeded extremely well in describing the jars of married people, and the uneasiness of jealous husbands ; and it is no wonder if he has ; for it is said, that he knew it by experience, as well as any man in the world. His wife was the daughter of Mrs. La Bejart above-mentioned, and was born, when her mother was with him at Languedoc. Moliere married her some time after he had settled his company at Paris ; notwithstanding which, some have suspected that he was her father. Be that as it will, he was extremely jealous of her, and it is agreed on all hands, that he had reason to be so.

MOLINÆUS (CAROLUS) OF CHARLES DU MOULIN, a famous lawyer, was born at Paris in the year 1500. His family was noble, and Papyrius Masson mentions a thing that is very singular, viz. “ that those of the family of Moulin were related to Elizabeth queen of England ;” which she acknowledged herself in the year 1572, speaking with Francis duke of Montmorency, marshal of France and ambassador to England. This relation probably came by Thomas Bulloigne, viscount of Rochefort, that queen’s grandfather by the mother’s side : for Sanderus and others say, “ that this Rochefort being ambassador to France, gave his daughter Anne of Bulloigne to a gentleman of Brie, a friend and relation of his, to take care of her education ; and this gentleman is supposed to be the lord of Fontenay in Brie, of the family of du Moulin.” This branch came from Denys du Moulin, lord of Fontenay in Brie, archbishop of Thoulouse, patriarch of Antioch, and bishop of Paris, where he died in 1447. Charles du Moulin was a very learned man, and composed several works, which were collected into three volumes in folio. He was called, “ the French Papinian, the French and German lawyer ;” and died at Paris in the year 1566, a Roman catholic, as it is said, though a protestant before.

MOLINÆUS

MOLINÆUS (PETER) or PETER DU MOULIN, a very celebrated French protestant minister, and of the same family with Charles du Moulin, was born at Vexin upon the 18th of October, in the year 1568. He first imbibed the rudiments of literature at Sedan; and, when he arrived at twenty years of age, was sent to finish his education in England, where he became a member of Christ-college in Cambridge. After four years stay in England, he went to Holland among the retinue of the duke of Wittemberg, and had the ill luck to be shipwrecked in his passage, when he lost all his books and baggage. This gave occasion to his writing an elegant poem intitled, *Votiva tabula*, which did him great credit, and procured him many friends. The French ambassador countenanced him greatly (for Henry IV. at that time sent protestant ambassadors into protestant countries) and recommended him to the queen-mother; by whose interest he obtained the professorship of philosophy at Leyden, then vacant. This he held for five or six years, and had several disciples, who afterwards became famous; among the rest, Hugo Grotius. He read lectures upon Aristotle, and disciplined his scholars in the art of disputing; of which he made himself so great a master, that he was always the scourge and terror of the papists. Scaliger was very much his patron; and when du Moulin published his *Logic* at Leyden in 1596, was so gracious as to say of the epistle prefatory, "*hæc epistola non est hujus ævi.*" He taught Greek also in the divinity schools, in which he was extremely well skilled, as appears from his book intitled, *Novitas papismi*, where he exposes cardinal Perron's ignorance of that language.

In the year 1599, he went to Paris to be minister at Charonton, and chaplain to Catharine of Bourbon, the king's sister, who was then married to Henry of Lorraine duke of Bar. This lady continued a determined protestant in spite of all attempts to convert her. The pope applied to Henry IV. about the conversion of his sister, and Henry set his divines upon her; but du Moulin preserved her sound and orthodox in the faith against all their artifices. Perron and Cotton were the men chiefly employed, with whom du Moulin had frequent conflicts; and Henry begged of her himself, only to hear his chaplains preach. She consented to hear father Cotton, who was immediately ordered to preach before the king and his sister in the very place where du Moulin had preached just before. However, to secure herself the better against the wiles of this jesuit, she
contrived

contrived to have du Moulin so placed, that he might hear all that Cotton said. Cotton's discourse was upon the Holy Spirit's inhabiting the hearts of men, and it began in this manner: "I once had the curiosity to visit an hospital of mad persons; upon my entrance into which, a grave old gentleman very courteously received me, and leading me about, shewed me all the different kinds of them. That, pointing to one, fancies himself to be snow, and would not come near a fire, for fear he should be melted. This, says he, takes himself for an earthen vessel, and keeps carefully from walls, lest he should be broken into pieces. Those four are still madder; for they imagine themselves inspired with the spirit of prophecy. One calls himself Elias, another Jeremiah, another Daniel, and another St. Paul; but I, who am the Holy Ghost, know that they are all mad and impostors, for they never were sent by me. Thus the reverend old gentleman, after he had acquainted me with the different distempers of other madmen, discovered at last his own: for he talked so very soberly, and with so much gravity, that I did not perceive in him the least symptom of madness, till he declared himself to be the Holy Ghost. The same kind of madness may be seen among the pretended reformed. Wise and religious princeesses, (meaning the king's sister) wise and faithful counsellors, (the duke of Sully) wife and learned senators, (Philip de Mornay) all these you may see wise and prudent: in every respect, except that they fancy they have the Holy Spirit, which they really have not." So it is, that one part of the world continues to call the other foolish and mad, while in the mean time, perhaps, they themselves are not less so: for what is it, I pray, which is to hinder us from concluding, that the jesuit Cotton, like his reverend guide in the hospital, was not only mad himself, but even madder than those very protestants, whom he takes upon him to reproach? Observe by the way, the pious use that was here made of the pulpit; and consider the great comfort that must needs spring up in the breasts of the righteous, upon seeing it dedicated to such holy purposes.

Though Henry IV. was very angry at du Moulin for baffling the jesuit, and defeating all his endeavours to convert his sister; yet the king had always a great regard for him, of which du Moulin well knew, and of which he ever retained a very grateful remembrance. After the death of Henry IV. therefore, which happened in the year 1610, du

du Moulin published a book, in which he charged the murder of that monarch upon Cotton, and the whole order of jesuits. It had been said, that Ravillac was excited to that desperate act by some notions which he had picked up in the writings of the jesuits, of Mariana in particular, touching the persons and authority of kings: upon which account father Cotton published an Apologetical piece to shew, that the doctrine of the jesuits was exactly conformable to the decrees of the council of Trent. This was answered by du Moulin in a book intituled, *Anticotton*, or A refutation of father Cotton: wherein is proved, that the jesuits were the real authors of that execrable parricide: though some indeed have doubted, whether he was the author of that book. In the year 1615, king James I. who had long corresponded with du Moulin by letters, sent to invite him into England; which invitation his church at Paris would not suffer him to accept of, till he had given a solemn promise in the face of his congregation, that he would return to them at the end of three months. The king received him with great affection; took him to Cambridge at the time of the commencement, where he was honoured with a doctor's degree; and at his departure from England, presented him with a prebend in the church of Canterbury. Du Moulin had afterwards innumerable disputes with the jesuits; and when they found that nothing was to be done with him this way, they made use of others. They tried to bring him over to them by the promise of great rewards; and they attempted more than once his life, so that he was obliged at length always to have a guard. In the year 1617, when the United Provinces desired the reformed churches of England, France, and Germany, to send some of their ministers to the synod of Dort, du Moulin, and three others, were deputed by the Gallican church; but were forbidden to go by the king upon pain of death. In the year 1618, du Moulin had an invitation from Leyden to fill their divinity chair, which was vacant, but refused to accept of it. In the year 1620, when he was preparing to go to the national synod of the Gallican church, baron Herbert of Cherbury, then ambassador from Britain at the court of France, asked him to write to king James, and to urge him, if possible, to undertake the defence of his son in-law the king of Bohemia, who then stood in need of it. Du Moulin declined the office; but the ambassador, knowing his interest with king James, would not admit of any excuse. This brought du Moulin into trouble; for it was
soon

Lettres de
mr. Bayle,
p. 518. edit.
Amst. 1729

soon after decreed by an order of parliament, that he should be seized and imprisoned, for having solicited a foreign prince to take up arms for the protestant churches. Du Moulin apprised of this, secretly betook himself to the embassador Herbert, who suspected that his letters to the king was intercepted, and advised him to fly, as the only means of providing for his safety. He went to Sedan, where he accepted the divinity-professorship and the ministry of the church; both which he held to the time of his death, which happened upon March the 10th, 1658, in the ninetyeth year of his age. He took a journey into England in the year 1623, when cardinal Perron's book was published against king James: and at that king's instigation, undertook to answer it. This answer was published at Sedan, after the death of king James, under the title of *Novitas papismi, five Peronii confutatio, regisque Jacobi, sed magis sacræ veritatis defensio*. He was the author of many other learned works.

MOLINOS (MICHAEL) See QUIETISTS.

MOLSA (FRANCIS MARIA) one of the most eminent poets of the sixteenth century, was born at Modena. Mr. de la Monnoie, in a letter to Mr. Bayle, has given a particular account of him; which we will insert as much of, in the course of this memoir, as is necessary to illustrate his character. "Molsa, says la Monnoie, had a happy
 "genius, which was ripened by study into perfection.
 "Learning and politeness were combined in him. He
 "understood the Greek, and, as Lilius Gyraldus says,
 "even the Hebrew, together with the Latin, and his own
 "language. He succeeded both in prose and verse, in the
 "serious and the comic, insomuch, that far beyond the
 "judgment which his countryman Sadolet made of him,
 "viz. that he would have excelled in every kind of com-
 "position, to which he could have attached himself, he
 "excelled in all, without attaching himself to any one."
 He gained so prodigious a reputation by his Latin and Italian poetry, that, as Paul Jovius tells us, "for thirty years to-
 "gether the patrons of wit at Rome strove to promote him."
 If he had behaved with the least prudence, he might easily have raised himself to considerable preferments and fortunes in the world; but he managed so ill, that it was not possible to serve him. He was intirely debauched; but that was not all: he did not use precaution enough to secure him from the last contempt. For as Bayle observes upon this occasion,

Bayle's
D & L
MOLSA,
not. C.

In elogiis,
cap. 104.
P. 243.

occasion, "in spite of the great corruption of mankind, even such as are not over virtuous themselves, regard with contempt and horror those, who neglect decency in the pursuit of unlawful pleasure." Hence it came to pass, that Molfa destroyed his reputation, and put an absolute stop to the progress of his fortunes; which would probably not have happened, if his debaucheries had been managed with more discretion. He died in February 1544, of the French disease, which la Monnoie "suspects he caught of a mistress, one Furnia, whom he loved so passionately, that he took the name of Furnius from her; but who became a public courtesan, soon after his death." What his age was at his death, cannot precisely be determined; but it appears from some lines of a beautiful elegy, which he made a few days before, that he was not old:

"Hic jacet ante annos crudeli tabe peremptus
"Molfa: ter injecto pulvere pastor abi."

That is, "Here lies Molfa, who fell untimely by cruel infection. Swains, pass not his grave, without performing the rites due to his shade." So again:

"Ante diem Elyfios cogor cognoscere campos."

That is, "I am obliged to go to the Elyfian fields before my time."

Boccalini has diverted himself abundantly with this misfortune of Molfa's. He introduces Christopher Columbus, Fernando Cortes, Magellan, Americus Vesputius, and others, desiring of Apollo, that since the discovery of the new world, and the bringing forth its advantages, was owing to them, their memories should be consecrated to immortality by monuments, proportioned to their services. The chancellor of Parnassus had already drawn up the decree, when Molfa appeared to oppose their request. His head was quite bald; he had not a hair upon his chin; his nose was decayed, and his face covered with scabs and plaisters. "Behold," says he, "shewing his wounds, behold the jewels and fine commodities, which these gentlemen have brought us from the new world! They have brought us a cursed malady, unknown to our forefathers; contagious, infamous, and fatal to generation: a damned Neapolitan disease, the effects of which you see upon my face, and with which my whole body is affected." Upon this, turning to Christopher Columbus, he began to unbutton his breeches; but the muses fearing, lest too indecent

decent an object should defile the purity of their eyes, caused him to be stopped from proceeding any farther. "It is hard," says la Monnoie, "to apologise for him upon the article of licentiousness, unless we admit those principles in morals, of which he was himself most firmly persuaded, viz. that provided a man abstains from great crimes, such as murder, robbery, and every kind of violence, he may with an innocent liberty enjoy the sensual pleasures at large. And, according to his way of reckoning, his was one of the purest and most blameless lives that ever was led. He flatters himself in the elegy above-mentioned, that some body upon examining it would propose it as an example, and that this shall be the subject of his panegyric :

"Tum faciles memoret mores, & puriter acta
"Percurrat vitæ tempora quæque meæ."

That is, "let him take notice of the softness of my manners, and run over all the stages of my blameless life." It has been said of him, among other things, that he died in such a christian-like disposition, that no body can doubt but his soul went directly to heaven. This one of his friends makes use of, among other topics of consolation, for those, who were afflicted with the loss of so fine a genius. "But," says Bayle, "whatever good dispositions he might discover in his last moments, his former life gives great cause to be afraid, that he had occasion for several years purgatory."

We must not forget to observe, that Molsa was a great orator, as well as a great poet. He met once with a favourable opportunity of displaying his talent this way: for having seen the people of Rome, highly incensed against Lorenzo de Medicis, who had cut off the heads of a great number of ancient statues, he accused him of that action, and made so lively an oration upon it, that he perfectly overwhelmed him with confusion and despair: and it was generally believed, that Lorenzo de Medicis was so confounded at the infamy, with which he was branded in that oration, that in order to efface it, he resolved to restore the city of Florence to its liberty, by assassinating Alexander de Medicis his near relation, which he did in the year 537.

M O L S A (TARQUINIA) daughter of Camillo Molsa, knight of the order of St. James of Spain, and grand-daugh-

Hieron de
Coste,
Eloges des
dames il-
lustrées,
tom. ii.

ter of the celebrated Francis Maria Molsa, whom we have given an account of in the last article, was one of the most accomplished ladies that ever appeared in the world; wit, learning, beauty, and virtue, all uniting in her in a most extraordinary degree. Her father observing, while she was yet very young, the goodness and excellence of her genius, procured her the best masters in every branch of literature and science. Lazaro Labadini, a celebrated grammarian of those times, taught her polite literature; and her Latin compositions in prose and verse shew, that she attained the art of writing well, and composing correctly. She became learned in Aristotle, under Camillo Corcapani. Anthony Guarini, the mathematician, taught her the doctrine of the sphere. She learned poetry under Francis Patricius the famous philosopher; and logic and philosophy under P. Latoni, who also instructed her thoroughly in the Greek tongue. The rabbi Abraham taught her the principles of the Hebrew language; and John Maria Barbier formed her in the politeness of the Tuscan tongue; in which she has not only written a great number of easy and elegant verses, but likewise several letters, and other pieces, which are in high esteem with the polite and learned in Italy. Besides her original works, she has translated several things from Greek and Latin in a manner, which shews her to have understood those languages as well as her own. Afterwards she learned music, as a relaxation and diversion from her more serious studies; and in this art she attained the highest degree of perfection. She used to play upon the violin as well as upon the lute, and sing to it at the same time with so exquisite a taste, as charmed every hearer: and she instituted at length a choir of ladies, over which she herself used to preside. The elogium, which Francis Patricius, one of her tutors has given her, is curious and worth transcribing, as it is not supposed to exceed the truth, although it is written in the highest strains of panegyric. "Non tu," says he, "ut aliæ solent, summis labris libros affigisti. Tu non modo Hetruscam politissimam linguam, sed Latinam sed Græcam, optime calles, &c." That is, "You have not superficially read books, as other ladies use to do. You have not only a perfect knowledge of the Tuscan tongue in its greatest purity, but likewise of the Latin and Greek: in the latter of which you can read and understand, not only historians and orators, but philosophers, and even Plato himself, Jove's rival in eloquence, and likewise the poets of any kind, even Pindar.

F. Patricius, in epist. dedicat. epist. peripateticorum, vol. iii.

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"

" and that without the least difficulty. And what may sur-
 " pass the admiration of all, you learnt this language by
 " my reading Plato to you, within the compass of three
 " months. In Latin you compose verses of all sorts; and
 " in Tuscan you write poems, good gods! how full of wit
 " and ingenuity? You can solve all the difficulties in logic.
 " You are a perfect mistress of the ethics of Plutarch,
 " Aristotle, and Plato. You have made a vast proficiency
 " in natural philosophy; and have drank very deep of ca-
 " tholic theology. What need I mention music of every
 " kind? when the whole band, not of the musicians only,
 " but of the muses themselves, look upon you with admira-
 " tion and astonishment. The most skilful man in music
 " is so far from excelling, that he does not so much as
 " equal you. When you sing to the lute, when you per-
 " form bass and tenor at the same time, the one on the lyre,
 " and the other with your voice, all the graces adorn, sur-
 " round, and admire you. Would I were able to express
 " myself so, that those, who read this, might imagine they
 " heard you. Good gods! what eloquence, what spirit,
 " what wit, what agreeableness in conversation, what sweet-
 " nesses of temper, what politeness of behaviour? The most
 " judicious Benedictus Manzolus your countryman, and
 " bishop of Reggio, very justly prefers you, not only to
 " your most eloquent father Camillus; but also to your
 " grandfather Francis Maria Molsa, a great man in every
 " respect."

This lady was in high repute at the court of Alphonfus II. Hilarion de
 duke of Ferrara, a prince of great judgment, and a passionate Coffe, ut
 lover of every thing that was elegant; and we are told, that supra.
 he stood ravished with admiration, upon finding so many
 more accomplishments than he had been taught to expect in
 her. But the most authentic testimony and declaration of
 her high merit and character, was that which she received
 from the city of Rome; which, by a decree of the senate, in
 which all her excellencies and qualifications are set forth,
 honoured her with the title of Singular, and bestowed the
 rights of a Roman citizen upon her, and the whole family
 of Molsa. Part of the patent runs thus: " *Etsi novum at-*
 " *que inusitatum est in civium numerum a senatu foeminas*
 " *cooptari, quarum virtus ac fama domesticorum parietum*
 " *finibus contineri cum debeat, raro publicis in negotiis*
 " *usui reipublicæ esse solet; tamen si aliqua inter eas unquam*
 " *extiterit, quæ non solum cæteras sui ordinis, sed viros*
 " *etiam virtutibus pæne omnibus supergrediatur, æquum*
 Vol. VIII. D J " est,

“ est, ut novo exemplo, novisque inusitatique meritis, novi
 “ iidem honores inusitatique persolvantur. Cum itaque
 “ Tarquinia Molza Mutinæ, &c. celebres illas Romanas
 “ heroínas æmulatur virtutibusque exprimat, ut ei nihil
 “ præter patriam Romanam deesse videatur, ne hoc unum ad
 “ absolutam ejus gloriam desiderari possit, senatus popu-
 “ lusque Romanus civitate donandam censuit, &c.” That
 “ is, “ Though it be new and uncommon for the senate to
 “ admit women into the number of citizens, whose excel-
 “ lencies and fame, as they ought to be confined to family
 “ affairs, are seldom of service to the commonwealth in
 “ public matters; yet if there be any one among them,
 “ who not only surpasses the rest of her own sex, but even
 “ the men in almost all virtues, it is reasonable, that by
 “ a new example, new and unusual honours should be
 “ paid to new and unusual merit. Since therefore Tarqui-
 “ nia Molza, a native of Modena, &c. resembles by her
 “ virtues those famous Roman heroines, so that she seems
 “ to lack nothing, but being a Roman citizen, that this
 “ alone might not be wanting to complete her glory, the
 “ senate and people of Rome have decreed to present her
 “ with the freedom of the city, &c.” The decree was
 “ passed at the capitol upon the 8th of Decembar 1600, when
 “ Curtio Martolo, and Angelo Fosco, were chancellors of the
 “ senate and people of Rome.

Molza was married, but losing her husband without having
 any children by him, would never consent to be married
 again, although she was very young. She gave such lively
 tokens of her grief, that Patricius compares her to another

Epist. dedi-
 cat. ut supra.

M O L Y N E U X (WILLIAM, esq;) an excellent ma-
 thematician and astronomer, was born in Ireland on the
 17th of April 1656, at Dublin, where his father, a gentle-
 man of good family and fortune, lived. Being of a tender
 constitution, he was educated under a private tutor at home,
 till he was near fifteen years of age; and then placed in the
 university of Dublin, under the care of dr. William Palliser,
 afterwards archbishop of Cashell. He distinguished himself
 here by the probity of his manners, as well as by the strength
 of his parts; and having made a remarkable progress in aca-
 demical learning, and particularly in the new philosophy,
 as it was then called, he proceeded at the regular time to
 his bachelor of arts degree. After four years spent in this
 university he left it; and being sent to London, was ad-
 mitted

mitted into the Middle-Temple in June 1675. He staid there three years, and applied himself to the study of the laws of his country, as much as was necessary for one, who was not designed for the profession of the law; but the bent of his genius, as well as inclination, lying strongly to philosophy and mathematics, he spent the greatest part of his time in these enquiries, which, from the extraordinary advances newly made therein by the royal society, were then chiefly in vogue.

Thus accomplished, he returned to Ireland in June 1678, and shortly after was married to Lucy, daughter of sir William Domvile, the king's attorney-general. Being master of an easy fortune, he continued to indulge himself in prosecuting such branches of natural and experimental philosophy, as were most agreeable to his fancy; wherein astronomy having the greatest share, he began, about the year 1681, a literary correspondence with mr. John Flamsteed the king's astronomer, which he kept up for several years. In 1683, he formed a design of erecting a philosophical society at Dublin, in imitation of the royal society at London; and by the countenance and encouragement of the famous sir William Petty, who accepted the office of president, they began a weekly meeting about Michaelmas that year, when our author was appointed their first secretary. The reputation of his parts and learning, which by means of this society became more known, recommended him, in 1684, to the notice and favour of the duke of Ormond, then lord lieutenant of Ireland; by whose influence chiefly he was appointed that year, jointly with sir William Robinson, surveyor-general of his majesty's buildings and works, and chief engineer. In March 1685, he was chosen fellow of the royal society at London; and that year, for the sake of improving himself in the art of engineering, he procured an appointment from the Irish government, to view the most considerable fortresses in Flanders. Accordingly he travelled through that country and Holland, and some part of Germany and France; and carrying with him letters of recommendation from mr. Flamsteed to mr. Cassini, he was introduced to him, and others, the most eminent astronomers in the several places through which he passed.

Soon after his return from abroad, he printed at Dublin, in 1686, his *Sciothericum telescopium*, containing a description of the structure and use of a telescopic dial invented by him: another edition of which was published at London in 1700, 4to. Upon the coming out of sir Isaac Newton's

MOLYNEUX.

Principia the following year, 1687, our author was struck with the same astonishment as the rest of the world; but declared also, that he was not qualified to examine the particulars. Mr. Edmund Halley, with whom he constantly corresponded, had sent him the several parts of this ineffable treasure, as they came from the press, before the whole was finished, assuring him, that he looked upon it as the utmost effort of human genius: and sometime after it was published, Mr. Flamstead desiring his opinion of it, he sent the following answer, in a letter dated at Dublin, May the 19th, 1688. "You desire to know our thoughts in
 " this place of Mr. Newton's book; and to this I answer,
 " that I have not yet had time to settle to it seriously; for
 " I find I must rub up all the little notions I have of conics
 " and the doctrine of ratio, which are half slipped out of
 " my head, before I venture upon it: and I question after
 " all, whether I shall be able to master it, for I perceive it
 " is a piece, that requires great application, or else it is in-
 " vincible. Neither do I know any mathematic head in
 " this place, that has thoroughly considered the whole, un-
 " less it be the honourable Mr. Roberts, the earl of Rad-
 " nor's younger son, who is at present in town.—He tells
 " me, he has run through Mr. Newton's book, and finds
 " it really admirable. One observation in Mr. Newton's
 " book, though not first started there, is truly to be won-
 " dered at by all mortals; and that is the sesquialtera ratio
 " between the periods and distances of the planets, and this
 " not only among the primary erratics, but even among the
 " lesser sets of dancers.—It is in my opinion a most amazing
 " thought to consider, how universally this great law runs
 " through the whole frame of nature, and agrees to bodies
 " at such vast distances, and that seem to have no tie or
 " respect to each other. It is to me beyond exception the
 " strongest argument that can be drawn from the frame of
 " this universe for the proof of a God, to see one law so
 " fixed and inviolable among those vast and distant chori,
 " who certainly could not therefore be put into this pos-
 " ture and motion by chance, but by an omnipotent intel-
 " ligent Being."

In 1688, the philosophic society at Dublin was broke up and dispersed by the confusion of the times. Mr. Molyneux had distinguished himself as a member of it from the beginning, by presenting to it several discourses upon curious subjects; some of which were transmitted to the royal society at London, and afterwards printed in the Philosophical trans-
 actions.

actions. In 1689, among great numbers of other protestants, he withdrew from the disturbances in Ireland; and, after a short stay in London, fixed himself with his family at Chester. In this retirement, he employed himself in putting together the materials, he had some time before prepared for his dioptrics, in which he was much assisted by mr. Flamstead; and in August 1690, he went to London to put it to the press, where the sheets were revised by mr. Halley, who, at our author's request, gave leave for printing in the appendix, his celebrated theorem for finding the foci of optic glasses. Accordingly the book came out in 1692, in 4to, under the title of *Dioptrica nova*: a treatise of dioptrics in two parts; wherein the various effects and appearances of spherical glasses, both convex and concave, single and combined, in telescopes and microscopes, together with their usefulness in many concerns of human life, are explained. He gave it the title of *Dioptrica nova*, not only because it was almost wholly new, very little being borrowed from other writers, but because it was the first book that appeared in English upon the subject. This work does not contain any of the more curious speculations therein, that being foreign to his design; but several of the most generally useful propositions for practice are demonstrated in a clear and easy manner, for which reason it was many years much used by the artificers: and the second part is very entertaining, especially in his history which he gives of the several optical instruments, and of the discoveries made by them. The dedication of the Dioptrics being addressed to the royal society, he takes notice, among other improvements in philosophy, by building it upon experience, of the advances that had been lately made in logic "by the incomparable mr. John Locke, who, in his Essay upon human understanding, had rectified," he says, "more received mistakes, and delivered more profound truths, established upon experience and observation, for the direction of man's mind in the prosecution of knowledge, which may be properly termed logic, than are to be met with in all the volumes of the ancients; and that he had clearly overthrown all those metaphysical whimsies, which affected men's brains with a species of madness, whereby they fancied a knowledge where they had none, by making a noise with sounds without clear and distinct significations." This compliment, together with a present of his book, drew a letter of thanks from mr. Locke to our author; whence begun an acquaintance that presently grew into an intimate friendship;

and from this time a constant correspondence, in the most affectionate terms, was carried on between them, as long as mr. Molyneux lived; to whom many improvements made in the second edition of the Essay on human understanding must be attributed.

Before he left Chester, he lost his lady, who died soon after she had brought him a son. Illness had deprived her of her eye-sight twelve years before, that is, soon after she was married; from which time she had been very sickly, and afflicted with extreme pains of the head. As soon as the public tranquillity was settled in his native country, he returned home; and upon the convening of a new parliament in 1692, was chosen one of the representatives for the city of Dublin. In the next parliament in 1695, he was chosen to represent the university there, and continued to do so to the end of his life; that learned body having, before the end of the first session of the former, conferred on him the degree of doctor of laws. He was likewise nominated by the lord lieutenant one of the commissioners for the forfeited estates, to which employment was annexed a salary of 500 l. per ann. but looking upon it as an invidious office, and not being a lover of money, he declined it. In 1698, he published *The case of Ireland stated, in relation to its being bound by acts of parliament made in England: in which he is supposed to have delivered all or most, that can be said upon this subject, with great clearness and strength of reasoning.* This piece, a second edition of which with additions and emendations were printed in 1720, 8vo, was answered by John Cary, merchant of Bristol, in a book called, *A vindication of the parliament of England, &c.* dedicated to the lord chancellor Somers. What occasioned mr. Molyneux to write the above tract, was his conceiving the Irish woollen manufactory to be oppressed by the English government; on which account he could not forbear asserting his country's independency. He had given mr. Locke a hint of his thoughts upon this subject, before it was quite ready for the press, and desired his sentiments upon the fundamental principle, on which his argument was grounded; in answer to which that gentleman intimating, that the business was of too large an extent for the subject of a letter, proposed to talk the matter over with him in England. This, together with a purpose which mr. Molyneux had long formed of paying that great man, whom he had never yet seen, a visit, prevailed with him to cross the water once more, although he was then in a very infirm state of health; and accordingly
he

he did so in July this year, 1698, and staid in England till the middle of September. But the pleasure of this long wished for interview, which he intended to have repeated the following spring, seems to have been purchased at the expence of his life; for shortly after, he was seized with a severe fit of his constitutional distemper, the stone, which occasioned such wretchings, as broke a blood-vessel, and two days after put a period to his life. He died on the 11th of October 1698, having spoken several times of mr. Locke in his last illness, and wrote the following clause in his will with his own hand: "I give and bequeath to my excellent friend John Locke, esq; author of the Essay concerning human understanding, the sum of five pounds to buy him a ring, in memory of the value and esteem I had for him." Besides the Sciothericum telescopicum, and the Dioptrica nova already mentioned, he published several pieces in the Philosophical transactions.

His son Samuel Molyneux, was born at Chester in July, 1689, and educated with great care by his father, according to the plan laid down by mr. Locke upon that subject. When his father died, he fell under the management of his uncle dr. Thomas Molyneux, an excellent scholar and physician at Dublin, and also an intimate friend of mr. Locke; who executed his trust so well, that mr. Molyneux became afterwards a most polite and accomplished gentleman, and was made secretary to his late majesty, when he was prince of Wales. Astronomy being his favourite study, as it had been his father's, he projected many schemes for the advancement of it, and was particularly employed, in the years 1723, 1724, and 1725, in perfecting the method of making telescopes; one of which of his own making he had presented to John V. king of Portugal. In the midst of these thoughts, being appointed a commissioner of the admiralty, he became so engaged in public affairs, that he had not leisure to pursue these enquiries any farther; and gave his papers to dr. Robert Smith, professor of astronomy at Cambridge, whom he invited to make use of his house and apparatus of instruments, in order to finish what he had left imperfect. Mr. Molyneux dying soon after, dr. Smith lost the opportunity; yet, supplying what was wanting from mr. Huygens and others, he published the whole in his Complete treatise of optics.

Letters of
Locke and
Molyneux.
Locke's
Works, vol.
iii.

Book iii.
c. 1. Upon
the method
of forming
and grinding
glasses for
telescopes
&c.

MONARDES (NICHOLAS) an excellent physician of Seville in Spain, flourished in the sixteenth century, and deservedly

deservedly acquired a great reputation by his practice, as well as by the books he published. His book intituled, *De secunda vena in pleuritide inter Græcos & Arabes concordia*, was printed at Seville in the year 1539, in 4to. His treatise *De rosa & partibus ejus; de succi rosarum temperatura; de rosis Persicis seu Alexandrinis; de malis, citris, aurantiis, & limoniis*, was printed at Antwerp in the year 1565, in 8vo. He was well acquainted by long experience with the sovereign virtues of the American drugs; and the Spanish book which he published, *De las drogas de las Indias*, was extremely useful, and gained him the highest esteem and glory. The two first parts of this work were printed one after another, namely, in the years 1569 and 1571; to which he added a third part in the year 1574. This edition was dedicated to pope Gregory XIII. and it was to oblige the pope, that the author published it in this manner: "Since the fruits of my studies," says he in the dedication, "are of such a nature as to please your holiness, and since you have caused them to be brought to Rome from the remotest part of Spain, I thought it would oblige you, if I should join both parts of this work together; and now for the first time, and chiefly on your account, add a third." The Spanish works of Monardes have been translated into Latin by Clusius; into Italian by Annibal Brigantus; and those upon the American drugs into English by some body, whose name we cannot at present recover. He died probably about the year 1578; but at what age we know not,

Nicol. Anton. Biblioth. script. Hispan. tom. II. p. 122.

MONGAULT (NICHOLAS HUBERT) a very ingenious and learned Frenchman, and one of the best writers of his time, was born at Paris the 6th of October, 1674. At sixteen years of age, he entered into the congregation of the fathers of the oratory, and was afterwards sent to Mans to learn philosophy. That of Aristotle then obtained in the schools, and was the only one which was permitted to be taught: nevertheless Mongault, with some of that original spirit, which usually distinguishes men of uncommon abilities from the vulgar, ventured in a public thesis, which he read at the end of the course of lectures, to oppose the opinions of Aristotle, and to maintain those of Des Cartes. Having studied theology with the same success, he quitted the oratory in 1699; and soon after went to Thoulouse, and lived with Colbert, archbishop of that place, who had procured him a priory in 1698. In 1710, the duke of Orleans, regent

regent of the kingdom, committed to him the education of his son, the duke of Chartres; which important office he discharged so well, that he acquired an universal esteem. In 1714, he had the abbey of Chartreuve given him, and that of Villeneuve in 1719. The duke of Chartres becoming colonel-general of the French infantry, chose the abbé Mongault to fill the place of secretary-general; made him also secretary of the province of Dauphiny; and, after the death of the regent, his father, raised him to other considerable employments. All this while Mongault was as assiduous, as his engagements would suffer him to be, in cultivating polite literature; and in 1714, he published at Paris, in six volumes 12mo, an edition of Tully's letters to Atticus, with an excellent French translation, and judicious comment upon them. This work has been often reprinted, and is justly reckoned admirable; for, as the most ingenious and learned Middleton has observed, in the preface to his *Life of Cicero*, the abbé Mongault did not "content himself with retailing the remarks of other commentators, or "out of the rubbish of their volumes, with selecting the "best, but entered upon his task with the spirit of a true "critic, and by the force of his own genius, has happily "illustrated many passages, which all the interpreters before "him had given up as inexplicable." Mongault published also a very good translation of Herodian from the Greek, the best edition of which is that of 1745, in 12mo. He died at Paris the 15th of August 1746, aged almost seventy-two years.

He was a member of the French academy, and of the academy of inscriptions and belles lettres; and was fitted to do honour to any society. In the first volume of the *Memoirs of the academy of inscriptions*, there are two fine dissertations of his: one "upon the divine honours paid to "the governors of the Roman provinces, during the continuance of the republic:" the other, "upon the temple, "which Cicero conceived a design of consecrating to the "memory of his beloved daughter Tullia, under the title "of *Fanum*."

MONK (GEORGE) duke of Albemarle, memorable for Skinner's having restored Charles II. to his crown and kingdoms, was Life of descended from a very ancient family, and born at Potheridge Monk. in Devonshire, the 6th of December, 1608. He was a younger son, and no provision being expected from his father sir Thomas Monk, whose fortune was reduced, he dedicated himself

land to pursue Charles II. In 1652, he was seized with a violent fit of illness, which obliged him to go to Bath for the recovery of his health: after which, he set out again for Scotland, was one of the commissioners for uniting that kingdom with the new-erected commonwealth; and having successfully concluded it, returned to London. The Dutch war having now been carried on for some months, lieutenant-general Monk was joined with the admirals Blake and Dean in the command at sea; in which service, on the 2d of June 1653, he contributed greatly by his courage and conduct to the defeat then given to the Dutch fleet. Monk and Dean were both on board the same ship; and Dean being killed the first broadside, Monk threw his cloak over the body, and gave orders for continuing the fight, without suffering the enemy to know, that we had lost one of our admirals. Cromwell in the mean time was paving his way to the supreme command, which, on the 16th of December 1653, he obtained, under the title of protector: and in this capacity soon concluded a peace with the Dutch. Monk remonstrated warmly against the terms of this peace; and his remonstrances were well received by Oliver's own parliament. Monk also, on his return home, was treated so kindly by them, that Oliver is said to have grown jealous of him, as if he had been inclined to another interest. But receiving satisfaction from the general on that head, he not only took him into favour; but, on the breaking out of fresh troubles in Scotland, sent him down there commander in chief. He set out in April 1654, and managed so well as to finish the war by August; when he returned from the highlands, and fixed his abode at Dalkeith, a seat belonging to the countess of Buccleugh, within five miles of Edinburgh; and here he resided during the remaining time that he staid in Scotland, which was five years, amusing himself with rural pleasures, and beloved by the people, though his government was more arbitrary than any they had experienced. He exercised this government, as one of the protector's council of state in Scotland, whose commission bore date in June 1655. Cromwell however could not help distrusting him at times, on account of his popularity; nor was this distrust intirely without the appearance of foundation. It is certain the king entertained good hopes of him, and to that purpose sent to him the following letter from Colen, on the 12th of August 1655.

“ Q^{ue}re

“ One who believes he knows your nature and inclinations very well assures me, that, notwithstanding all ill accidents and misfortunes, you retain still your old affection to me, and resolve to express it upon the first feasible opportunity; which is as much as I look for from you. We must all patiently wait for that opportunity, which may be offered sooner than we expect: when it is, let it find you ready; and in the mean time have a care to keep yourself out of their hands, who know the hurt you can do them in a good conjecture, and can never but suspect your affection to be, as I am confident it is, towards

“ Your, &c.

“ CHARLES REX.”

However, Monk made no scruple of discovering every step taken by the cavaliers, which came to his knowledge, even to the sending the protector this letter; and joined in promoting addresses to him from the army, one of which was received by the protector the 19th of March 1657, in which year Monk received a summons to Oliver's house of lords. Upon the death of Oliver, Monk joined in an address to the new protector Richard, whose power nevertheless he foresaw would be but short-lived; it having been his opinion, that Oliver, had he lived much longer, would scarce have been able to preserve himself in his station. And indeed Cromwell himself began to be apprehensive of that great alteration which happened in his government after his death, and fearful that the general was deeply engaged in those measures which procured it; if we may judge from a letter wrote by him to general Monk a little before, to which was added the following remarkable postscript: “ There be

“ that tell me, that there is a certain cunning fellow in Scotland called George Monk, who is said to lie in wait there to introduce Charles Stuart; I pray you, use your diligence to apprehend him, and send him up to me.”

Eschard's
Hist. of
England,—
Life of
Cromwell.
Skinner, &c.

It is not our business to relate all the steps which led to the restoration of Charles II. but only to give a general idea of the man, who was the instrument of it; we shall only say therefore, that upon the deposition of Richard Cromwell, and the anarchy that ensued, general Monk furnished a hand to the heart of the nation, and restored the king; and in this did the greatest service, that ever was performed by a subject to his sovereign.

He

He was immediately loaded with pensions and honours; was made knight of the garter, one of the privy-council, master of the horse, a gentleman of the bedchamber, first lord commissioner of the treasury; and soon after created a peer, being made baron Monk of Potheridge, Beauchamp, and Tees, earl of Torrington, and duke of Albemarle, with a grant of 7000*l.* per annum estate of inheritance, besides other pensions. He received a very peculiar acknowledgment of regard on being thus called to the peerage; almost the whole house of commons attending him to the very door of the house of lords, while he behaved with great moderation, silence, and humility. This behaviour was really to be admired in a man, who by his personal merit had raised himself within the reach of a crown, which he had the prudence or the virtue to wave; yet he preserved it to the end of his life: insomuch that the king, who used to call him his political father, said very highly to his honour, "The duke of Albemarle demeaned himself in such a manner to the prince he had obliged, as never to seem to over-value the services of general Monk." An high eulogium and what gives us a vast idea of his temper and wisdom.

He spent the remainder of his life in as high glory as a subject could possess: consulted and employed upon all great occasions by the king his master, and, what is very rare and extraordinary, at the same time perfectly esteemed and beloved by his fellow subjects. In 1664, on the breaking out of the first Dutch war, he was, by his royal highness the duke, who commanded the fleet, intrusted with the care of the admiralty: and the plague breaking out the same year in London, he was intrusted likewise with the care of the city by the king, who retired to Oxford. He was at the latter end of this year appointed joint admiral of the fleet with prince Rupert, and distinguished himself, as is well known, with great bravery against the Dutch. In September 1666, the fire of London occasioned the duke of Albemarle to be recalled from the fleet, to assist in quieting the minds of the people; who expressed their affection and esteem for him, by crying out publicly, as he passed through the ruined streets, that "if his grace had been there, the city had not been burned." The many hardships and fatigues he had undergone in a military life, began to shake his constitution somewhat early; so that about his sixtieth year he was attacked with a dropsy: which being too much neglected, perhaps on account of his having been hitherto remarkably healthy, gained ground upon him pretty fast, and

and put a period to his life the 3d of January, 1669-70, when he was entering on his sixty-second year. He died in the esteem of his sovereign and his brother the duke of York, as appears not only from the high posts he enjoyed under, and the great trust reposed by both, but also from the tender concern shewn by them, in a constant enquiry after his state during his last illness, and by the public and princely regard paid to his memory after his decease: for his funeral was honoured with all imaginable pomp and solemnity, and his ashes admitted to mingle with those of the royal blood; he being interred, the 4th of April, 1670, in Henry the VIIth's chapel at Westminster, after his corpse had lain in state many weeks at Somerset-house.

This extraordinary man was an author: a light in which he is by no means generally known, and yet in which he did not want merit. After his death was published, by authority, a treatise in his own profession, which he composed while a prisoner in the Tower: it is called, Observations upon military and political affairs, written by the most honourable George duke of Albemarle, &c. Lond. 1671, a small folio. Besides a dedication to Charles the II, signed John Heath, the editor, it contains thirty chapters of martial rules, interspersed with political observations, and is in reality a kind of military grammar. We have besides, The Duckingham's Works, vol. i. Somers's Tracts, vol. iii. speech of general Monk in the house of commons, concerning the settling the conduct of the armies of three nations, for the safety thereof; another delivered at Whitehall, February 21, 1659, to the members of parliament at their meeting, before the re-admission of their formerly-secluded members: and Letters of his relating to the restoration, Lond. 1714-15.

MONK (the honourable mrs.) was the daughter of the right honourable lord Moleworth, a nobleman of Ireland, and wife of George Monk, esquire. By the force of natural genius, she acquired a perfect knowledge of the Latin, Italian, and Spanish tongues; and by constant reading of the finest authors in those languages, became a great mistress in the art of poetry. She wrote many poems for her own diversion, yet with such accuracy, that they were deemed worthy of publication; and soon after her death, which happened about the year 1715, they were printed with the following title, *Marinda: poems and translations upon several occasions*, 8vo, Lond. 1716. They were dedicated to the princess Caroline, since queen, by her father, lord

lord Moleworth; who speaks of the poems and of the author in the following manner: "Most of them," says he, "are the product of the leisure hours of a young gentleman lately dead, who in a remote country retirement, without any assistance but that of a good library, and without omitting the daily care due to a large family, not only perfectly acquired the several languages here made use of, but the good morals and principles contained in those books, so as to put them in practice, as well during her life and languishing sickness, as at the hour of her death. In short, she died not only like a Christian, but a Roman lady; and so became at once the object of the grief and comfort of her relations. As much as I am obliged to be sparing in commending what belongs to me, I cannot forbear thinking some of these circumstances uncommon enough to be taken notice of. I loved her more because she deserved it, than because she was mine; and I cannot do greater honour to her memory, than by consecrating her labours, or rather her diversion, to your royal highness, as we found most of them in her scitore after her death, written with her own hand; little expecting, and as little desiring, the public should have any opportunity either of applauding or condemning them."

Vol. ii.
p. 107.

Mr. Jacob tells us, in his Lives of the poets, that these poems and translations shew the true spirit and numbers of poetry, a delicacy of turns, and justness of thought and expression: but let us just transcribe a specimen. There is among them a translation from Tasso, intitled, *Runaway love*; in which piece, Venus having lost Cupid, offers this reward to any that should apprehend him:

"And he that finds the boy, shall have
 "The sweetest kiss I ever gave:
 "But he that brings him to my arms,
 "Shall master be of all my charms."

The following epitaph on a lady of pleasure was written by her:

"O'er this marble drop a tear,
 "Here lies fair Rosalind;
 "All mankind were pleas'd with her,
 "And she with all mankind."

MONNOYE (BERNARD DE LA) was born in Dijon, the capital of Burgundy, upon June the 15th, 1641.
 He

He was a man of fine parts and great learning. He was admirably formed for poetry; and, in the year 1671, he had a fair opportunity of displaying his talents in that way. It was on occasion of the prize of poetry, founded by the members of the French academy; the subject of which at this time was, on The suppressing of duelling by Lewis XIV. This prize, which was just before founded, making the candidates more eager upon that account, and inspiring the greatest emulation, all the French, who had any genius for poetry, strove for the palm on this occasion; but mr. de la Monnoye gained it from them all, and was therefore the first who won the prize founded by the French academy; by which he gained a reputation, that increased ever after. In the year 1673, he was a candidate for the new prize, the subject whereof was, The protection with which his Gallic majesty honoured the French academy; but his poem came too late. He won the prize in 1675, the subject whereof was, The glory of arms and learning under Lewis XIV.; and that also of 1677, whose subject was, The education of the dauphin. On this occasion, the highest compliment was made him by the abbé Regnier; who said, that “it would be proper for the French academy to elect mr. de la Monnoye upon the first vacancy, because, as he would thereby be disqualified from writing any more of those pieces, such as should then be candidates, would be the more encouraged to write.” And it was said, that he discontinued to write for these prizes at the solicitation of the academy; a circumstance which, if true, would reflect higher honour on him than a thousand prizes. He wrote a great many other pieces, all in a most exquisite taste; and was no less skilful in Latin poetry than in the French. Menage and Bayle have both bestowed the highest encomiums on his Latin poetry. “None of Catullus’s poems,” says Menage, *Ménagiana*, “are finer, or have more of that grace which arises from tom. ii. beautiful simplicity, according to the words of Hermogenes; Sweetness is properly that which results from perfect simplicity.” His Greek poems are likewise looked upon as very good; and so are his Italian, which are written with great spirit.

But poetry was not mr. de la Monnoye’s only province: to a perfect skill in poetry, he joined a very accurate and extensive knowledge of the languages. He had a great deal of skill in criticism; and no man applied himself with greater assiduity to the study of history, ancient and modern. He was perfectly acquainted with all the scarce books that had

any thing curious in them ; very well versed in the history of the learned ; and, what compleats all, is the wonderful clearness with which he possessed these various kinds of knowledge. Mr. de la Monnoye wrote remarks on the *Ménagiana* ; in the last edition of which, in four volumes 12mo, printed in 1715, are included several pieces of his poetry, and a curious dissertation on the famous book *De tribus impostoribus*. His dissertation on *Pomponius Lætus*, at least an extract of it, is inserted in the new edition of *Baillet's Jugemens des sçavans*, published in 1722, with a great number of remarks and corrections by mr. de la Monnoye. He also embellished the *Anti-Baillet of Menage*, with a multitude of corrections and notes. It would employ several pages, to enumerate the various services this ingenious and learned man did to the republic of letters ; as well by enriching it with productions of his own, as by the assistance which he communicated very freely upon all occasions, to the learned of his times. Thus, among others, he favoured Bayle with a great number of curious particulars for his *Dictionary*, and was highly applauded by him on that account.

Let. cxxvii. " I am infinitely obliged to you," says Bayle to the abbé Nicaise, " for communicating to me the elegant, learned, curious, and judicious remarks of mr. de la Monnoye. I am heartily glad to be acquainted with him in that part of his character. I knew him before to be an excellent poet, crowned with laurels and the prizes of the academy ; but I did not know that he loved so passionately, as I find he does, the researches in which I am engaged ; and I am proud to have a man of his high merit and reputation of the same taste with myself. This animates me more in proportion, than the judgment of several others discourages me, &c." And in another place he

Let. cxxviii. tells the same correspondent, that " he should think himself the happiest man in the world, had he frequent opportunities of consulting an oracle so well versed in the most curious parts of literature, and so safely to be relied on, as mr. de la Monnoye, whose admirer and humble servant he had a long time been." He died at Paris the 15th of October, 1728, in his eighty-eighth year.

Mr. de Sallingle published at the Hague a collection of poems by mr. de la Monnoye, with his elogium, from whence are taken many of the particulars given above. He also left behind him a collection of letters, mostly critical, several curious dissertations ; three hundred select epigrams from Martial, and other poets ancient and modern, in

French

French verse; several other works in prose and verse, in French, Latin, and Greek, all ready for the press. It was but just, that the French academy should one day admit into their list as one of their members, a person on whom they had so often bestowed their laurels. Mr. de la Monnoye might, doubtless, have obtained that honour sooner, had he sued for it: but, as he did not care to do this, he was not elected till the year 1713, to fill the seat vacant by the death of abbé Reignier des Marias. He married Claude Henriot, whom he survived, after living many years with her in the strictest amity; as appears from a copy of his verses, and also from the epitaph he wrote for himself and his wife. He always lived in a very decent manner; but having laid out great sums in purchasing books (for he had a very curious and valuable library) and the bank-bills failing, he was forced at length, in order to support his family, to propose the selling of his library. This the duke de Villeroy hearing, he was generously pleased to settle an annual pension of 600 livres upon him: for which he expressed his gratitude, in a poem addressed to that nobleman. It is said, however, that the duke did it only upon condition, that himself should inherit the library after the death of Mr. de la Monnoye, who accordingly enjoyed the use of it, in the same manner as he had always done, so long as he lived.

MONSON (sir WILLIAM) a brave English admiral, Campbell's Naval history, vol. ii. Wood's Athen. Oxon. vol. i. was the third son of sir John Monson, of South Carlton, in Lincolnshire, and born in 1569. For about two years he was student in Baliol-college, in Oxford: but being of an active and martial disposition, he soon grew weary of a contemplative life, and applied himself to the sea-service, wherein he arrived at great perfection. In the beginning of queen Elizabeth's war with Spain, he became a soldier, and seems to have been led to this profession by the wildness of youth: for he entered himself a private man at sixteen years of age, without the knowledge of his father or mother. The first voyage he engaged in was in the year 1585: in 1587, he went out commander of a vessel: in 1588, he served in one of the queen's ships, but had not the command of it. In 1589, he was vice-admiral to the earl of Cumberland, in his expedition to the Azores islands, and at the taking Fayal; but in their return suffered such hardships, and contracted such a violent illness from them, as kept him at home the whole year 1590. "The extremity we endured," says he, "was more terrible than besel
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Sir William Monfon's Naval traſacts, in Church-ill's Collection of voyages, vol. iii. p. 496. edit. 1745.

“ any ſhip in the eighteen years war : for laying aſide the continual expectation of death by ſhipwreck, and the daily mortality of our men, I will ſpeak of our famine, that exceeded all men and ſhips I have known in the courſe of my life. For ſixteen days together we never taſted a drop of drink, either beer, wine, or water ; and though we had plenty of beef and pork of a year's ſalting, yet did we forbear eating it for making us the drier. Many drunk ſalt water, and thoſe that did died ſuddenly, and the laſt word they uſually ſpoke was, Drink, drink, drink ! And I dare boldly ſay, that of five hundred men that were in that ſhip ſeven years before, at this day there is not a man alive but myſelf and one more.”

In 1591, he ſerved a ſecond time under the earl of Cumberland ; and the commiſſion was, as all the former were, to act againſt the Spaniards. They took ſeveral of their ſhips ; and captain Monfon being ſent to convoy one of them to England, was ſurrounded and taken by fix Spaniſh galleys, after a long and bloody fight. What was worſe, they detained him as an hoſtage for the performance of certain covenants, and carried him to Portugal, where he was kept priſoner two years at Caſcais and Liſbon. Not diſcouraged with this ill luck, he entered a third time into the earl's ſervice, in 1593 ; and he behaved himſelf in this, as in all other expeditions, like an undaunted ſoldier and able ſeaman. In 1594, he was created maſter of arts at Oxford ; in 1595, he was married ; in 1596, he ſerved in the expedition to Cadiz, under Walter Devereux, earl of Eſſex, to whom he did great ſervice by his wiſe and moderate counſel, and was deſervedly knighted. He was employed in ſeveral other expeditions, and was highly honoured and eſteemed during queen Elizabeth's reign. Military men were not king James's favourites : therefore, after the death of the queen, who was both gracious and bountiful to ſir William, he never received either recompence or preferment, more than his ordinary entertainment or pay, according to the ſervices he was employed in. However, in 1604, he was appointed admiral of the Narrow Seas, in which ſtation he continued till 1616 : during which time he ſupported the honour of the Engliſh flag, againſt the ſaucineſs of the infant commonwealth of Holland, of which he frequently complains in his Naval traſacts ; and proteſted our trade againſt the encroachments of France.

Notwithſtanding his long and faithful ſervices, he had the miſfortune to fall into diſgrace ; and, through the reſentment

ment of some powerful courtiers, was imprisoned in the Tower in 1616: but, after having been examined by the lord chief justice Coke and secretary Winwood, he was discharged. He wrote a vindication of his conduct, intitled, *Concerning the insolences of the Dutch, and a justification of sir William Monson*; and directed it to the lord chancellor Elmore, and sir Francis Bacon, attorney and counsellor. His zeal against the insolences of the Dutch, and in promoting an enquiry into the state of the navy, contrary to the sense and inclination of the earl of Nottingham, then lord high admiral, seem to have been the occasion of his troubles. He had also the misfortune to bring upon himself a general and popular odium, in retaking the lady Arbella Stuart, after her escape out of England in June 1611, though it was acting exactly according to his orders and duty. This lady was confined to the Tower for her marriage with William Seymour, esq; as was pretended; but the true cause of her confinement was, her being too high allied, and having a title or claim to the crown of England. However, sir William soon recovered his credit at court: for in 1617, he was called before the privy council, to give his opinion how the pirates of Algiers might be suppressed, and the town attacked. He shewed the impossibility of taking Algiers, and was against the expedition; notwithstanding which, it was rashly undertaken by Villiers duke of Buckingham. He was also against two other ill undertakings, and as ill managed, in the years 1625 and 1628, namely, the expeditions to Cadiz and the isle of Ree. He was not employed in these actions, because he found fault with the minister's measures: but in 1635, it being found necessary to equip a large fleet, in order to break a confederacy that was forming between the French and the Dutch, he was appointed vice-admiral in that armament, and performed his duty with great honour and bravery. After that he was employed no more, but spent the remainder of his days in ease and privacy, at his seat at Kinnerley in Surry, where he digested and finished his Naval tracts. He died there in February 1642-3, in the seventy-third year of his age, and left a numerous posterity.

He divided his Naval tracts into six books: the first of which is chiefly a collection of every year's actions in the wars against Spain, during queen Elizabeth's reign. The second contains a justification of himself after his imprisonment in the Tower; his actions and conduct while he was admiral of the Narrow Seas; his expedition against the

pirates in 1614; his advice and thoughts about the ill-managed design against Algiers, and against Cadiz, &c. The third treats of the admiralty; that is, of all things relating to the royal navy, from the lord high admiral to the meanest person employed ashore, and to the cabin boys at sea, &c. The fourth is a collection of the discoveries made by the Spaniards and Portuguese, and their conquests in Africa, Asia, and America, with the voyages of sir Francis Drake, mr. Cavendish, and other Englishmen; and also some Dutch voyages, &c. The fifth contains divers projects and stratagems, for managing affairs at sea, to the benefit and advantage of this nation. The sixth and last book treats of a fishery to be set up on the coast of England, Scotland, and Ireland, with the benefit that will accrue from it to his majesty's three kingdoms. Part of these Naval tracts was printed at London in 1682, folio; and they were afterwards all inserted in the third volume of the collection of voyages published in 1703, folio, and commonly known by the title of Churchill's Collection of voyages; reprinted since more than once. The first and second books of his Naval tracts, have addresses prefixed to his eldest and second sons, in which he gives them very good advice. The conclusion of the address to the first runs in these words: "Let me, good son, be your pattern of patience: for you can witness with me, that the disgraces I have unjustly suffered (my estate being through my misfortunes ruined, my health by imprisonments decayed, and my services undervalued and unrecompensed) have not bred the least distaste or discontent in me, or altered my resolution from my fancy: that is, I was never so base as to insinuate into any man's favour, who was favoured by the times: I was never so ambitious as to seek or crave employment, or to undertake any that was not put upon me. My great and only comfort is, that I served my princes both faithfully and fortunately."

Wood's A-then. Oxon, vol. i.

MONTAGUE (dr. RICHARD) a learned English bishop, was son of the reverend Laurence Montague, minister of Dorney in Buckinghamshire, and born about the year 1577. He was educated at Eton-school, and in 1594, removed to King's-college in Cambridge, of which he became in due time fellow. He was from the first distinguished for his uncommon parts and learning; and he gave a public specimen of them in 1610, by publishing Gregory Nazianzen's two invectives against Julian. He was afterwards appointed

appointed chaplain to king James I. and, in 1616, was installed dean of Hereford; which, it seems, he exchanged the year after for the archdeaconry of Hereford. He was also canon of Windsor; and, for eight years together, read the theological lecture in the chapel there. He had been already possessed of two or three livings successively, besides a prebend in the church of Wells, for he was strangely moved from place to place; and he was at last rector of Petworth in Sussex. In 1621, he published in 4to, his *Diatribæ* upon the first part of the late History of tythes, written by Mr. Selden: with which performance king James, to whom it was dedicated, was exceedingly pleased. Upon this ground, says Mr. Wood, the king considered him as the fittest person, and therefore commanded him to view and purge the church history, which was then judged to be corrupted and depraved with various figments, by certain writers of the Roman catholic party, especially by Baronius: and this he accordingly did with great industry, and gave much satisfaction by his *Analec̃ta ecclesiasticarum exercitationum*, which he published in 1622.

In 1624, he was brought into great trouble on the following occasion. Some popish priests and jesuits were executing their mission at Stamford-Rivers in Essex, of which he was then rector; upon which, to secure his flock against their attempts, he left some propositions at the place of their meeting, to which he subjoined, that if any of those missionaries could give a satisfactory answer to the queries he had put, he would immediately become their profelyte. Instead of returning any answer, a small pamphlet was left at last for him, intitled, *A new gag for the old gospel*. To this he replied, in an *Answer to the late gagger of the protestants, 1624*, which gave great offence to the Calvinists, and drew upon him enemies from a quarter he did not expect: and their indignation against him ran so high, that Mr. Ward and Mr. Yates, two lecturers at Ipswich, collected out of his book some points, which they conceived to favour of popery and Arminianism, in order to have them presented to the next parliament. Dr. Montague, having procured a copy of the information against him, applied to the king for protection, who gave him leave to appeal to himself, and to make his defence in print. Upon this, our author wrote his book intitled, *Appello Cæsarem; A just appeal against two unjust informers*: which having the approbation of Dr. White, dean of Carlisle, whom king James expressly ordered to read it over, and give his sense of it, was published

in 1625, in 4to, but addressed to king Charles I. king James dying before the book was printed off. But dr. Montague's troubles were not yet over: for, in the first place, his appeal, although to a king, was confidently attacked by several writers; and in the next place, which was much worse, he was by the first parliament of Charles I. which met at Westminster in June 1625, ordered to appear before the house of commons. Being brought to the bar, the 17th of July, the speaker told him, It was the pleasure of the house, that the censure of his book should be postponed for some time, but that in the interim he should be committed to the custody of the serjeant at arms; and he was afterwards obliged to give 2000 l. security for his appearance. Bishop Laud, and some other bishops, applied to the duke of Buckingham in his favour; and not in his favour chiefly, but in favour of the church of England, whose cause they represented to be the same with his. They intreated the duke to lay his case before the king, who was much displeas'd with the parliament's proceedings against him. Nevertheless, in the next parliament in 1626, our author's Appello Cæsarem was referred to the committee for religion, from whom mr. Pym brought a report, concerning several erroneous opinions contained in it: upon which the house of commons resolv'd, 1. "That mr. Montague had disturb'd the peace of the church, by publishing doctrines contrary to the articles of the church of England, and the book of homilies. 2. That there are divers passages in his book, especially against those he calleth puritans, apt to move sedition between the king and his subjects, and between subject and subject. 3. That the whole frame and scope of his book is, to discourage the well-affected in religion from the true religion established in the church, and to incline them, and, as much as in him lay, to reconcile them to popery." Accordingly articles were exhibited against him; but it does not appear, that this impeachment was laid before the house of lords: so that we may conclude, the commons proceeded against him no farther.

This prosecution from the parliament, seems to have recommended him more strongly to the favour of the court; for in 1628, he was advanced to the bishopric of Chichester, and in 1638 translated from thence to Norwich; at which last place he died, the 13th of April, 1641. Besides what has been mention'd already, he was the author of several other learned works, relating to the doctrines and discipline
of

of the church; and there was printed of his, at London, 1651, Versio & notæ in Photii epistolas. He assisted likewise sir Henry Savile, in his edition of St. Chryostom's works, printed at Eaton in 1613, folio. He was at great charge in supporting scholars abroad to procure him manuscripts, which he used in his writings against the papists: upon his death his chaplain, as we are told, turned papist, and carried them all away. Fuller gives this character of ^{Church} our author: "his great parts," he says, "were attended ^{history,} with a tartness of writing; very sharp the nib of his pen, ^{b. ii.} and much gall in his ink against such as opposed him. However, such the equability of this sharpness of his style, he was impartial therein: be he ancient or modern writer, papist or protestant, that stood in his way, they should "all equally taste thereof." Mr. Selden was one of those, ^{De diis} against whom he exercised not a little of this sharpness of ^{of Syria,} style; and yet, which is a considerable testimony in his favour, he owns him to have been a man "well skilled in "ancient learning."

MONTAGUE (CHARLES) earl of Halifax, a ^{Life of lord} distinguished wit and statesman, was the fourth son of the honour- ^{Halifax,} able George Montague, of Harton, in Northamptonshire, esq; ^{with his po-} where he was born the 16th of April 1661. He was edu- ^{etical works,} cated at Westminster-school, and removed from thence, in ^{printed in} 1682, to Trinity-college in Cambridge. In 1684, he wrote a Poem on the death of Charles II. in which he displayed his genius to such advantage, that the earl of Dorset invited him to London, and brought him acquainted with some of the choicest wits of the age. Here he soon increased his reputation by new productions in the way of poetry; and particularly by a piece, which he wrote in conjunction with the celebrated Matthew Prior, and published at London, 1687, in 4to, under the title of The hind and panther transversed, to the story of the country and city mouse: in which the laureate champion Dryden, was well cudgelled with his own weapon. In 1688, he signed, with many others, the invitation to the prince of Orange to come over to England: and upon the abdication of James II. was chosen one of the members of the convention, where he voted for declaring the throne vacant. About this time he engaged in a marriage with the countess dowager of Manchester, and went to London with a design to enter into holy orders, but was diverted from pursuing it. Not long after, the earl of Dorset introduced our young statesman to king

king William in the most engaging manner saying, " May it please your majesty, I have brought a mouie to have the honour of kissing your hand ;" at which the king smiled, and having been told the history of the above-mentioned poem, replied, " You will do well to put me in a way of making a man of him : " and immediately ordered him a pension of 500 l. a year out of the privy-purse, till an opportunity of promoting him should offer.

In March 1691, he displayed his abilities in the debates upon the bill, for regulating trials in cases of high treason; which was the first opening of his talents, as a speaker in the house. The design of the bill, among other things, was to allow council to prisoners charged with that offence, while it was depending. Mr. Montague rose up to speak for it; and having begun his speech, was struck suddenly with such a surprize, that for a while he was not able to go on. But recovering himself, he took occasion from this very surprize, " to enforce the necessity of allowing council to prisoners, who were to appear before their judges, since he, who was not only innocent and unaccused, but one of their own members, was so dashed when he was to speak before that wise and illustrious assembly ;" which dextrous turn of wit shewed him to be master of very great address. This year, 1691, he was made one of the commissioners of the treasury; in 1694, second commissioner and chancellor of the exchequer, and under treasurer. In 1695, he entered into the design of recoinng all the current money of the nation, which, though great difficulties attended it, he undertook and compleated in the compass of two years. In 1696, he projected the scheme for a general fund, which was the first stone laid towards erecting the sinking fund, as was afterwards done by sir Robert Walpole. The same year he found out a method to raise the sinking credit of the bank of England; and the year following, 1697, he provided against the mischiefs from the scarcity of money, by raising for the service of the government above two millions in exchequer notes: on which occasion he was sometimes called the British Machiavel. Before the end of this session of parliament, it was resolved by the house of commons, that " Charles Montague, esq; chancellor of the exchequer, for his good services to the government, did deserve his majesty's favour : " which vote, when we consider what nice and critical times he lived in, when the exigence of the public affairs called for the utmost skill of the ablest statesmen, and that this happy conductor of them was

not more than thirty-six years of age, must needs suggest an high idea of his abilities.

In 1698, he was appointed first commissioner of the treasury, and one of the lords justices of England, during the king's absence in Holland; in 1699 auditor of the exchequer; and in 1700 a peer, by the title of baron of Halifax. In 1701, he was attacked by the house of commons, who impeached him of high crimes and misdemeanors in six several articles, which, however, were dismissed by the house of lords; and he continued in king William's favour till the death of that prince. In 1702, he was attacked again, but with no better success. He constantly opposed, and was greatly instrumental in defeating the attempts of the house of commons upon the occasional conformity bill; and in 1704, wrote An answer to mr. Bromley's speech upon that subject. In 1706, he was one of the commissioners for the union with Scotland; and upon passing the bill for the naturalization of the illustrious house of Hanover, his lordship was made choice of to carry that act thither. In 1709, he gave his vote against dr. Sacheverel; and, the year after, published Seasonable enquiries concerning a new parliament. During the rest of this reign he strenuously opposed the terms of the peace of Utrecht, and struggled upon all occasions to support the honour and interest of the duke of Marlborough. He appeared also warm for securing the Hanover succession, which he conceived to be in danger; and in 1714, projected a scheme for procuring a writ to call the electoral prince of Hanover, as duke of Cambridge, to the house of peers. In consequence of this conduct, upon the decease of the queen, he found himself appointed one of the regency, during her successor's absence from his kingdoms; and as soon as George I. had taken possession of the throne, he was created earl of Halifax, installed knight of the garter, and a second time appointed first commissioner of the treasury. But he enjoyed these accumulated honours a very short time: for, while he appeared to be in a very vigorous state of health, he was suddenly taken ill on the 15th of May 1715, and died on the 19th.

This nobleman raised himself intirely by his abilities and eloquence. Addison has celebrated him in his account of the greatest English poets: Steele has drawn his character in the dedication to the second volume of the Spectator, and of the fourth of the Tatler; but Pope in the pourtrait of Bufo, in the epistle to Arbuthnot, has returned the ridicule, which his lordship, in conjunction with Prior, had heaped on

on Dryden's *Hind and Panther*. Some poems, with several of his speeches, were published in 1716, 8vo, with *Memoirs of his lordship's life*.

A catalogue
of royal and
noble au-
thors, vol. ii.

MONTAGUE (EDWARD) earl of Sandwich, an illustrious Englishman, who shone from the age of nineteen, and united the qualifications of general, admiral, and statesman: and yet there were strange inconsistencies in his character. He acted early against Charles I; he persuaded Cromwell, whom it is said he admired, to take the crown; and he was zealous for restoring Charles II. All this is imputed to a fond and unaccountable passion, which he had for royalty. His advising the Dutch war, as it might have been fatal to his country and to the liberty of Europe, so it proved so to him: for his vice-admiral, sir Joseph Jordan, thinking the duke of York's life better worth preserving, abandoned him to the Dutch fireships. We have of his lordship's writing, A letter to secretary Thurloe, in the first volume of Thurloe's State-papers; Several letters during his embassy to Spain, published with Arlington's Letters; and Original letters and negotiations of sir Richard Fanshawe, the earl of Sandwich, the earl of Sunderland, and sir William Godolphin, wherein divers matters between the three crowns of England, Spain, and Portugal, from the year 1603, to 1678, are set in a clear light, in two volumes 8vo. He was also the author of a singular translation called, *The art of metals*, in which is declared the manner of their generation, and the concomitants of them, in two books, written in Spanish by Alvaro Alonzo Barba, M. A. curate of St. Bernard's parish, in the imperial city of Potofi, in the kingdom of Peru, in the West-Indies, in the year 1640: translated in the year 1669, by the right honourable Edward earl of Sandwich, Lond. 1674, a small octavo. A short preface of the editor says: "The original was regarded in Spain and the West-Indies as an inestimable jewel; but that falling into the earl's hands, he enriched our language with it, being content that all our lord the king's people should be philosophers."

MONTAIGNE (MICHAEL de) a French gentleman and celebrated writer, was born at Perigord of an ancient and noble family, in the year 1533. His father educated him with great care, and made him learn Latin, as other children learn their mother-tongue. The expedient he found out for this was, that while he was at nurse, and before

before he began to speak, he delivered him to the care of a German, who was totally ignorant of the French, but very well versed in the Latin tongue. To this man two others were added, who continually entertained him with Latin; and it was an inviolable rule with the rest of the family, that no other language should be spoken in his hearing. He was above six years old, before he understood any more of French, than he did of Arabic; but he had learned to speak as pure Latin as his masters: and Nicholas Gronchi, who has written a book *De comitiis Romanorum*; William Guerente, who wrote *Notes upon Aristotle*; the celebrated Buchanan, and Mark Anthony de Mureta, his domestic tutors, have often told him since, that he had that language so very ready in his childhood, that they were almost afraid to accost him. He was also taught Greek by way of recreation; and because some think, that the brains of children may be hurt by being roused too suddenly out of sleep, his father caused him to be awakened every morning by the sound of a musical instrument. About the sixth year of his age, he was sent to the college of Guyenne, then the most flourishing in France, where he was provided with the best tutors. At the age of thirty-three, he married a wife; though, as he gives us to understand, had he been perfectly free, he would not have married even "wisdom" herself, had she been willing. He was put upon this marriage, and led to it by a train of very odd accidents; and, as great a libertine as he confesses himself to be, he observed his matrimonial vow more strictly, than he either expected or proposed to himself. He obtained the collar of the order of St. Michael, which, when young, he coveted above all other things, it being at that time the utmost mark of honour among the French noblesse, and very rare. He was counsellor in the parliament of Bourdeaux for a while; and messieurs de Bourdeaux elected him mayor of their city, when he was at Rome, and expected no such thing. He died in 1592, a very constant and philosophic death, when he was some months short of sixty years of age, and was buried at Bourdeaux, having, like his ancestors, passed over his life and death in the catholic religion.

His *Essays* were first published in the year 1580; and they were wrote purely, as he tells us, to give a picture of himself, and to represent his own humours and inclinations, excellences and infirmities to the public. His very scheme therefore led him to speak often of himself; and perhaps Montaigne is the greatest egotist that ever appeared

in

in the world. This gave those, who did not like his person or principles, a fair handle to abuse him as much as they pleased. "For my part," says Montaigne, "I am a great lover of your white wines." "What the devil signifies it to the public," says the younger Scaliger, "whether he is a lover of white wines, or of red wines? Que diable a-t-on à faire de sçavoir ce qu'il aime?" The reception these essays first met with, was, as it has been ever since, very various; and they were approved or disapproved, just as men's systems happened to determine their judgments of them. They, who thought contemptibly of human nature, were partial to Montaigne; they, who thought highly of it, of course disliked him. And as the greater part of mankind embrace this latter way of thinking, so it is, that Montaigne has had more enemies than friends. His parts however have been acknowledged by all parties. "Montaigne," says father Malbranche, "has a fine and debonaire way with him, and gives so lively and natural a turn to his thoughts, that it is impossible to read him without being prejudiced in his favour. His affected negligence admirably becomes him, and endears him to most men without making him contemptible; and his arrogance is that of a gentleman, if we may say so, which makes him respected, and not disliked. That air of gentility and gallantry, supported with some degree of learning, works so powerfully on the mind, that a man always admires him, and often yields to his decisions, without daring to enquire into them, and sometimes without understanding them. It is not by the strength of his reasons that he persuades, since he seldom brings reasons for what he advances. For a touch of history is no argument, nor a little story a demonstration: a verse of Horace, or an apophthegm of Cæsar, are not sufficient to persuade men of reason, &c." One would not think, that this was, what it really is, the introductory paragraph to a chapter, written on purpose to prove, that Montaigne, "with all his gallantry, was an arrant pedant; that, as much as he pretended to philosophy, he had a very imperfect knowledge of the mind; that to make an ostentation of science, falsely so called, he quoted all sorts of authors, right or wrong; talked merely for talking sake, and to be admired by the ignorant; and that without any judgment at all, he amassed together apophthegms and passages of history, to prove, or at least to pretend to prove things, that cannot be proved by any thing

Recherch.
de la verité,
livr. ii. c. 5.

"thing but reason." The same account, although in softer terms, is given of Montaigne's *Essays* in the *Huetiana*; Sc&A. vi. which shews, that the bishop of Auranches had the same opinion of them. They, who are inclined to be favourable to Montaigne, cannot perhaps clear him from scepticism, but most certainly not from obscenity, of which he is notoriously guilty. These charges were brought against Bayle Dict. vol. 4. p. 798. Engl. transd. in his *Critical* and *historical dictionary*, to which he replied, as well as he could; and, says he, "after all, will any man be so bold as to say, that my *Dictionary* comes near the licentiousness of Montaigne's *Essays*, either with regard to scepticism or obscenities? But," continues he, "did not Montaigne publish several editions of his book, without being called to an account for it? Has it not been printed an hundred times over? Was it not dedicated to the great cardinal de Richelieu? Has it not a place in every library? What a hardship and injustice would it be, if I was denied that liberty in Holland, which Montaigne enjoyed in France?" Biblioth. anc. & modern, tom. xxvii. p. 308. Mr. Le Clerc says, "that the judgment which Quintilian makes of Seneca, is perfectly applicable to monsieur Montaigne." We will transcribe the passage at length from that excellent rhetorician, and beg of our readers to understand it in the original, as we find it so extremely difficult to do it justice in a translation. "In philosophia parum diligens, egregius tamen Institut. orat. lib. x. c. 1. vitiorum infectator fuit. Multæ in eo claræque sententiæ, multa etiam morum gratia legenda: sed in eloquendo corrupta pleraque, atque eo perniciosissima, quod abundant dulcibus vitiis. Velles eum suo ingenio dixisse, alieno iudicio. Nam si aliqua contempsisset, si parum concupisset, si non omnia sua amasset, si rerum pondera minutissimis sententiis non fregisset, consensu potius eruditorum, quam puerorum amore comprobaretur. Verum sic quoque jam robustis, & severiore genere satis firmatis legendus; vel ideo, quod exercere potest utrumque iudicium. Multa enim probanda in eo, multa etiam admiranda sunt: eligere modo curæ sit, quod utinam ipse fecisset. Digna enim fuit illa natura, quæ meliora vellet, quæ, quod voluit effectit."

But whatever hard fortune, if it be hard fortune, Montaigne has met with at home, or among his neighbours upon the continent, he has been favourably enough received by us here in England. The ingenious Charles Cotton, esq; who may deservedly be reckoned among our wits, has been at the pains to translate his *Essays*, and makes a sort of a doubt

Dedication.
Letter to
Charles Cot-
ton, esq;
prefixed to
the 2d edit.
of his trans-
lation.

doubt of it, "whether there be a better book of the kind is
"the original." And the famous lord Halifax, to whom
this translation was dedicated, declares it to be "the book
"in the world he was the best entertained with:" and he
says, that "to translate and to make it ours, is not only
"a valuable acquisition to us, but a just censure of the cri-
"tical impertinence of those French scribblers, who have
"taken pains to make little cavils and exceptions, to lessen
"the reputation of this great man, whom nature hath made
"too big to confine himself to the exactness of a studied
"style. He let his mind have its full sight, and sheweth
"by a generous kind of negligence, that he did not write
"for praise; but to give to the world a true picture of him-
"self and of mankind. He scorned affected periods, or to
"please the mistaken reader with an empty chime of words.
"He hath no affectation to set himself out, and dependeth
"wholly upon the natural force of what is his own, and
"the excellent application of what he borroweth." So
that the case of Montaigne, as far as we can judge, seems
to have been in part like that of our great chancellor Bacon,
who, after the publication of his excellent works, received
that right from foreigners, which was not paid him, nor
even acknowledged, for some years at least, by his own
countrymen.

The best edition of Montaigne's *Essays* is that which is
published by Peter Coste. It is augmented with several let-
ters of the author, and illustrated throughout with notes by
the editor.

Cleric. Hist.
eccles. ad.
ann. 157,
158, and
Cave Hist.
Lter. tom. i.
p. 74.

MONTANUS, an ancient heresiarch among the
christians, who founded a new sect in the second century of
the church, which were called Montanists. They had also
the name of Phrygians and Cataphrygians, because Monta-
nus was either born, or at least became first known at Ar-
daba, a village of Mysia, which was situated upon the
borders of Phrygia. Here he set up for a prophet, although
it seems he had but lately embraced christianity: but it is
said, that he had an immoderate desire to obtain a first place
in the church, and that he pitched upon this as the most
likely means of raising himself. In this assumed character,
he affected to appear inspired with the Holy Spirit, and to
be seized and agitated with divine furies and ecstasies; and
under these disguises he uttered prophecies, in which he laid
down doctrines unheard of before, and established rites and
ceremonies intirely new. This wild behaviour was attended
with

with its natural consequences and effects upon the multitude; some affirming him to be a true prophet; others, that he was actually possessed with an evil spirit. To carry on this fine farce the better, Montanus associated to himself Priscilla and Maximilla, two rich and wealthy ladies, who acted the part of prophetesses; and "by the power of whose gold," as Jerome tells us, "he first seduced many churches, and then corrupted them with his abominable errors." He seems to have made Pepuza, a town in Phrygia, the place of his first residence; and he artfully called it Jerusalem, because he knew the charm there was in that name, and what a powerful temptation it would be in drawing from all parts the weaker and more credulous christians to him. Here he employed himself in delivering obscure and enigmatical sayings, under the name of prophecies; and made no small advantage of his followers, of whom he received great sums of money and valuable presents, by way of offerings. Some of these prophecies of Montanus and his women are preserved by Epiphanius; in which we may observe, that they considered themselves only as mere machines and organs, through which God spake unto his people.

The peculiarities of this sect of christians are pretty explicitly set forth by St. Jerome. They are said to have been very heterodox in regard to the Trinity; inclining to Sabellianism, "by crowding," as Jerome expresses it, "the Father, Son, and Holy Ghost into the narrow limits of one person." It is however but justice to observe on this occasion, that Epiphanius contradicts this, and affirms them to have agreed with the church in the doctrine of the Trinity; and Epiphanius, it is well known, was never partial to heretics. The Montanists held all second marriages to be no better than fornication and adultery; to support which, they were forced to say, that the apostle Paul permitted them, because he "only knew in part, and prophesied in part;" but that, since the Holy Spirit had been poured in full measure, and without reserve, upon Montanus and his prophetesses, they were not to be permitted any longer. But the capital doctrines of the Montanists, and what may well enough be looked upon as constituting their creed, are these. "God," they say, "was first pleased to save the world, under the Old Testament, from eternal damnation by Moses and the prophets. When these agents proved ineffectual, he assumed flesh and blood of the Virgin Mary, and died for us in Christ,"

Opera, tom.
iv. col. 477.
ed. Paris.

Jerome, as
above.

“ under the person of the Son. When the salvation of the world was not effected yet, he descended lastly upon Montanus, Priscilla, and Maximilla, into whom he infused that fulness of his Holy Spirit, which had not been vouchsafed to the apostle Paul; for Paul only knew in part, and prophesied in part.”

However shocking we may fancy such blasphemous doctrines to have sounded in the ears of the primitive christians, yet it is certain, that they gained ground very fast; and that Montanus soon found him surrounded with a tribe of people, who would probably have been ready to acknowledge his pretensions, if they had really been higher than they were. The arch-heretic, indeed, seems to have used no small art in propagating his imposture: for he observed a wonderful strictness and severity of discipline; was a man of mortification, and of an apparently most sanctified spirit, and outlasted and outprayed the christians of the catholic church by many degrees. He disclaimed all innovations in the grand articles of faith; and only pretended, as an humble instrument in the hands of the Paraclete, to perfect what was left unfinished by the saints. By these means he supported for a long time the character of a most holy, mortified, and divine person: the world rung with the visions and prophecies of him and his two damsels Priscilla and Maximilla; and thus the face of severity and saintship consecrated their reveries, and made real possession pass for inspiration. Several good men immediately embraced the delusion; some great men soon after, if Tertullian, whose works declare him to have had parts, learning, and eloquence, may be deemed a great man. The churches of Phrygia, and afterwards other churches, grew divided upon the account of these new revelations; and for some time, even the very bishop of Rome espoused the vanity, and cherished the imposture.

Montanus, together with his coadjutress Maximilla, is said by ancient writers to have hanged himself; which, if we believe it, and let us hope it may be true, must naturally prepare us to entertain a better and more favourable opinion of the man, than we can otherwise do: for then, instead of a knave, it will be but common charity to suppose him to have been a madman.

De Pin's
Eccles.
authors of
the 16th
century.

MONTANUS (BENEDICT ARIAS) a most learned Spaniard, was born at Frexenal de la Sierra, in the diocese of Badajox, about the year 1528. He calls himself a Sevillian,

lian, perhaps because he was educated and maintained by some persons of fashion in that city; for though his parents were noble, yet they were so poor, that they had not wherewithal to give him a learned education. He made a great progress in all branches of literature, and afterwards went to Alcalá, where he not only made himself perfect in the Greek and Latin languages, but learned also the Hebrew, Arabic, Syriac, and Chaldee. Then he travelled into France, Germany, England, Italy, and the Low Countries, where he picked up the living languages. He was afterwards received as clerk of the order of St. James, and was ordained priest. He went with the bishop of Segovia to the council of Trent. At his return to Spain, he shut himself up in the mountains of Andalusia, where he chose an agreeable place near Arcena, and gave himself up wholly to study: but his merit and writings having soon made him known, Philip II. of Spain employed him in publishing a new Polyglot Bible, after the Complutensian edition, which was printed by the care of cardinal Ximenes. Arias Montanus, being a master of Hebrew and the oriental languages, was a very proper person to execute that design. He put all the Chaldee paraphrases that he could find into that Bible, together with Pagninus's version, which he has corrected in several places, to make it more conformable to the letter of the Hebrew text. He has added to the Greek and Latin of the books of the New Testament a Syriac version, in Syriac and Hebrew characters; and has also prefixed to that edition several little critical tracts, relating to Jewish antiquities, which were afterwards reprinted in the *Critici sacri*. This Bible was printed at Antwerp, whether Montanus went in 1571: who, prodigious as his labour was, did not however escape envy, on account of the glory that accompanied it. Among other things, he was accused of resting too much upon the explications of the rabbins; and this accusation had such weight, that he was obliged to take a journey to Rome, to justify himself. On his return to Spain, king Philip offered him a bishopric for his reward; but he refused it, and spent the rest of his days at Seville, where he died in 1598, or 1600, for authors differs as to the year.

Besides the critical tracts above-mentioned, he made translations of, and wrote commentaries upon, almost all the Scriptures, which are judicious as well as learned; for Montanus had not only vast erudition, but also abundance of good sense. He never drank any wine, and seldom eat flesh. He loved solitude, and was indefatigably laborious.

He is thought to have been one of the ablest scholars, that Spain ever produced.

Siecle de
Louis XIV.
c. 25.

Memoires
pour servir a
l'histoire de
M. Maintenon,
liv. iii.

MONTESPAN (MADAM DE) a French lady, was wife of the marquis of Montespan, and one of the mistresses of Lewis XIV. Her maiden name was Athenais de Mortimar, and herself, two sisters, and her brother the duke of Vivone, who was a marshal of France, were universally agreeable for a turn of conversation, a mixture of pleasantry, ease, and elegance, so peculiar, that it was called at that time the spirit of the Mortimars. The wit and beauty of this lady gained an ascendancy over that monarch, in the year 1669, not however without the highest indignation on the part of the marquis of Montespan, who was so far from thinking himself honoured with his wife's preferment, that, not content with reproaching her, he even ventured to strike her; and this too in the very palace, where her cries raised such an alarm, that her apartment was filled in an instant with persons of the first quality, among whom was the queen. The king, incensed at this behaviour, forbade the marquis to appear at court. He afterwards banished him to his own estates; and was now obliged to declare almost publicly a passion, which he had hitherto been desirous of concealing. Monsieur de Montespan found in the Pyrenean mountains few friends, but many creditors; his resentment at length subsided, and he condescended to receive benefits, or rather recompences from the court; a hundred thousand crowns purchased his wife, his silence, and his honour. However, the king could not help secretly condemning himself for this passion for a married woman: "Henry IV." he often said, "attempted the honour of a princess, whose husband might have defended her with his sword; but mine is an easy conquest, a conquest over one, whom I can annihilate by a single glance."

Madam de Montespan, no longer troubled with a husband, and depending upon her charms, as well as upon her fruitfulness, for the preservation of the king's affections, began to shew her power, and to reign with ostentation. She accompanied the king to Flanders in the year 1670, when the ruin of the Dutch was concerted in the midst of pleasure; and had so far overcome every principle of virtue, every nicer sense of shame, and regard to decency, that she shewed herself to the world without a blush, in the character of mistress to the king. Till then she had appeared either uncertain of her place, or anxious of her reputation; but secure

cure of her influence over the king, she threw off all restraint, and openly braved the queen, madam la Valliere the king's former mistress, and the whole kingdom. In the mean time, she endeavoured to reconcile imperious vice with humble piety; and formed a set of morals for herself, too loose for a christian, too severe for a mistress. She did not disdain to work for the poor; and brought herself to believe, that frequent alms and exterior practices of devotion, would purchase a pardon for every thing. She even presented herself at the holy table, favoured by absolutions, which she either purchased from mercenary, or procured from ignorant priests. One day she endeavoured to obtain absolution from the curate of a village, who had been recommended to her, on account of his flexibility. "What," said this man of God, "are you that marchioness de Montepan, whose crime is an offence to the whole kingdom? Go, madam, renounce your wicked habits, and then come to this awful tribunal." She went, not indeed to renounce her wicked habits, but to complain to the king of the insult she had received, and to demand justice upon the confessor. The king, naturally religious, was not sure that his authority extended so far, as to judge of what passed in the holy sacraments; and therefore consulted Bossuet, preceptor to the dauphin and bishop of Condom, and the duke de Montausiar his governor. The minister and the bishop both supported the curate, and tried, upon this occasion, to detach the king from madam de Montepan. The strife was doubtful for some time; but the mistress at length prevailed.

This was in the year 1673; but in February 1675, she retired from court, and though she soon returned thither, and made innumerable attempts to reinstate herself in Lewis XIVth's affections, yet she was not able to do it, that monarch being now altogether attached to madam de Maintenon. At length she ceased to please, and the haughty and insolent expressions of her grief could not reclaim a heart, which had voluntarily forsaken her. Nevertheless she still remained at court, where she had an important employment, which was superintendant of the queen's household; and still preserved some interest with the king by her children, by habit, and by a long established influence. All the appearances of friendship and respect continued to be shewn her, which however she did not think a sufficient compensation for the want of the reality. She had indeed no protracted rival, but found herself treated with great coldness and indifference, and in no longer possession of a heart weary of her

and her complaints. While madam de Maintenon was increasing, and madam de Montespan declining, in the favour of the king, these two rivals saw each other every day; sometimes with a secret bitterness, at other times with a transient confidence, which the necessity of speaking, and weariness of constraint, introduced into their conversations. They agreed each of them to write memoirs of all that passed at court; but the work was not carried to any great length. Madam de Montespan used to divert herself, in the last years of her life, with reading some passages out of these memoirs to her friends. In the mean time devotion, which mingled itself in all these intrigues, confirmed madam de Maintenon in favour, and removed madam de Montespan. The king reproached himself with this passion for a married woman, and felt the force of this scruple the more, as he no longer felt the passion of love. This perplexing situation lasted till the year 1685, when mademoiselle de Nantes, the king's daughter by madam de Montespan, was married to the grandson of the great Condé. The king afterwards married two more children he had by her, mademoiselle de Blois to the duke of Chartres, who has since been regent of France, and the duke of Maine to Louisa Benedicta of Bourbon, grand-daughter of the great Condé, a princess celebrated for her wit, and her taste in the fine arts.

After the marriage of her daughter, madam de Montespan appeared no more at court, but lived with great dignity at Paris. She had a great revenue, though but for her life. The king paid her a pension of 1000 louis-d'ors a month. She went every year to drink the waters of Bourbon, and used to marry the girls about that place, and give them portions. Though removed from court, she is said to have retained all the vices she had acquired there; luxury, caprice, distrust, ambition. As soon as she could be ridiculed with impunity and safety, La Bruyere employed some of his colouring upon her. He has painted her in his Characters as still adoring her beauty, contemplating with pleasure its precious remains; and at 60 years of age, asking her physician, "Why those wrinkles in her face, that stomach so weak, that peevishness of temper, and perpetual lassitude?" She died at Bourbon, in the year 1717; and in her will, say the Memoirs referred to above, ordered, that her bowels should be carried to the community of St. Joseph. The great heat of the weather made the smell of them so offensive, that the person who was employed to carry them, was not able to pursue his journey; but turning back, delivered

Liv. xiii.
c. 8.

livered them to the capuchins at Bourbon. The warden of the monastery, almost stifled with the smell of these bowels, threw them to the dogs: which when it was known at court, one of her old friends said laughing, "And had she any "bowels then?"

Such was the end of madam de Montespan, famous for her beauty, her wit, her power, her irregularities, her fall. She had many accomplishments, but few good qualities. She dishonoured her husband, stained the glory of her lover, and enriched herself at the expence of her fellow-citizens. She was regretted neither by the king, her children, nor the nation. One half of her life was spent in grandeur, and the other half in contempt. She was rather ashamed of her faults, than penitent for them. In a word, her reign was so intolerable and fatal, that it was looked upon in France as a judgment from heaven.

MONTESQUIEU (CHARLES DE SECONDAT, Monſieur d'Alem- bert's Eloge on baron de Montesquieu. baron of) a most illustrious Frenchman, late president à mortier of the parliament of Bourdeaux, member of the French academy, of the royal academy of sciences and belles lettres of Prussia, and of the royal society of London, was descended of an ancient and noble family of Guyenne, and born at the castle of La Brede near Bourdeaux, on the 18th of January, 1689. The greatest care was taken of his education; and at the age of twenty, he had actually prepared materials for his Spirit of laws, by a well digested extract from those immense volumes, which compose the body of the civil law; and which he had studied, not barely as a civilian, but as a philosopher. He became a counsellor of the parliament of Bourdeaux, on the 24th of February 1714; and was received president à mortier the 13th of July 1716, in the room of an uncle, who left him his fortune and his office. He was admitted the 3d of April 1716, into the academy of Bourdeaux, which was then only in its infancy. A taste for music, and for works of pure entertainment, had at first assembled the members who composed it: but the societies for belles lettres being grown in his opinion too numerous, he proposed to have physics for their chief object. Luckily the duke de la Force, by a prize just founded at Bourdeaux, seconded this just and rational proposal, and so Bourdeaux got an academy of sciences.

Monſieur de Montesquieu, not at all eager to shew himself to the public, seemed, according to the expression of a great genius, to wait for "an age ripe for writing." It

was not till 1721, when he was thirty-two years of age, that he published his Persian letters. The description of oriental manners, real or supposed; of the pride and phlegm of Asiatic love, is but the smallest object of these letters; it only serves as a cloak for a delicate satire upon French manners, and for treating of several important subjects, which the author goes to the bottom of, while he only seems to glance at them. Though this work was exceedingly admired, yet M. de Montesquieu did not openly declare himself the author of it. He expresses himself sometimes very freely about matters of a nice nature; and he knew, that the religious order would be upon him at once. He was not mistaken: for he was no sooner pointed at for the author, than zeal without knowledge, and envy under the mask of it, rose and united themselves against the Persian letters.

A place in the French academy becoming vacant, by the death of monsieur de Sacy, M. de Montesquieu, by the advice of his friends, and supported also by the voice of the public, offered himself for it. Upon this, the minister wrote a letter to the academy, informing them, that his majesty would never agree to the election of the author of the Persian letters; that he had not read the book; but that persons in whom he placed confidence, had informed him of their poisonous and dangerous tendency. M. de Montesquieu, thinking it prudent to strike at the root of this rising humour against him, waited on the minister, and declared to him, that, for particular reasons, he had not owned the Persian letters, but that he would be still farther from disowning a work, for which he believed he had no reason to blush; and that he ought to be judged after a reading, and not upon an information. At last, the minister did what he ought to have begun with; he read the book, loved the author, and learned to place his confidence better; the French academy was not deprived of one of its greatest ornaments, nor France of a subject, which superstition or calumny was ready to deprive her of: for M. de Montesquieu, it seems, had frankly declared to the government, that he could not think of continuing in France, after the affront they were about to put upon him, but should seek among foreigners for that safety, repose, and honour, which he might have hoped for in his own country. He was received into the academy upon the 24th of January, 1728; and his discourse upon that occasion, which was reckoned a very fine one, is printed among his works.

M. de Montesquieu had, some time before his admission into the academy, given up his civil employments, and devoted himself intirely to his genius and taste: he was no longer a magistrate, but only a man of letters. Thus quite at liberty, he resolved to travel, and went first to Vienna, where he often saw prince Eugene; in whom he thought he could discover some remains of affection for his native country. He left Vienna to visit Hungary; and, passing from thence through Venice, went to Rome. In this ancient capital of the world, for so it is still in some respects, he applied himself chiefly to examine that, which distinguishes it most at present: the works of Raphael, of Titian, and of Michael Angelo. He had not made the fine arts a particular study; but that expression which shines in masterpieces of this kind, infallibly strike every man of genius. After having travelled over Italy, he came to Switzerland, and carefully examined those vast countries which are watered by the Rhine. There was nothing more for him to see in Germany: "for," says his elogist, "Frederic did not yet reign." He stopped afterwards some time in the United Provinces; and at last went to England, where he staid three years, and contracted intimate friendships with the greatest men then alive: "for Locke and Newton were dead, and he had nothing to regret, but that he had not made this voyage sooner. But he had often the honour of paying his respects to their protectress, the celebrated queen Caroline of England, who cultivated philosophy upon a throne, and who properly esteemed and valued monsieur de Montesquieu." He brought back from his travels neither a saucy disdain for foreigners, nor a still more misplaced contempt for his own country. It was the result of his observations, that "Germany was made ^{Alembert,} to travel in, Italy to sojourn in, England to think in, ^{etc.} and France to live in."

After his return, he retired for two years to his estate at la Brede, and peaceably enjoyed that solitude, which our having viewed the tumult and hurry of the world, serves to render more agreeable. There he finished his work On the causes of the grandeur and declension of the Romans, which appeared in the year 1734. In this small volume he has explained and unfolded to us a vast and interesting picture. By neglecting a detail, and seizing only the most fruitful branches of his subject, he has presented, within a small compass, a great variety of objects; and though he has pointed out much, leaves us still more to reflect upon. His book might

might have been intitled, *A Roman history for the use of statesmen and philosophers.* Whatever reputation M. de Montesquieu had acquired by this last work, and by those which had preceded it, he had only cleared the way for a far grander undertaking, which will immortalise his name, and render it respectable to future ages. He had long ago formed the design, and had meditated for twenty years upon the execution of it: or, to speak more properly, his whole life had been a perpetual meditation upon it. He had first studied his own country with the utmost severity; he had afterwards travelled over Europe, and profoundly studied the different people who inhabit it. "The famous island," says monsieur d'Alembert, "which glories so much in her laws, and which makes so bad an use of them, had been to him in this long tour, what the isle of Crete had formerly been to Lycurgus, a school where he had known well how to instruct himself, yet without approving every thing that occurred. In a word, he had examined those celebrated nations and men, who only exist at present in the annals of the world; and by this means attained the noblest title which a wise man can deserve, namely, that of legislator to nations."

Scarce had the Spirit of laws appeared, for this is the work we mean, than it was attacked by the same adversaries as had before attacked his Persian letters. It was treated at first with much levity of wit: even the title of it was made a subject of ridicule: and, in short, one of the finest literary monuments which any nation had produced, was regarded with indifference, and in danger of being neglected. But the false judgment which the superficial readers passed upon this important work, was soon corrected by the judges: and then the enemies of letters and philosophy, for such there are in all countries, united themselves against it. Hence a multitude of anonymous pamphlets, in which the author was accused of propagating irreligion, of Spinosism, and deism, of having followed the system of naturalism laid down in Pope's Essay on man, &c. M. de Montesquieu did not think these reproaches to be neglected, lest he should seem to be conscious of having deserved them: and therefore drew up *A defence of the spirit of laws;* which work, on account of that moderation, that truth, that delicacy of ridicule, which all along run through it, ought to be regarded as a model in its way. It is not pretended, even by M. de Montesquieu's friends, that the Spirit of laws is without faults, that every point advanced

is it is undeniably right; "but," says monsieur d'Alembert, "that which ought to render the author dear to all nations, that which would serve to cover far more and greater faults than are in it, is that spirit of patriotism which dictated it. The love of the public good, a desire of seeing men happy, discovers itself in every part of it; and had it no other merit but this, which is so rare and so valuable, it would be worthy, on this account alone, to be read by nations and kings. We already perceive, by happy experience, that the fruits of this work are not confined to useless sentiments in the minds of its readers. Though monsieur de Montesquieu survived the publication of the Spirit of laws but a short time, he had the satisfaction, in some measure, to foresee those effects which it begins to produce amongst us: namely, the natural love of Frenchmen for their country, turned towards its true object; that taste for commerce, for agriculture, and for useful arts, which insensibly spreads itself in our nation; and that general knowledge of the principles of government, which renders people more attached to that which they ought to love."

But to go on with monsieur de Montesquieu. While insects continued to teaze and disturb him in his own country, England did him a very considerable honour. In the year 1752, monsieur d'Affier, celebrated for the many medals which he has struck in honour of illustrious men, was sent from London to Paris, to strike one of him. Monsieur de la Tour, a most eminent painter, had ardently desired to give a new lustre to his pencil, by transmitting to posterity the pourtrait of the author of the Spirit of laws; but monsieur de Montesquieu constantly and politely refused his most pressing solicitations. Monsieur d'Affier at first bore with the same difficulties, but overcame M. de Montesquieu at length, by pleasantly saying, "Do you believe, that there is not as much pride in refusing my offer, as in accepting it?"

This great man was peaceably enjoying that fulness of esteem, which his great merits had procured him, when he fell sick at Paris, in the beginning of February 1755. His health, naturally delicate, had begun to decay for some time past, partly by the slow, but sure effect of deep study, partly by the uneasiness which the envious and the bigotted had given him on account of his work, and partly by the way of life he was obliged to lead at Paris. He was oppressed with cruel pains soon after he fell sick, nor had he his family, or any relations near him: yet he preserved to his last moments

moments great firmness and tranquillity of mind. In short, says his eulogist, after having performed every duty which decency required, he died with the ease and well-grounded assurance of a man, who had never employed his talents but in the cause of virtue and humanity. His death happened upon the 10th of February 1755, when he was sixty-six years of age.

We may apply to monsieur de Montesquieu, what was formerly said of an illustrious Roman, that "no body shewed
 " any joy at his death, or forgot him when he was no more." It is remarkable, that all the public papers spoke of it as a misfortune; that even foreigners were eager to demonstrate their regret upon it; and monsieur d'Alembert relates, that lord Chesterfield caused to be inserted in one of the London public papers, an article in honour of him, which we have thought it to our purpose to transcribe into this memoir. "On the 10th of this month died at Paris, universally and
 " sincerely regretted, Charles Secondat, baron of Montesquieu, and president à mortier of the parliament of Bourdeaux. His virtues did honour to human nature, his
 " writings justice. A friend to mankind, he asserted their
 " undoubted and unalienable rights with freedom, even in
 " his own country; whose prejudices in matters of religion
 " and government he had long lamented, and endeavoured,
 " not without some success, to remove. He well knew,
 " and justly admired, the happy constitution of this country, where fixed and known laws equally restrain
 " monarchy from tyranny, and liberty from licentiousness.
 " His works will illustrate his name, and survive him, as
 " long as right reason, moral obligation, and the true
 " spirit of laws, shall be understood, respected, and maintained."

The royal academy of sciences and belles lettres of Prussia, though it is not its custom to pronounce the eulog of foreign members, thought themselves bound to do him an honour, which it had not before done to any one, except the illustrious John Bernoulli. Monsieur de Maupertuis, though at that time much indisposed, performed himself this last duty to his friend, and would not permit an office so dear and so tender to fall to the share of any other person. The 17th of February the French academy, according to custom, performed a solemn service for him; at which, notwithstanding the rigour of the season, almost all the learned men of this body, who were not absent from Paris, thought it their duty to assist. "They ought," says monsieur d'Alembert, "at this
 " melancholy

“ melancholy ceremony, to have placed the Spirit of laws upon his coffin, as heretofore they exposed, opposite to that of Raphael, his last picture of the transfiguration.”

The great importance of those works, which we could not avoid mentioning, has made us pass over in silence less considerable ones, which served as a relaxation to our author, and which would have merited an encomium in any other person. The most remarkable of them is the Temple of Gnidus, which was very soon published after the Persian letters. Monsieur de Montesquieu, after having been Horace, Theophrastus, and Lucian in those, was Ovid and Anacreon in this new essay. It is no more the despotic love of the east, which he proposes to paint; it is the delicacy and simplicity of pastoral love, such as it is in an unexperienced heart, not yet corrupted with the commerce of the world: and this he has painted in a sort of poem in prose; for such we may reasonably call a piece so full of images and descriptions as the Temple of Gnidus. Besides this, there is a small piece, called *Lyfimachus*, and another still smaller, *On taste*: but this is indeed only a fragment. His works have been collected since his death, and printed at Paris, in a very correct and splendid edition in quarto. They have likewise, all of them, been translated at different times into English.

Hitherto we have only considered monsieur de Montesquieu as a writer and philosopher; but to say nothing of his personal qualities, would be, says his eulogist, to rob him of half his glory. He was then, as we are told, a most sweet, gay, and even-tempered man. His conversation was spirited, agreeable, and instructive; yet, like his style, concise, full of wit and sallies, without gall, without satire. Nobody told a story in a more lively manner, more readily, or with more grace and less affectation. He knew, that the conclusion of an agreeable story is always the point in view; and therefore was never tedious. He had a frequent absence of mind, but always awaked from it by some unexpected stroke, which reanimated the languishing conversation. He was sensible to glory, yet did not wish to attain, without deserving, it: but would have abhorred those vile and shameful practices, which aim at erecting it upon the ruin of other men's fame. Worthy of every distinction and of every reward, he asked nothing; and he was not surpris'd that he was forgot. Yet he adventured, even in delicate circumstances, to protect at court men of letters, who were unfortunately persecuted, and obtained favours for them. Though
he

he lived with the great, whether out of necessity, or propriety, or taste, their company was not necessary to his happiness. He retired, whenever he could, to his estate in the country; and there met his books, his philosophy, his repose. Surrounded at his leisure hours with peasants, after having studied man in the commerce of the world, and in the history of nations, he studied him also in those simple people, whom nature alone has instructed. He conversed cheerfully with them; he endeavoured, like Socrates, to find out their genius; he appeared as happy, when conversing with them, as in the most brilliant assemblies; especially when he made up their differences, and comforted them under their distress by his beneficence. Nothing does greater honour to his memory, than the method in which he lived; which some, however, affected to blame as extravagant, though it flowed intirely from benevolent motives. Monsieur de Montesquieu would not encroach upon the estate of his family, neither by those supplies which he gave the distressed, nor by those considerable expences which his travels, his weakness of sight (for he was obliged at last to have a reader) or the printing of his works, had exposed him to, but transmitted it to his children, as he received it from his ancestors; he did not diminish it, nor did he add any thing to it, but the glory of his name, and the example of his life.

He had married, in the year 1715, Jane de Lartigue, daughter of Peter de Lartigue, lieutenant-colonel of the regiment of Molevrier; and by her had one son and two daughters.

MONTFAUCON (BERNARD DE) a very learned Benedictine of the congregation of St. Maur, and singularly famous for his knowledge and skill in ecclesiastical and pagan antiquities, was born at Roquetaillade, in the diocese of Alet, of an ancient and noble family, the 17th of January, 1655. After having gone through his first studies in his father's house, he resolved to be a soldier, and served in the army some time; but the death of his parents mortified him so with regard to the world, that he commenced a Benedictine monk in the year 1675. He applied himself intently to study, and was soon distinguished by his uncommon parts and learning. In 1688, he joined with Pougnet and Lopin, in publishing a collection of Greek remains, in 4to, intitled *Analecta*, with a Latin version and notes. He printed a new edition of St. Athanasius's works, Greek
and

and Latin, with notes, 1697, in three volumes folio. The year after, he travelled to Italy, where he consulted libraries, searched for ancient manuscripts, and collected an abundance of materials for an antiquary. While he was at Rome, he did the office of procurator of his order, and took upon him the defence of the Benedictine edition of St. Augustine's works, which was attacked by Le Clerc and others. He returned to Paris in June 1701; and, in 1702, published in 4to, a curious and learned account of his voyage, under the title of *Diarium Italicum*. Afterwards he published, in 20 volumes folio, A collection of some works of ancient Greek fathers, never before printed; the most considerable part of which is, Eusebius of Cæsarea's Commentary upon the Psalms, mentioned by St. Jerome. Then he published *Palaographia Græca*, in folio; a performance full of learning and curious remarks, in which he treats of the original form and progress of the Greek alphabet, and shews the different shape and manner of writing Greek in different ages. In 1713, he published the remains of Origen's *Hexapla*, in two volumes folio, which he illustrated with very learned notes. He gave a new edition of St. Chrysostom's works, in Greek and Latin, with proper prefaces, notes, and dissertations, in thirteen volumes folio. There are also of his, *Les monumens de la monarchie Françoisse*, in five volumes folio, with cuts; *Bibliotheca Coisliniana*, in one volume folio; *Bibliotheca bibliothecarum manuscriptorum* 10va, in two volumes folio.

Though Montfaucon's life was long, healthy, retired, and laborious, yet the works which we have already recorded, seem sufficient to have employed it. Nevertheless, his greatest, most elaborate, most learned work, and for which he will be ever memorable where polite literature is cultivated, remains still to be mentioned; and that is, his *Antiquité expliquée*, written in Latin and French, and illustrated with figures, elegantly engraven upon copper. This consisted first of ten volumes folio, to which he afterwards added a Supplement, of five volumes more in folio. Tully, speaking of some very voluminous writer, says, that 'he had written as many books, as alone would serve for his funeral pile:' and we may say the same of Montfaucon. However, Tully spake contemptuously of his scribbler, as if his works could not be put to any better use; which we are far from insinuating of Montfaucon, whose writings shew him to have been sensible, learned, polite, and virtuous. He died at the abbey of St. Germain, the

21st of December, 1741, aged eighty-seven years. He had been made, in 1719, an honorary member of the academy of inscriptions and belles lettres at Paris.

MONTGAILLARD (BERNARD DE) known by the name of the Petit Feuillant at the time of the league, was born in the year 1653. He commenced Feuillant, or mendicant friar, in the year 1579, and began to preach immediately, though he had not studied divinity. He preached at Rieux, Rhodes, and Thoulouse, with so much success, that they applied to him this passage in holy writ, "Happy is the womb which bare thee." He went to France at the time that Henry III. drew the Feuillans thither, and charmed the French court so much with his sermons, that the king and queen mother appointed him to preach upon several particular occasions. Here he acquired the reputation of the most eminent preacher which had been known in the memory of man: so great were his talents for the pulpit, especially in moving the passions, and subduing the heart. He condemned himself to so austere a way of life among the Feuillans, that the pope commanded him to quit that order, lest he should shorten his days by it. He behaved himself furiously in supporting the interest of the league; and bore a considerable part in the horrible crimes of that villainous combination. "The preachers," says Maimbourg, "of which the most noted were father Bernard de Montgaillard, surnamed the Petit Feuillant, and the famous Cordelier Feuarent, who preached in the parishes of Paris during the Christmas holidays, changed their sermons into invectives against the sacred person of the king, &c." "The duchess was received at Paris with every mark of honour, and incredible expressions of joy in the people, who respected her as the mother of two holy martyrs; and the little Feuillant, preaching one day before her, was so transported, that he turned towards her, and made an apostrophe to the deceased duke of Guise in these terms: O holy and glorious martyr of God, blessed is the womb which bare thee, and the breasts which gave thee suck!"

Hist. de la
Ligue, liv. iii.
p. 295.

Ibid. p. 305.

It was not sufficient for Montgaillard to breathe sedition from the pulpit, but he suborned an assassin to murder Henry IV. The sieur de Rougemont having heard that that prince was in the suburbs of Paris, went thither; but, upon an information which the king received of his design, he was taken and carried to the conciergerie de Tours. his

his examination he confessed, that being of the pretended reformed religion, he had retired, in the year 1585, to Sedan; from whence the narrow circumstances of his family had constrained him to return to his former home, and to turn catholic: but that, in the month of July last, being at Paris, he met with the Little Feuillant, with whom he had a long conversation upon his conversion; after which the friar, turning his discourse to the necessitous circumstances of Rougemont, told him, that he might do a piece of service to God and the church; to which he answered, that he should be very happy if he could. That the said Feuillant replied, that it lay in his power, by killing the king of Navarre; and that, if he would execute that design, he might be assured he should not want subsistence. That having conversed at several times with the said Feuillant upon this project, and the easiest method of putting it in execution, they agreed, at last, that he should go to the royal army, where pretending to be an heretic, he would find means to pistol the king of Navarre: that, upon telling him he had not money to carry him to the camp, the Little Feuillant lent him 400 crowns; and that, having received that money, he retired to his house at Corbeil, with a promise to execute their design.

Montgaillard died of a dropsy, upon the 8th of June, in the year 1628. He was at that time abbé of Orval. He had, it seems, always wished to be interred under a gutter; and it was only to avoid the appearance of affectation, that he consented at last to have his body buried at the foot of the stairs, which descend from the great dormitory into the church. Such a saint as Montgaillard, and one who had done such singular services to holy church, must needs have possessed qualities above the usual standard of nature; and therefore the writers of his life have very justly pretended, that God performed great miracles both in his favour, and by his means. There is a remarkable print of this monk, in which, notwithstanding his austerities, and the hardships he inflicted upon himself, he is represented in a chamber, sitting upon a handsome elbow chair, adorned with a magnificent cushion, which one would take to be filled with the finest down. Before him is represented a pourtrait of our Lady, to whom the holy abbot addresses the following words: "O domina mea, quid hic facio? educo è carcere animam meam, ad consistendum nomini tuo." At a distance you see a heap of volumes on fire, and by the tenor of the book you see, that this denotes the volumes composed

by the Little Feuillant. These volumes, out of his humility, he threw into the fire himself; having observed, that one of the religious of his abbey, upon whom he had imposed that office, shewed a repugnance to it. At his side is the figure of a lamb, "a very proper emblem of this friar's meekness," which is said to have appeared to him just after hearing, in the night, a voice, that forewarned him of a great number of calumnies, with which he was going to be attacked. At his feet lie four mitres; namely, that of the bishopric of Angers, which, soon after the arrival of the Feuillans at Paris, Henry III. offered him, and he refused; those of the bishopric of Pamiez, and the celebrated abbey of Marimond, both of which he refused also; and that of the abbey of Nizelle, which the archduke gave him for the sake of retaining him near his person, but which he kept no longer, than till the first vacancy happened of the grand and opulent abbey of Orval.

MONTMAUR (PETER DE) professor of Greek in the royal college at Paris, in the reign of Lewis XIII. He was a man that made a great noise in his day; yet there are hardly any memorials of him which we can depend upon as true, because they are delivered to us chiefly by his enemies. He was reckoned the greatest parasite of his times, and rendered himself so odious to his contemporary wits, that they attacked him with all the keenness of the most abusive satire. "Professor Montmaur, or Monmor," says Hadrian Valefius, "loved to indulge his genius at a banquet, at the expence of other people. He gained access to the houses of all the grandees, who kept an open table, by the means of some Greek and Latin sentences, which he retailed to them for his share of the reckoning. After he had eat and drank very heartily, in order to divert his hosts, he used to rail against all the men of learning, whether dead or alive: there was not one of them whom he did not take to task. Most of the learned thought themselves obliged to do him justice in his turn, and to celebrate him according to his merits. It was mr. Menage who sounded the alarm against him. He wrote his life in Latin; at the end of which he inserted a little epigram of five verses, exhorting all the learned to take arms against this common enemy." This life is intituled, *Vita Gargilii Mammurræ*; and the epigram is as follows:

“ Quisquis

- “ Quisquis legerit hæc, poeta fiat:
 “ Et de cœnipeta mihi jocosos
 “ Scribat Gargilio repente versus.
 “ Qui non scripserit, inter eruditos
 “ Insulfiffimus ambulet patronos.”

That is, “ whoever shall read this book, let him become a poet instantly, and write ludicrous verses upon Gargilio the dinner hunter. Whoever will not write, let him pass for a blockhead among the patrons of learning.” “ I did not Valesiana, care,” continues Valesius, “ to be the last who should engage in so pleasant a war: I published two Latin performances of our professor’s, the one in prose, the other in verse, with notes, &c.” This conspiracy against Montmaur was almost universal. Even Balzac lifted himself with so much zeal in this crusade, that he descended from his usual gravity, for the sake of being pleasant upon poor Montmaur; though, as Bayle observes, this task was more fatiguing to him, than it would have been to Scarron to have written a serious pompous performance.

However, among many ingenious and satirical fictions, these may be taken as certain facts relating to him, viz. that he was a native of Limosin; that he studied polite literature under the jesuits of Bourdeaux; that he was persuaded to put on the jesuit’s habit; that they sent him to Rome, where he taught grammar for three years with great reputation; that then he had leave to quit that employment, because his health was in a declining condition; that he opened a drug-gifts shop at Avignon, where he acquired a great deal of money; and that he afterwards came to Paris, where not finding encouragement at the bar, he applied himself to poetry, in hopes of sharing in the favours which cardinal Richelieu conferred upon good poets. He cultivated the most puerile species of that fine art, such as anagrams, and other pieces of low wit in the same way, which afterwards took their name from him. Thus in the *Origines de la langue Française*, Montmorism is said to be “ the name, Menage, which has lately been given to those witticisms, which p. 510, consist in a mere playing with words; the Latins called edit. 1694, them-Annominations; we call them Montmorisms, from Peter Montmaur, king’s professor of Greek, who affected those clinching pieces of wit.”

In the mean time, there is great reason to suppose, that Montmaur was not so despicable a person as he has been represented. He might love good eating; he might on this

account attend the tables of the great; and he might give his tongue great liberties, when he was there: but if he had not recommended himself by a well-furnished memory, a great deal of reading, and a ready wit, it is not probable that he could have had such open access to the chancellor, the president de Mesmes, and other persons, who were eminent both by their rank, their good taste, and their learning. Add to this, that it is a fair presumption of a man's not being insignificant and contemptible, when a confederacy of the greatest wits of the age must needs be formed against him; but rather the reverse, unless we could suppose these wits to be most ridiculously and wretchedly employed. We must not forget to observe, however, that there were persons of reputation and merit, who strongly disapproved of these outrages of his enemies, as *mr. Cousin*, *Vigneul Marville*, and *Vavasor*. We will transcribe what *Vigneul Marville* has said, as it seems to convey a truer idea of him than any we can come at elsewhere. "Proffessor *Montmaur*," says this author, "was by no means so despicable a man as most people imagine. He had a very fine genius, and great parts. The Greek and Latin were as familiar to him as his mother tongue: He had read all the good authors of antiquity; and, with the help of a prodigious memory and great vivacity, made very ingenious applications of the most beautiful passages which he had observed in them. It is true, he almost always applied them satirically; which provoked the resentment of those who happened to be the subjects of his pleasantry. By these qualities he introduced himself to the acquaintance of the polite and learned. Avarice was a great blot upon his character, for he had a fortune without using it: and he was too much devoted to good eating and drinking. He used to say to his friends, Gentlemen, do you furnish meat and drink, and I will furnish salt: and indeed he scattered it very profusely, wherever he made one of the company. His satirical humour had no bounds; and he was a *Lucian* throughout. He was particularly bitter upon bad poets.—Never was mortal so much pelted with satire in prose and verse, as was *Montmaur*. Every one exhausted his fund of ill-nature upon him; and there are whole collections of those satires still extant: the best of them were those wrote by *Menage*. *Montmaur* was advised by his friends to publish his satirical jokes upon his petulant enemies; but he was too indolent to take so much trouble: he

Journal des Sçavans of Aug. 11, 1692.—*Vavasor de Vigneul Marville*, *Melange d'histoire & de littérature*, p. 86.

“ was satisfied to laugh at these trifles, and despise them.
 “ When he was told that Menage had transformed him
 “ into a parrot, Very well, replied he, I shall neither want
 “ wine to make merry over, nor a bill to defend myself.
 “ And as the same person was bestowing high commendations upon this performance of Menage’s, It is no wonder, added he, if so great a prater as Menage makes a good parrot.” Montmaur died in the year 1648.

MORATA (OLYMPIA FULVIA) a learned Italian lady, was born at Ferrara, in 1526. Her father taught the belles lettres in several cities of Italy; and his great reputation and merit as a teacher, advanced him to be preceptor to the young princes of Ferrara, sons of Alphonfus I. The uncommon parts and turn for literature which he discovered in his daughter, induced him to cultivate them; and she soon made a progress, which astonished all around her. The princess of Ferrara was at that time studying polite literature; for her furtherance in which, it was judged expedient, that she should have a companion in the same pursuit, in order to excite in her a noble emulation. Morata, being deemed a very proper person for the purpose, was called to court, where she was heard, by the astonished Italians, to declaim in Latin, to speak Greek, to explain the paradoxes of Cicero, and to answer any questions that were put to her. Her father dying, and her mother being an invalid, she was obliged to return home, in order to take upon her the administration of the family affairs, and the education of three sisters and a brother; both which she executed with general applause. Another cause seems to have removed her from court; and that was, some dislike which the duchess of Ferrara had conceived to her, though it is not said on what account. In the mean time, a young German, named Andreas Grunthlerus, who had studied physic, and taken his doctor’s degree at Ferrara, fell in love with her, and married her. Upon this she went with her husband to Germany, and took her little brother along with her, whom she carefully instructed in the Latin and Greek languages. They arrived at Augsburg the 12th of June, 1548; and, after a short stay there, went to Schweinfurt in Franconia, which was the birth-place of Grunthler. They had not been long there, before Schweinfurt was besieged and burnt: but they escaped with their lives, and fled in the utmost distress to Hammelburg. They were not suffered to continue long here, and were driven to the last

Melchior
 Adam de vi-
 tis, &c.

shift, when luckily the elector Palatine invited Grunthler to be professor of physic at Heidelberg. He entered upon this new office in 1554, and began to enjoy himself; when illness, occasioned by the prodigious distresses and hardships they had undergone, seized upon Morata, and, after fatiguing her for some months, carried her off the 26th of October, 1555, before she was quite twenty-nine years old. She died in the protestant religion, which she embraced upon her coming into Germany. Her husband and brother did not long survive her.

She composed several works, a great part of which were burnt with the town of Schweinfurt; the remainder were collected by Cælius Secundus Curio, and published with this title: *Olympiæ Fulviæ Moratæ, fœminæ doctissimæ ac plane divinæ, opera omnia quæ hactenus inveniri potuerunt; quibus Cælii Secundi Curionis epistolæ ac orationes accesserunt.* Basilicæ 1558, in 8vo. This edition was followed by others in 1562, 1570, 1580, &c. Morata's works consist of orations, dialogues, letters, and translations.

Candid narrative of the rise and progress of the Herrahuters, commonly called Moravians, or Unitas Fratrum, &c. by Henry Rimius, Lond. 1753. P. 284. of the French edition in 1753, 12mo. Candid narrative, &c. P. 6.

MORAVIANS, or, to call them by their proper name, HERRNHUTERS, are a mysterious sect of Christians, which have arisen in this century, and made a considerable progress in several countries, under the direction and management of Nicholas Lewis count of Zinzendorf: on which account they are called Zinzendorfiensians by the present king of Prussia, in his Memoirs of the house of Brandenburg. From the narrative which count Zinzendorf has given of himself, we learn, that from the tenth year of his age he formed a design of gathering together a little society of Believers, amongst whom he might live, and who should intirely employ themselves in exercises of devotion under him. When he became of age, which was in the year 1721, his thoughts were wholly bent upon executing his project; and being joined by some persons who were of his way of thinking, he settled at Bertholdsdorf in Upper Lusatia, an estate which he had purchased. He gave the curacy of that village, then vacant, to a minister of his own complexion; and Bertholdsdorf soon became talked of for a new sort of piety.

The fame of this was carried to Moravia, by one Christian David, a carpenter, who had been before in that country, and had endeavoured to propagatè a distaste to the superstitions of the Romish church, and to create among several people an inclination to protestantism. This fellow engaged

two or three of the profelytes he had made, to leave that country, and to come with their families to Bertholdsdorf, where they were gladly received by the count. They were directed to build a house in a wood, about half a league from that village, which was soon finished: so that on St. Martin's-day 1722, these people held their first meeting there. It is said, they foresaw that God would kindle a light in this place, that should enlighten all the country: and Christian David was so sure of the future growth of this settlement, that he already divided the spot of ground round it into quarters, and marked out in what directions the streets were to run. The event did not contradict the carpenter's foresight. A great many people from Moravia, and elsewhere, flocked to this new settlement, and established themselves under the protection of count Zinzendorf, who also himself fixed his residence here. In a few years it became a considerable village, having an orphan-house, and other public buildings. Thirty-four houses were built there in 1728; and, in 1732, the number of inhabitants amounted to six hundred. An adjacent hill, called the Huth-berg, gave occasion to these colonists to call their dwelling-place Huth des Herrn, and afterwards Herrnhuth, which may be interpreted, The guard or protection of the Lord; and from this the whole sect has taken its name.

The Herrnhuters soon established among themselves a sort of discipline, which closely united them to each other. They divided themselves into different classes; which difference was determined by the age, sex, and situation of the members to each other. There were classes of married men, married women, widowers, widows, maids, bachelors, children. Each has its director, chosen by its members, on whom it depends, and who confines it to certain exercises of devotion, and to the observance of little minute rules. A great part of their worship consists in singing hymns: and at all hours, whether of day or night, some persons of both sexes are appointed, by rotation, to pray for the society. And what is very remarkable, these people, without call, clock, or watch, are acquainted, they tell us, when their hour comes in which they are to perform this duty. When the brethren perceive that the zeal of the society is declining, their devotion is revived by celebrating agapes, or love-feasts. The casting of lots is much practised among them: they make use of it to learn the will of the Lord. The elders have the sole right of making matches: and no promise of marriage is of any validity without their

Sandid narrative, &c.
p. 12.

consent. The maids devote themselves to the Saviour, as they express themselves, not with an intent never to marry, but to marry only such a person, whom God shall have revealed to be regenerated, to be instructed in the importance of the conjugal state, and appointed by the divine direction to enter into that state. All is extraordinary and marvellous, if you believe them, at Herrnhut. The most stubborn diseases vanish there without help. Very rarely one dies of a violent fever; but it is common to die there of a cold, defluxion, or some such slight indisposition. These are at least things, which count Zinzendorf has affirmed in a writing, dated January 24, 1732, and presented to the ministry of the court of Dresden.

It does not appear, that the Herrnhuters, to the year 1729, pretended to be any thing more, than members of the Lutheran church at Bertholdsdorf. Indeed they were all of them, either born among Lutherans, or converted from popery to the faith of the Augsburg confession; and if some of them entertained ideas of Calvinism, their leader presently took care to cure them of all such notions. But from this time the Herrnhuters, undoubtedly with a view of setting themselves off, and deriving credit to their society, have affected to pass for a part of those Bohemian and Moravian brethren, who lived separately from the church of Rome, a long time before Luther; and in this strain count Zinzendorf has talked ever since. He pretends, that these brethren were originally of the Greek church, and had, in process of time, united themselves with the Waldenses, who derived their origin from the Latin church. He bestows the highest encomiums on this Moravian church, so much renowned in former times, overclouded and forgot afterwards, but now again shining out and revived under his auspices at Herrnhut.

Zinzendorf's Sermon quoted by Rimfus in the Sandid narrative, &c.
p. 13.

He gives it the most pompous titles; as, "the church of the cross, the church of the Lamb, the church of the blood and wounds, the theocracy, a people whereunto was never seen the like; they are," says he, "the 144,000 servants of God, marked on their foreheads, of whom St. John makes mention in the Revelations." This descent, no doubt, would do honour to Herrnhutism; but it is intirely without foundation. The ancient Moravian brethren mixed with the reformed in Poland; and it is certain, that not one of those that professed their doctrine, remained in Bohemia and Moravia, the doctrine itself having been intirely rooted out of those countries, ever since the year 1620. The Moravians, who retired to Herrnhut, and who are the most

most inconsiderable part of the inhabitants of that village, have nothing common with the ancient Bohemian and Moravian brethren, but are only Roman catholics converted to the protestant religion.

As the Herrnhut society was begun upon the estate of count Zinzendorf, under his protection, by his care and benefactions; and according to his ideas and views, it was but natural, that he should have a very great authority over it; and so it has happened. He has always been the soul, the oracle, and the primum mobile of it; has always been at the head of his sect, both in temporals and spirituals. From the year 1726, he was called the "trustee, or guardian of the brethren;" which happened in this singular manner, as he tells us himself. Christian David, the carpenter, whom we have mentioned already, being one day in the count's apartment to talk with him upon something, all of a sudden gave him this title; and it was afterwards confirmed by the consent of the society. He resigned it however in March 1730, but was prevailed on to take it again in January 1733. In 1737, count Zinzendorf, who from the age of seventeen, had believed himself called by providence to an ecclesiastic state or condition of life, and who had already publicly preached in some of the Lutheran churches, got himself consecrated bishop of his sect: and from that time, according to the custom of bishops, signed with his christian name and that of his see, namely, "Ludovicus Moraviensis." He had very little forwardness, he says, to make a figure as a bishop; and therefore in the third general synod of Herrnhutism, held at Gotha in 1740, he laid down his episcopal dignity. But this seems only to have been done, with a view of attaining a higher and more honourable title, which he did, viz. that of "minister plenipotentiary and oeconomist;" with power to nominate a successor, and an express clause, that nothing of importance should be done or concluded on without his consent: and lately he has called himself "lord advocate of the unitas fratrum."

Candid narrative, &c.

P. 17.

Count Zinzendorf has always shewn himself very solicitous to propagate his sect; and has spared neither pains nor art about it. He has sent his fellow-labourers throughout the world. He has himself been all over Europe, and at least twice in America. In the year 1732, the missionaries of Herrnhutism had passed the Line; and from 1733, a new Herrnhut has been established in Greenland. The society possesses Bethlehem in Pensylvania; and it has also a settlement

Rimius's
Supplement
to Candid
narrative,
&c. p. 7.
Lond. 1755.

Candid nar-
rative, &c.
p. 21.

ment amongst the Hottentots. Even China has admitted it; and we know what progress it has made in our own country, as well as on the continent. To facilitate the propagation of his sect, the count has shewn a regard to all christian communions. He wrote a letter to pope Benedict XIII. dated from Dresden June 4, 1728, in which he styles that pontiff "holy father;" and tells him, "that he throws himself at his feet, that he venerates his holiness, and earnestly labours, that the true christians in the catholic religion, and what are called sects, may be acquainted with him, venerate him, love him, &c." He sent a deputation to the patriarch of Constantinople, which was well received. He shews a great attachment to Lutheranism, and constantly pretends to be a professor of it. He boasts of being a minister of that church; and affirms, that he and his brethren have no other doctrine, than what is taught by that communion. He is of late become more favourable to Calvinism; and he declares in general, that whoever embraces Herrnhutism, need not change his religion.

The discipline of this religious society is very arbitrary and rigid; and therefore submission to the will of the superiours is, we may be sure, a very essential article of the system. The society pretends to rule by the will of "the Saviour:" every thing is done by "the Saviour's injunction: Jesus will have it so; the Lamb commands it." This count Zinzendorf inculcates among his flock with great care and assiduity, and this is the language of the ministers of the society. According to them, the Saviour gives his orders on the very moment they are to be executed, without allowing those who are to obey them, the least time to consider. The sending missionaries abroad is, according to this sect, a business in which the Saviour is particularly concerned; so that if a member of the society is ordered to the remotest part of the globe, he is instantly to set out to the place of his destination, without so much as considering, much less demurring, about it. As the brethren have always a great number of labourers on the roads, oftentimes among these their chief himself with his family and retinue; and as the carrying on their general scheme requires large supplies, it is necessary, they should have, what is called the sinew of all great schemes, money. Thus we find, that they established betimes a fund, called by them "the Lamb's, or the Saviour's chest;" which has since grown very considerable by the contributions and donations of the profelytes to Herrnhutism. From the beginning two brethren

thren were trusted with it, one of whom kept the chest, and the other the key, though the count all the while has had the management and direction of it. It is known to be a fundamental condition and article of this society, that whoever desires to be received into it as a brother, must contribute largely to "the Saviour's chest." Nay, he must do more than contribute largely, he must contribute his all; for thus says the count himself, in a sermon quoted by Rimius:

"The œconomists of the society may say to a young rich man, Either give us all thou hast, or get thee gone; give us all thou hast, or thou canst be with us."

Candid narrative, &c.
P. 29.

We have hitherto spoken of the rise, progress, and discipline of the Moravians, or Herrnhuters, we next proceed to mention their tenets or doctrines; such of them, we mean, as are characteristic of the sect, and distinguish them from other religious communities. As long as Herrnhut belonged to the church at Bertholdsdorf, the society was held in some esteem, and not at all suspected to differ from the confession of Augsburg. This was the reason, given by the theological faculty at Tübingen, for granting, as they did, those testimonials, to which count Zinzendorf has ever since appealed, as a proof of the soundness of his doctrine, and under whose sanction much mischief has been done. Whether count Zinzendorf began to broach his new doctrines, immediately upon the first establishment of the society at Herrnhut, or afterwards, is no easy matter to come at, as indeed it is not to come at the tenets of the sect in general, such, it seems, is the obscurity affected by their teachers. They make it their study to speak and write in such a manner, that they may not be understood. It is a rule among them, to speak to those who are not initiated into the "mysterious theology of the blood and wounds," in such unintelligible terms, that they may not be able to relate any thing they have heard. Enough however may be collected from the sermons of Zinzendorf himself, and from the hymns used by the society, which are probably of his composing, to enable the reader, with what has been already related, to form a proper judgment of this sect of christians.

To begin with the idea it hath of Scripture. Though count Zinzendorf does not directly disown the Scripture, yet his disrespectful manner of treating it looks, as if he intended to establish a power and authority superior to it. He says, in a sermon preached at Philadelphia, that "the style of Scripture is sometimes like that of a peasant, sometimes like that of a carpenter, sometimes like that of a fisherman."

Ibid. p. 36.

"fisherman, and sometimes like that of a man brought up
 "among toll-gatherers. I verily believe," says he, "that
 "the Saviour may have spoken very meanly, and perhaps
 "used many a peasant-like phrase, which we now look
 "upon as containing something of a quite different nature,
 "merely because we know not the manner of speaking
 "which was then used by the journeymen at Nazareth."
 This looks as if Christ intended a new period in his church,
 and to declare his will henceforwards only by the brethren.
 Concerning the Trinity, that doctrine, which declares the
 Father to be the creator, the Son to be the redeemer, and
 the Holy Ghost to be the sanctifier, is, according to them,
 a false doctrine, and one of the capital errors that reign in
 christendom. Creation and sanctification, say they, ought
 not to be ascribed to the Father and the Holy Ghost: and
 to avoid idolatry, people ought to be taken from the Father
 and the Holy Ghost, and to be conducted to Christ the
 Saviour, with whom alone we have to do. "The whole
 "doctrine concerning the Father, in the manner it has been
 "cried up in christendom, is," says count Zinzendorf, "a
 "false theology, wherewith all dogs and swine, unbelievers
 "and atheists, divert themselves, in spite of their God and
 "Saviour." The Holy Ghost is called by the Herrnhuters,
 the "eternal wife of God, the mother of Christ, the mo-
 "ther of the faithful, the mother of the church." So that,
 we see, the Son is the chief, if not the only, object of wor-
 ship in this extraordinary community; and to him indeed
 the most tender, we cannot say the most adorable, names
 are given. He is called "their Lamb, their little Lamb,
 "their little Jesus." They make his name of the feminine
 gender, calling him "their mother, the mamma Jesus."
 They have also a great devotion for "the five red wounds,"
 as they call them, of his crucifixion; but that which he
 received in his side, is extolled above all the rest. This is
 their "favourite wound; the very dear little holy opening;
 "the precious and thousand times pretty little side. They
 "kiss this wound; they kiss the spear that made it; and
 "would kiss the soldier, whose hand conducted the spear;
 "they thank him for it. It is in this opening that the
 "faithful reposes himself; there he breathes, there he sports,
 "there he lays down, sometimes length-wise, sometimes
 "cross-wise. There is his country, his house, his hall,
 "his little bed, his little table: there he eats, there he
 "drinks, there he lives, there he praises the dear little
 "Lamb." This indecent, childish, and, we may say, im-
 pious

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ious language is to be found in one of their hymns, quoted by Rimius in the Candid narrative.

Candid narrative, &c.
p. 46, 47.

Regeneration, say they, comes of itself, without our being required to do any thing towards it. It is brought about suddenly, all at once; and one moment is sufficient to make us free to receive grace, to be transformed to the image of the little Lamb. A person regenerated enjoys a great liberty, according to them. He doth what the Saviour gives him an inclination to do; and what he has no inclination for, he is not obliged to do. He doth what the Saviour makes him do: for "the Saviour can dispose of life and soul; can make the œconomy of salvation, and change it every hour, that the hindermost be foremost; can make laws, and abrogate them; can make that to be moral, which is against nature; the greatest virtue to be the most villainous action, and the most virtuous thoughts to be the most criminal; can, in a quarter of an hour, make Abraham willing to kill his son, which, however, is the most abominable thought a man can have. It is wrong therefore to say, that a regenerated person doth any thing. Properly speaking he does nothing. It is the Saviour that acts for him. He is with respect to the Saviour as a child, whose hand is guided, yet who believes it is himself that writes, and rejoices at it."

Zinz. Sermons in Candid narrative, p. 52, 53.

But of all the singularities, for which this sect is famous, none equal in extravagance and wildness the notions they entertain of the organs of generation in both sexes. The circumcision of the Saviour has, according to them, served principally to shew of what sex he was. It has likewise restored, they say, to honour that part of the human body, which is a consequence of Adam's fall, was become a disgrace to it. "What is called in the Bible," says count Zinzendorf,

Ibid. p. 56.

by the hideous name pudendum, or a thing to be ashamed of, on account of the fall, is changed by the Saviour into verendum, or a thing to be worshipped. What was chastised by circumcision in the time of the law, is restored again to its first essence and flourishing state: it is made again equal to the most noble and respectable parts of the body; yea, it is on account of its dignity and distinction become superior to all the rest, especially as the Lamb chose to endure in that part his first wound, his first pain." The sisters of the society are therefore exhorted never to think of it, but with sentiments of the most profound veneration: they are even taught to respect it for scarce any other

Zins. Ser-
mons in the
Candid nar-
rative, p. 57.
58.

other reason. "This," says the count, "is what draws respect from the sisters: for, though they also have blessed bodies, in one of which the husband of souls has lain, in which he was formed, by which he was born, whom God begat, and a woman suckled, yet they honour that member by which we resemble Christ, with the utmost veneration.—His first holy wound attracts to us an eternal respect from them, in the married and unmarried state; and if they had any other motive for respecting us, taking from ourselves, and not on account of our resembling the man Jesus, it would be an injury to their eternal husband.—When the sisters see the brethren, not only such sisters as are married, but all sisters; when they behold a brother, or occasionally think on the male sex, or nurse a little boy, they are always to reflect, that they are boys; thus respectfully remembering the man, who wore the same member." It appears from hence, that the organ of generation in the female sex is also in some degree honourable, as having been sanctified by the conception and birth of the Saviour: and "thus," says count Zinzendorf, "I consider the parts for distinguishing both sexes in christians, as the most honourable of the whole body, my Lord and God having partly inhabited them, and partly worn them himself."

All souls, according to the count, are of the feminine gender, not animi, but animæ; and to think of male souls, would, he says, be to entertain a folly, which ought not to enter the thoughts of a christian, even in the midst of a high fever. All that is of the male quality was, it seems, adapted to our body at its formation, and is detached from it, as soon as it is interred. It belongs not to its natural and primitive state. It is an addition made to it afterwards. It is the seal of the office, with which the male sex is intrusted; for this sex is an employment, an office. Jesus, we are told, is the spouse of all the sisters; the husbands, in the most proper sense, are his procurators and agents, and may therefore be called Vice-Christi, or Vice-Gods. The sisters are conducted to Jesus by the ministry of their husbands, who were thus their saviours in this world: and therefore a marriage is nothing more, than the bringing a sister to the true spouse, by the mediation of such a procurator. But hear count Zinzendorf himself upon this curious point. "The sister," says he, "shall be conducted to the Saviour by the mediation of a procurator: a legate, a Vice-Christ, is sent to meet her: she is to represent
" for

Ibid. p. 62,
63.

“ for a time the church, whereas the legate represents the
 “ Saviour of his body. As formerly a great lord, by mar-
 “ rying a princess in quality of procurator, used to act only
 “ in the name of the bridegroom, so in reality no man, no
 “ child of God, can boast of having a wife, but is only to
 “ consider himself as a chamberlain, who conducts the be-
 “ trothed person through this world. Though the man,
 “ while he embraces conjugally, thinks like Jacob the
 “ grandson of the father of the faithful, Gen. xxx. 3. yet
 “ he knows, that he is only executing an office in Jesus’s
 “ name. He is therefore a procurator and vicar of Jesus
 “ Christ, a Vice-Christ, as it were; and what he does,
 “ while he conjugally embraces towards the existence of
 “ the child, is to be looked upon as an office of a Vice-
 “ God; and his wife ought to regard him as acting in the
 “ name of the Creator.” Agreeably to this fine system, the
 count, in a conference on this subject held at Oly with the
 seventh-day men, is said to have declared, that “ was he
 “ to die in the very conjugal act, he could say to the Sa-
 “ viour, I am come from that act, which I was performing
 “ in thy name.”

It is easy to conceive from hence, that marriage must be
 an high affair with this wonderful sect, and so indeed we
 find it. “ Marriages,” says the count, “ are a capital ar-
 ticle of the society; they are a primum principium, as
 “ I may say, a first principle of the whole society; the root
 “ of the society’s tree: and we must always consider them,
 “ as the most precious depositum from the hand of our
 “ Lord, as the greatest mystery of all human things depo-
 “ sited with us, and whereof the key is given unto us.—
 “ Matrimony among us is full of respect, grace, and bles-
 “ sedness; but our office and the enjoyment in it is not,
 “ as yet, strictly enough observed; we do not perform and
 “ enjoy enough; the husbands labour not enough for their
 “ wives; there is still too much remissness.—When the
 “ children of God will not experience at a certain age,
 “ things suitable to a certain age, they become unhappy,
 “ and say within themselves, I do not feel what other peo-
 “ ple feel.” If the reader should not think this last sen-
 tence clear and explicit enough, he may take the following
 for a comment. “ The unmarried brother knows matri-
 “ mony, respects it, but does not think upon it of his own
 “ accord: and thus the precious member of the covenant,
 “ viz. the pudendum virile, is so much forgot, becomes so
 “ useless, and consequently is reduced to such a natural
 numbness,

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" numbness, by not being used, that afterwards, when he
 " is to marry and use it, the Saviour must restore him from
 " this deadness of body. And when an Esther by grace,
 " and sister according to her make, gets sight of this mem-
 " ber, her senses are shut up; and she holily perceives, that
 " God the Son was a boy. Ye holy matrons, who as wives
 " are about your Vice-Christ's, honour that precious sign,
 " by which they resemble Christ, with the utmost veneration."
 " But to return to their notions of marriage, and
 " to conclude with this point: " I do not understand," says
 " the count, " the conjunction of sexes any otherwise than
 " in a ministerial, or procuratorial sense, where two per-
 " sons, one of whom represents the husband of all souls,
 " the Saviour, and the other the congregation of all souls,
 " the church, do by God's appointment keep a daily wor-
 " ship, according to the liturgy of a sanctuary on purpose
 " appointed for it, called the marriage-bed; and where,
 " among other office-duties and church-graces, it comes to
 " pass that children respectively are begot in the name of
 " Jesus, and conceived in the name of the church."

Candid nar-
 rative, &c.
 p. 64, 65,
 66, 67.

The leaders of Herrnhutism are accused of having instituted such ceremonies, in the celebration of their marriages, as, according to our sense of things, exceed all the bounds of decency and modesty: ceremonies, it is said, of which no eye should be witness. These however are reserved, it seems, for confirmed members, who are initiated into the most secret mysteries of the society, and therefore cannot easily come to the knowledge of the profane vulgar. Yet that such ceremonies are performed, cannot be thought at all incredible. We have seen already, that they consider the conjugal embrace as the highest act of devotion; and we may observe farther, that in many of their hymns, they devoutly address themselves to " what we dare not name." " Mem-

Ibid. p. 68.

" ber full of mystery! which holily gives, and chastly re-
 " ceives, the conjugal ointments for Jesus's sake, during
 " the embraces invented by the most merciful himself, the
 " seed of the church being then sowed. Mayest thou be
 " blessed and anointed with the blood that formerly ran
 " from our husband! Mayest thou feel, or meet, with great
 " tenderness at the side, which is open for the Lamb's
 " spouse, since the spear has pushed into it, and which is
 " the object of married people. A kiss of peace, and a
 " greeting to all our dear bones and ribs, upon the breast,
 " where our little children take their nourishment from,
 " and the body of the sisters is incorporated with the Sa-

" vious,

“viour, &c.” We find in their collection other hymns, where, if the object of worship is not of so gross, it is at least of a similar nature: among which may be reckoned, for instance, those in honour of Anna Nitschman, a damsel whom the count had a peculiar regard for, and with whom, although he had a countess, he used to stroll about. One of these hymns has the following passage: “Now she is at all hours a little wound-worm. Oh, how dainty! Now, dear husband the Saviour, I earnestly pray thee, that thou would anew embrace her, fill her with joy, anoint her, and that right conjugally.” In another, which is also made in honour of Anna Nitschman, we find these words: “Reverend Lamb’s priestess, thou choir of God’s maids, who so willingly and heartily puts herself at the feet of the warriors! This is the reason, why a person distinguished in the world, often cannot look at thee, but as deeply bent before thee.” By the person distinguished in the world, is here doubtless meant no other than count Zinzendorf himself, the author of this hymn; whose inclination to be “deeply bent before this Lamb’s priestess,” has, it is to be feared, caused much scandal in the world. The following verse, though not directed to Anna Nitschman, but to the whole sisterhood, is of so singular a cast, that we cannot help giving it a place here. “This is the reason that you are honoured as Jesus’s sisters: you resemble by your sex the precious wound in his side; and whoever sees and hears of you, finds in you a resemblance of his dear corpse. Those things which have a resemblance with God’s passion, are immediately consecrated to us.”

Supplement
to Candid
narrative,
&c. preface,
p. xxiv.

We have now said as much as our plan permits, and enough to give a general and sufficient idea of the rise, progress, discipline, and doctrines of the Moravians, or Herrnhuters; and, we suppose, have raised no small wonder in those, who had heard little or nothing of this sect before, and who, perhaps, will be ready to suspect the truth of our account; it being impossible, as they will think, that what we have related can ever make part of any system of religion. We have appealed, as we went along, to the authorities on which our relations are grounded: and there is not the least reason, in our opinion, to doubt of their credit and veracity. In the year 1753, which was some time after the Moravians had, by an act of parliament, gained a settlement in these dominions, appeared a book, intitled, A candid narrative of the rise and progress of the Herrnhuters, commonly called

Moravians, or *Unitas Fratrum*; with a short account of their doctrines, drawn from their own writings. By Henry Rîmius, aulic counsellor to the king of Prussia, &c. This gentleman was a German, and used to frequent their meetings; both which circumstances make him a very competent witness, whose veracity especially cannot well be suspected, when he supports what he says, as he does quite through his book, with extracts taken from the writings of count Zinzendorf and the sect. In the year 1754, the same gentleman published another piece, intitled, A solemn call on count Zinzendorf, the author and advocate of the sect of Herrnhuters, commonly called Moravians, to answer all and every charge brought against them in the *Candid narrative*, &c. and, in 1755, A supplement to the *Candid narrative*: to all which pieces, neither the count, nor any of his people, have ever made any reply, any thing, at least, that can be called a reply; but, as the safer and more prudent method of proceeding, have broke up their society, and taken themselves from whence they came. These pieces are the authorities on which our account depends.

In the mean time, the learned reader will reason differently upon this occasion: he will not suspect the credibility of our account, but rather be led, on the contrary, to believe something more than he has been used to believe; I mean, he will the more easily admit for true, all those accounts which have been delivered down to us of the ancient heretics, the Manichees in particular; and of the unnatural and impure rites and ceremonies which they are said to have practised in their religious services. These, however, though possibly true, may yet be too easily credited: for let it only be remembered, what strange things were said by the heathens of the first christians; as “how they promiscuously lay with women at their religious meetings, eat young children, worshipped an ass’s head, &c.” Now it is certain, that no christian in our days believes that there is a tittle of truth in any of these stories, but supposes them to be, what they really were, nothing better than lying calumnies, invented by the heathens, and fastened upon the christians, purely to render them odious and detestable. He ought not, therefore, to believe hastily what the ancient christians have said of the ancient heretics, unless he is able to prove, what he will sometimes find it difficult enough to do, that they exercised more equity and moderation towards the heretics, than the heathens had exercised towards them.

See the Apologies of Justin and Tertullian.

To conclude, the only indisputable truth which can be deduced from these strange doctrines and rites of the Moravians, is, that mankind may be brought to think and practise any thing, when once they are deluded by ambitious and crafty leaders, into a persuasion that it is a matter of religion so to do: from whence arises this very useful, and, in these times especially, necessary lesson of advice, that no man should be induced, under any pretence whatever, to exchange the dictates of reason and common sense for opinions and doctrines which are a flat contradiction to both; or embrace institutions and systems of worship as coming from God, which would not only be foolish, but even shameful, in men.

Since we wrote the above, we have been informed by the public papers, that count Zinzendorf, died the 9th of May, 1760, at Herrnhut in Silesia, in the sixtieth year of his age.

MORE (sir THOMAS) lord high chancellor of England in the reign of Henry VIII. and a very extraordinary person, was born in London in the year 1480. He was the son of sir John More, knt. who was one of the judges of the King's-bench, and a man of rare abilities and integrity. He had also much of that pleasant turn and gaiety of wit, for which his son was afterwards so distinguished; and, as a specimen of it, Camden relates, that he would compare the danger in the choice of a wife, to that of putting a man's hand into a bag full of snakes, with only one eel in it; where he may indeed chance to light of the eel, but it is an hundred to one he is stung by a snake. However, he ventured to put his hand three times into this bag, for he married three wives; and was not so stung, but that he made a shift to live to almost ninety years; and then did not die of old age, being lusty and strong, as is said, but of a surfeit, occasioned by eating grapes. Sir Thomas was by his first wife. He was educated in London, at a free-school, called St. Anthony's, where archbishop Whitgift, and other eminent men, had been brought up, and made a progress in grammar learning, suitable to his uncommon parts and application. He was afterwards placed in the family of cardinal Morton, archbishop of Canterbury, and lord high chancellor of England: a method of education much practised in those times; although the being taken in, was a favour not usually granted to any but noblemen's sons, and is, therefore, a strong testimony of sir John More's worth and merit. The cardinal was infinitely pleased with his ingenuous modesty,

Life of Sir Thomas More, by William Rooper, esq; 1726, 8vo. Life of Sir Thomas More, collected by J. H. gent. i. e. Hoddesdon, 1662. More's Life of Sir Thomas More, 1726, 8vo. Stapletoni Vita Thomae Mori, &c. Apud Hoddesdon, p. 2.

deftly, and with the vivacity and quicknefs of his wit, of which he gave furprifing inflances : one of which was, that while the players in Chriftnas holidays were acting there, he would fometimes fuddenly ftep in among them, and, without any previous ftudy, make a part of his own, to the high fatisfaction and diverfion of the audience ; infomuch that the cardinal ufed frequently to fay to thofe about him, that “ More, whofoever fhould live to fee it, would one day “ prove a marvellous man.”

In 1497, he was fent to Canterbury-college, now part of Chriftn-church, in Oxford ; where he heard the lectures of Linacer and Grocyn, upon the Latin and Greek tongues : and it was not long before he gave fome fpecimens of a matterly skill in both, by epigrams and tranflations, which are printed in his works. After two years fpent at Oxford, where he alfo made a fuitable progrefs in the academical ftudies, as rhetoric, logic, and philofophy, he was removed from thence to New-inn, London, in order to apply to the law ; and foon after was removed to Lincoln's-inn, where he continued his ftudies till he became a barrifter. It is remarkable, that this great and illuftrious man, when he was about twenty years of age, began to praftife a monkifh difcipline upon himfelf : for inflance, he ufed often to wear a fharp fhirt of hair next to his fkin, which he never after left intirely off, no, not when he was lord chancellor. This may ferve to fhew, that no force of abilities, either natural or acquired, can preferve fome men from falling into the moft contemptible fuperftitions.

At the age of twenty-one, he was a burgefs in parliament, and diftinguifhed himfelf remarkably in 1503, by oppofing a fubfidy demanded by Henry VII. with fuch ftrength of argument, that it was actually refufed by the parliament. As foon as the vote had paffed againft it, mr. Tyler, one of the king's privy-council, went prefently from the houfe, and told his majefty, that a beardlefs boy had overthrown his purpofe. The king refented the matter fo highly, that he would not be fatisfied, till he had fome way revenged it ; and fince the fon, who had nothing, could lofe nothing, he devifed a caufelefs quarrel againft the father, and fending him to the Tower, kept him there, till he had forced a fine of 100 l. from him, for his pretended offence. It happened foon after, that mr. More, coming in a fuit to dr. Richard Fox, bifhop of Wincheftre, one of the king's privy-council, the bifhop called him afide, and pretending great kindnefs to him, promifed, that if he would be ruled by him, he

would

would not fail to restore him to the king's favour; intending, as was afterwards conjectured, to draw him into some confession of his offence against the king, so that his majesty might have an opportunity of gratifying his displeasure against him. But Mr. More, going from the bishop, fell into discourse with Mr. Whitford, his familiar friend, then chaplain to the bishop, and afterwards a monk of Sion, and to him related what the bishop proposed, desiring his advice. Mr. Whitford counselled him not to listen to the bishop's motion: "for," says he, "my lord and master, to serve the king's turn, will not stick to consent to the death of his own father." Upon this, Mr. More went no more to the bishop, and, for fear of worse consequences, had some thoughts of going beyond sea. With this view, he studied the French tongue, and made himself master of most of the liberal sciences, as music, arithmetic, geometry, and astronomy; and likewise made himself a very good historian: but Henry VII. dying, and leaving him free from any farther apprehensions, he dropped all thoughts of travelling abroad.

Wood's A-
then. Oxon.
vol. i.

As soon as he had put on the bar-gown, he read a public lecture in the church of St. Laurence Old Jewry, upon St. Austin's treatise *De civitate Dei*: in which he did not discuss any points of divinity, so much as explain the precepts of moral philosophy, and clear up difficulties in history. He did this so incomparably well, that every body of note went to hear him; and Grocyn himself, who had been his master in Greek, also became one of his auditors. He was then appointed law reader at Furnival's-inn, which place he held above three years; and afterwards took lodgings near the Charter-house, and went through all the spiritual exercises of that society, but without engaging in a vow: for though he once felt a strong inclination to take the order of the Franciscans, as well as the priesthood, he had good reasons for declining both. One was, the difficulty he found, after all the discipline he used, to preserve his chastity: for which reason, following the advice of Dr. Colet, dean of St. Paul's, whom he had long ago chosen for his ghostly father, he engaged in a marriage with Jane, the eldest daughter of John Colt, of New-hall in Essex, esq; and settling his wife and family at Bucklersbury, he attended the business of his profession, at his chambers in Lincoln's-inn, where he continued till he was called to the bench, and had read there twice. This was a very honourable post at that time; and some of these readings are quoted by Lord Coke, as uncontested au-

Roper's Life
of More,
p. 30.

authorities in the law. In the mean time he was appointed, in 1508, judge of the Sheriff's court in the city of London; made a justice of the peace; and became so eminent in the practice of the law, that there was scarce a cause of importance tried at the bar, in which he was not concerned. Sir Thomas told his son Roper, that he earned by his business at this time, with a good conscience, above 400*l.* a year, which is equal to six times that sum now.

In the mean time, he found leisure to exercise his talents in polite literature; and, in the height of this hurry of business, he wrote his *Utopia*. He wrote it in 1516, though the first edition that seems to be known any thing of, was at Basil, in 1518. In this short, but extraordinary work, he gave his mind full scope, and considered mankind and religion with a freedom which became a true philosopher. He feigns *Utopia* to be one of those countries then lately discovered in America, and the account of it to be given him by one Hythlodæus, a Portuguese, who sailed in company with Americus Vesputius, the first discoverer of that part of the world: under which character he delivers his own sentiments and opinions. Before he had finished his *Utopia*, he began the *History of Richard III.* but it was never perfected, and is esteemed none of his best pieces: it is, however, inserted in Kennet's *Complete history of England*. More cultivated an acquaintance and friendship with the most learned men of that age, and particularly with Erasmus, who, of all the foreigners, deservedly held the first place in his affections. After they had long carried on a correspondence by letters, Erasmus came to England, on purpose to see his friend: upon which occasion it was contrived, that they should meet at the lord mayor's table in London, before they were introduced to each other. At dinner, happening to fall into an argument, Erasmus so sensibly felt the peculiar sharpness of his antagonist's wit, that he could not help breaking out into this expression, "Aut tu Morus es, aut nullus;" to which More readily replied, "Aut tu es Erasmus, aut diabolus."

Before he entered into the service of Henry VIII. he had been twice employed, with his majesty's consent, at the suit of the English merchants, as their agent in some considerable disputes between them and the merchants of the Steel-yard; and, about the year 1516, he went to Flanders with Cuthbert Tonsall, bishop of Durham, and dr. Knight, commissioners for renewing the treaty of alliance between Henry VIII. and Charles V. then only archduke of Austria.

He

He was on some occasion at Bruges, when an arrogant fellow set up there a challenge, that he would answer any question which could be proposed to him in any art whatsoever: upon which sir Thomas caused this to be put up, "An avertia capta in withernamia sint irreplegiabilia?" Adding, that there was one of the English ambassador's retinue, who was ready to dispute with him upon it. But the braggadocio, not so much as understanding those terms of our common law, knew not what to answer to it; and so was made a laughing-stock to the whole city. Sir Thomas's parts, learning, ability in the law, and dexterity in the management of business, were now become so well known to Henry VIII. that he ordered cardinal Wolsey to engage him in the service of the court. With this view the cardinal offered him a pension, which sir Thomas then refused, as not thinking it equivalent to his present advantages: but the king soon after insisted upon his entering into his service, and, for want of a better vacancy, obliged him, for the present, to accept the place of master of the Requests. Within a month after he was knighted, and appointed one of the privy-council.

In 1520, he was made treasurer of the Exchequer; and soon after this bought a house by the river side at Chelsea, where he settled with his family, having buried his first wife, and married a second. With all his excellent endowments for the public scene of action, sir Thomas was particularly formed for the sweets of private life; and the king having once experienced this engaging part of his new favourite's character, grew, as was the temper of that prince, too impatiently eager of his conversation. Thus, when the king had performed his devotions on holidays, he used to send for sir Thomas into his closet, and there confer with him, sometimes about astronomy, geometry, divinity, and other parts of learning, as well as about his own affairs. He would frequently in the night carry him up to his leads on the top of his house, and discourse with him about the motions of the planets; and because sir Thomas was of a very pleasant disposition, the king and queen used to send for him after supper, or in supper-time, to be merry with them. Sir Thomas perceiving, by this fondness, that he could not once a month get leave to go home to his wife and children, or be absent from court two days together, began somewhat to dissemble his nature, and gradually to disguise himself from his accustomed mirth, so that he was no more sent for as before. There was also another motive for the

king's fondness for More. About this time, he was preparing his answer to Martin Luther, wherein sir Thomas assisted his majesty, by casting that treatise into a proper method. It was published in 1521, under the title of, *Affertio septem sacramentorum adversus M. Lutherum*; &c. and, in 1523, sir Thomas published, written by himself, *Responsio ad convitia M. Lutheri congesta in Henricum regem Angliæ*. Notwithstanding all this fondness, sir Thomas understood the nature of his master very well; as the following relation sufficiently testifies. Once on a time, the king came unlooked for to More's house at Chelsea, and dined with him, and after dinner walked with him in his garden, for the space of an hour, holding his arm about his neck. As soon as his majesty was gone, mr. Roper, sir Thomas's son-in-law, observed to him how happy he was, since the king had treated him with so much familiarity, as he had never seen used to any person before, except cardinal Wolsey, whom he once saw his majesty walk with arm in arm. "I thank our lord," answered sir Thomas, "I find his grace my very good lord indeed; and I believe he doth as singularly favour me as any subject within this realm. However, son Roper, I may tell thee, I have no cause to be proud thereof: for if my head would visit him & castle in France, it should not fail to go."

Roper's
Life of
More, p. 40.

In 1523, he was chosen speaker of the house of commons; and, soon after, shewed great intrepidity in frustrating a motion for an oppressive subsidy, promoted by cardinal Wolsey. The cardinal afterwards, in the gallery at Whitehall, complained of it to him, and said, "Would to God you had been at Rome, mr. More, when I made you speaker." To which sir Thomas answered, "Your grace not offended, so would I too." The cardinal, in revenge, moved the king to send him on the embassy into Spain, in 1526; but this also sir Thomas found means to avoid, on account of his health; which his majesty accepted as a sufficient plea, saying, "It is not our meaning, mr. More, to do you any hurt, but to do you good; we will think of some other, and employ your service otherwise." The following year he was joined, with several other officers of state, to cardinal Wolsey, in an embassy to France; and, in July 1529, he set out with Cuthbert Tonstall, on another to Cambrai. Before he went on this last embassy, the king sounded him upon the subject of his divorce from Catherine of Arragon, as he did again after his return; but did not receive either time an answer agreeable to his intentions.

Yet his majesty's fixed resolution in that point did not hinder him, upon the disgrace of cardinal Wolsey, from intrusting the great seal with sir Thomas, which was delivered to him October the 25th, 1530. This favour was the more extraordinary, as he was the first layman who enjoyed it: but the truth is, it was apparently conferred with a view of engaging him to approve the intended divorce. Accordingly, he entered upon it with just apprehensions of the danger to which it would expose him on that account; and, after he had executed all the duties of it for near three years, with a most exemplary diligence, a true magnanimity of spirit, and a most insortupted integrity, he resigned it, May the 16th, 1533. He did it with a view to his own safety; not being able to satisfy his conscience concerning the invalidity of that divorce, a confirmation of which, he was sensible, would soon be required of him by the nature of his office.

After this, he resolved never to engage again in public business: he passed his time at Chelsea altogether in study and devotion, not without some presages of the storm which was gathering over his head. Anne Boleyn's coronation being fixed for the 31st of May, 1533, all fair means were used to win him over; and, when these proved ineffectual, recourse was had to threats and terrors. In the ensuing parliament, a bill was brought into the house of lords, attainting him, as well as his friend bishop Fisher and some others, of misprision of treason, for countenancing and encouraging Elizabeth Barton, the famous nun of Kent, in her treasonable practices: but, upon examination, his innocence in that matter so clearly appeared, that his enemies were obliged to strike his name out of the bill. Several other accusations were brought against him with the same ill success, till the act of supremacy was passed in 1534, when the oath enjoined by that act being tendered to him about a month after, he refused to take it. Hereupon he was first taken into the custody of the abbe of Westminster; and, upon a second refusal four days after, was committed prisoner to the Tower of London. His reputation and credit being very great in the kingdom, and much being apprehended from his conduct at that critical conjuncture, all arguments that could be devised were alledged to him by archbishop Cranmer, and others, to persuade him to a compliance; and many fair promises were made from the king, to induce him thereto: but nothing could prevail. After he had lain, therefore, fifteen months in prison, he was arraigned and tried, and found guilty, for denying the king's supremacy; and accordingly condemned.

condemned to be hanged, drawn, and quartered, and his head to be stuck on a pole on London-bridge. But this sentence, on account of the high office he had had borne, was, all but the last particular, changed by the king into beheading; which was executed July the 5th, 1535, on Tower-hill. That gaiety of spirit and innocent mirth which had so distinguished him in his life, did not forsake him in his last moments. Going up the scaffold, which seemed to him so weak as if it was ready to fall, he said merrily to the lieutenant of the Tower, "I pray you, mr. lieutenant, see me safe up; and for my coming down, let me shift for myself." After his prayers were ended, he turned to the executioner, and said with a cheerful countenance, "Pluck up thy spirits, man, and be not afraid to do thine office. My neck is very short; take heed, therefore, thou strike not awry for thine own credit's sake." Then laying his head upon the block, he bid the executioner stay till he had removed his beard, saying, "My beard has never committed any treason;" and immediately received the fatal blow.

Spectator,
No. 349.

Mr. Addison, after descanting on this behaviour, observes, that "what was only philosophy in this extraordinary man, would be phrensy in one, who does not resemble him as well in the cheerfulness of his temper, as in the fancy of his life and manners."

Sir Thomas More was the author of many and various works, though nothing but his Utopia has long been read; which is owing to their having been chiefly of the polemic kind, and written in defence of a cause which could not be supported. His English works were collected and published by the order of queen Mary, in 1557; his Latin at Basil, in 1563, and at Louvain in 1566. It is universally agreed, that he was admirably skilled in every branch of polite

Jarvis's Life learning. "More had," says a learned author, "if ever of Erasmus, " man had, what is called versatile ingenium, and was vol. i. p. 190, 191.

"capable of excelling in any way to which he would apply himself. He was no bad poet, and might have been better, if he had paid more assiduous court to the muses. He composed a poem upon the coronation of Henry VIII. which is a genteel compliment to that prince and to his queen, and a most severe satire upon the reign of his ambitious and rapacious father. He concludes the dedication of it with these emphatical words: Vale, princeps intractabile, & (qui novus ac rarus regum titulus) amantissimus."

1720. of the
reformation, &
v. iii, p. 100.

"—More," says bishop Burnet, "was the glory of his age, and his advancement was the king's honour more than his

"own,

own, who was a true christian philosopher. He thought the cause of the king's divorce was just; and, as long as it was profecated at the court of Rome, so long he favoured it: but when he saw that a breach with that court was like to follow, he left the post he was in with a superior greatness of mind. It was a fall great enough, to retire from that into a private state of life; but the carrying matters so far against him as the king did, was one of the justest reproaches of that reign. More's superstition seems indeed contemptible; but the constancy of his mind was truly wonderful."—“More received the sentence of condemnation with that equal temper of mind, which he had shewed in both conditions of life, and then set himself wholly to prepare for death; which was so little terrible to him, that his ordinary facetiousness remained with him even upon the scaffold. In his youth he had freer thoughts of things, as appears by his Utopia, and his letters to Erasmus: but afterwards he became superstitiously devoted to the interests and passions of the popish clergy; and as he served them when he was in authority, even to assist them in all their cruelties, so he employed his pen in the same cause.” It does not appear, that any protestant was put to death for his opinions during More's chancellorship; yet it cannot be denied, that he was very bitter against them, and used all means to discountenance and suppress them. It is remarked by Atterbury, that in his answer to Luther “he has forgot himself so, as to throw out the greatest heap of nasty language that, perhaps, ever was put together; and that the book throughout is nothing but downright ribaldry, without a grain of reason to support it, and gave the author no other reputation, but that of having the best knack of any man in Europe, at calling bad names in good Latin, &c. The like censure do his English tracts against Tindal, Barns, &c. deserve.” That More had freer thoughts of things when he was young, is indisputable: and several parts of his Utopia may be called freethinking, in the bad sense of that word. But to extract one passage more from Burnet: “More was no divine at all; and it is plain to any that read his writings, that he knew nothing of antiquity, beyond the quotations he found in the canon law, and in the master of the sentences; only he had read some of St. Austin's treatises: for, upon all points of controversy, he quotes only what he found in these collections. Nor was he at all conversant in the critical learning upon

Burnet,
vol. i. p. 355

Atterbury's
Considerations upon
the spirit of
Martin Luther, &c.

History of
the reformation,
vol. 2.
p. 355

" the scriptures : but his peculiar excellency in writing was,
 " that he had a natural easy expression, and presented all
 " the opinions of popery with their fair side to the reader,
 " disguising or concealing the black side of them with great
 " art; and was no less dextrous in exposing all the ill con-
 " sequences that would follow on the doctrine of the re-
 " formers; and had, upon all occasions, great store of plea-
 " sant tales, which he applied wittily to his purpose. And
 " in this consists the great strength of his writings, which
 " were designed rather for the rabble, than for learned men.
 " But for justice, contempt of money, humility, and a true
 " generosity of mind, he was an example to the age in which
 " he lived." His christian perfection too, we may add, was
 such as made him an honour to the christian cause in general.
 It is true, he declared upon the scaffold that he died in and
 for the faith of the church of Rome; but any church might
 have wished him theirs: and therefore that church took place
 him, not without reason, among the brightest of her mar-
 tyrs. In the mean time, great as his qualities were, he is
 charged with having had some foibles; the principal of which
 seems to have been, too great an affection of singularity.
 He used, as Erasmus tells us in one of his letters, to wear
 his gown awry upon one shoulder, which made one shoulder
 appear higher than the other. Archbishop Cranmer too seems
 to have been of this mind, that sir Thomas was somewhat
 conceited, and more than ordinarily desirous of esteem: and
 therefore, in a point where he had once declared his mind,
 he would not vary therefrom, for fear of blemishing his
 fame and reputation. The levity of his wit is censured by
 lord Herbert; and it is certain, his zeal against the reformers
 transported him into some unbecoming and unjustifiable
 measures.

History of
 the reign of
 Henry VIII.
 P. 344.

Something must be said of his family. By his first wife
 he had four children, who all survived him; three daughters
 and one son, named John, after his grandfather. Sir Tho-
 mas had the three daughters first, and his wife very much
 desired a boy: at last she brought him this son; who proving
 little better than an idiot, sir Thomas said to his lady,
 " Thou hast prayed so long for a boy, that thou hast one
 " now, who will be a boy as long as he lives." However,
 he had all the advantages of a liberal education, by which
 his natural parts seem to have been much improved. Among
 Erasmus's letters, there is one written to him, in which it
 is styled " optimæ spei adolescens" by Erasmus; who also
 inscribed to him the Nux of Ovid, and an account of An-
 stote's

Stotle's works. After the death of his father, he was committed to the Tower, for refusing the same oath of supremacy, and condemned, but afterwards pardoned and set at liberty; which favour he did not long survive. He was married very young to a Yorkshire heiress, by whom he had five sons. His eldest son Thomas had a son of the same name, who, being a most zealous Roman catholic, gave the family estate to his younger brother, and took orders at Rome; from whence, by the pope's command, he came a missionary into England. He afterwards lived at Rome; where, and in Spain, he negotiated the affairs of the English clergy at his own expence. He died, aged fifty-nine years, in April 1625; and two years after was printed in 4to, with a dedication to Henrietta Maria, king Charles the First's queen, his Life of sir Thomas More, his great grandfather, since reprinted in 1726, 8vo. The learned author of the Life of Erasmus says, that "this mr. More was a narrow-minded zealot, and a very fanatic;" and afterwards adds very justly, that "there is no relying on such authors as these, unless they cite chapter and verse."

Justin's Life
of Erasmus,
vol. i. p. 174
177.

As for sir Thomas's daughters, the eldest of them, Margaret, was married to William Roper, esq; of Well-hall, in the parish of Eltham, in Kent; who wrote the Life of his father-in-law, which was published by mr. Hearne at Oxford, in 1716, 8vo. She was a woman of fine parts and amiable qualities, and seems to have been to More what Tullia was to her father Cicero, his delight and comfort. The greatest care was taken of her education; and she became learned not only in the Greek and Latin tongues, but in music, arithmetic, and other sciences. She wrote two declamations in English, which her father and she turned into Latin; and both so elegantly, that it was hard to determine which was best. She wrote also a treatise of the Four last things; and by her sagacity corrected a corrupted place in St. Cyprian, reading "nervos sinceritatis," for "nisi vos sinceritatis." Erasmus wrote a letter to her, as to a woman famous not only for virtue and piety, but also for true and solid learning. Cardinal Pole was so affected with the elegance of her Latin stile, that he could not at first believe what he read to be penned by a woman. This deservedly illustrious lady died in 1544, and was buried at St. Dunstan's church in Canterbury, with her father's head in her arms, according to her desire: for he had found means to procure his head, after it had remained upon London-bridge fourteen days, and had carefully preserved it in

a leaden box, till there was an opportunity of conveying it to Canterbury, to the burying place of the Roper's in the church above-mentioned. Of five children which she brought mr. Roper, there was a daughter Mary, as famous for parts and learning almost as herself. This Mary was one of the gentlewomen, as they were then called, of queen Mary's privy chamber. She translated into English part of her grandfather's Exposition of the passion of our Saviour; and also Eusebius's Ecclesiastical history from the Greek into Latin: but this latter translation was never published, being anticipated by Christopherson's version.

Sir Thomas had no children by his second wife, who surviving him was obliged to quit the house at Chelsea, his estate being seized as a forfeiture by the crown; but the king allowed her an annuity of 20 l. for her life.

Life of
Dr. Henry
More, by
Richard
Ward, rector
of Ingoldby
in Lincoln-
shire, 1710,
8vo.

MORE (Dr. HENRY) an eminent English divine and philosopher, was the second son of Alexander More, esq; and born at Grantham in Lincolnshire, October the 12th, 1614. His parents being great Calvinists, took especial care to breed up their son in Calvinistic principles; and with this design kept him under a private master of their own persuasion, under whose direction he continued till he was fourteen years of age. Then at the instigation of his uncle, who discerned in him very uncommon talents, he was sent to Eaton-school, in order to be perfected in the Greek and Latin tongues; carrying with him a strict charge not to recede from the principles, in which he had been so carefully trained. But neither there, nor any where else, as he tells us in the preface to his philosophical works, could he ever swallow that hard doctrine concerning fate, or Calvinistic predestination; and although his uncle, when he came to know of his disputing about it, not only chid him severely, but even threatened him with correction and a whip for his immature philosophising in such matters; yet he fairly discarded it, before he left Eaton, being firmly persuaded, young as he was, that such tenets were utterly inconsistent with the justice and goodness of God.

Though this revolt from Calvinism created, as we may imagine, no small uneasiness and disappointment in his parents, yet on account of his great parts, and the very uncommon progress he made in literature, it was resolved to go on with his education: and accordingly in 1631, when he had spent three years at Eaton, he was admitted of Christ's college

college in Cambridge, and, at his own earnest solicitations,
 under a tutor that was no Calvinist. Here he plunged him-
 self immediately over head and ears in philosophy, and ap-
 plied himself to the works of Aristotle, Cardan, Julius Sca-
 liger, and other eminent philosophers: all which he read
 over, and made himself master of, before he took his bachel-
 or of arts degree, which was in 1635. But these did not
 answer his expectations; their manner of philosophising did
 not fall in with his peculiar turn and temper of mind; nor
 did he feel any of that high delight, which he had promised
 himself from these studies. This disappointment, therefore,
 put him upon searching for what he wanted in the Platonic
 writers and mystic divines, such as Marsilius Ficinus, Plo-
 tinus, Trismegistus, &c. and here he found his much
 longed for treasure. But among all the writings of this
 kind, there was none which so much pierced and affected
 him, as that little book, with which Luther was so prodig-
 iously pleased, intitled, *Theologia Germanica*. "That

Preface to
 his Philosophi-
 cal
 works in
 Latin.

precept particularly," says he, "which this author so
 mightily inculcates, viz. that we should thoroughly put
 off and extinguish our own proper will; and that being
 thus dead to ourselves, we may live alone to God, and do
 all things whatsoever by his instinct, or plenary permis-
 sion, was so connatural and agreeable to my most inti-
 mate reason and conscience, that I could not of any thing
 whatsoever be more clearly and certainly convinced. This
 sense, however, lest any man should recur to that insipid
 and idle expression, *quales legimus, tales sumus*, such as
 we read, such we are, that truly golden book did not
 then first implant in my soul, but struck and roused it as
 it were out of a sleep in me; which it did verily, as in
 a moment, or the twinkling of an eye." This *Theologia
 Germanica* was written by one John Taulerus, a Domin-
 can monk, in the 14th century; and who, being thought
 to be favoured with revelations from heaven, was stiled
 "the illuminated divine." He preached chiefly at Cologne
 and Strasburg, and died in 1361. His book, written in
 German, was translated into Latin, first by Surius, and af-
 terwards by Sebastian Castalio; and it went through a great
 number of editions from 1518 to 1700, when it was printed
 in French at Amsterdam.

But to go on with dr. More. The pretensions which
 these authors make of arriving at extraordinary degrees of
 illumination by their institutes, entirely captivated his fancy:
 he pursued their method with great seriousness and intense
 application;

application; and in three or four years, had reduced himself to so thin a state of body, and began to talk in such a manner of experiences and communications, as brought him into a suspicion of being touched with enthusiasm. In 1640, he composed his *Psycho Zoia*, or life of the soul; which, with an addition of other poems, he republished in 1647, 8vo, under the title of *Philosophical poems*, and dedicated to his father. He takes notice in the dedication, that his father used to read to his children on winter nights Spenser's *Fairy queen*, with which our author was highly delighted, and which first tuned his ears to poetry. In 1639, he had taken his master of arts degree; and being chosen fellow of his college, he became tutor to several persons of great quality. One of these was sir John Finch, whose sister lady Conway, may be called another of the doctor's pupils at a distance, or out of college. This lady, whose genius and temper was nearly related to his own, had the misfortune to fall into Quakerism; from which he laboured many years to reclaim her, but without success. He had a great esteem of, and friendship with her: he drew up some of his treatises at her particular request; and she in return, left him a legacy of 400l. He composed others of his works at Ragley, the seat of her lord in Warwickshire, where, at intervals, he spent a considerable part of his time. He met here with two extraordinary persons, the famous Van Helmont, and the no less famous Valentine Greatrakes; for, it seems, lady Conway was frequently afflicted with violent pains in her head, and these two persons were called in at different times to try their powers upon her; and at last Van Helmont lived in the family. There was once a design of printing some remains of this lady after her death; and the preface was actually wrote by our author under the person of Van Helmont: in which disguise he draws her character with so much address, that the most rigid Quaker would for every thing he could wish for in it, and yet the soberest christian be intirely satisfied with it. It is printed at large in his life.

P. 203. &c.

In 1675, he accepted a prebend in the church of Gloucester, being collated to it by lady Conway's brother, lord Finch, who was then chancellor of England, and afterwards earl of Nottingham; but soon resigned it to dr. Edward Fowler, afterwards bishop of Gloucester, on whom it was conferred at his request. It was thought to be with this view, that dr. More accepted of this preferment, it being the only one he could ever be prevailed on to accept.

after he had devoted himself to a college life, which he did very early: for in 1642, he resigned the rectory of Ingoldsbury in Lincolnshire, soon after he had been presented to it by his father, who had bought the perpetual advowson of it for him. Here he made himself a paradise, as he expresses it; and he was so fearful of hurting it by any change in his present situation, that he even declined the mastership of his own college, into which, it is said, he might have been elected in 1654, in preference to dr. Cudworth. No wonder after this, that he withstood all the courtship that was made to him, to accept of several considerable promotions in Ireland, as the deanery of Christ-church in Dublin, and the provostship of the college there, as well as the deanery of St. Patrick's, which had no power over him, although he was assured these were designed only to pave the way to something higher, there being two bishoprics in view offered to his choice, one of which was valued at 1500*l.* per annum. This open attempt to draw him into Ireland proving insufficient, a very good bishopric was procured for him in England; and his friends got him as far as Whitehall, in order to kiss his majesty's hand for it; but as soon as he understood the business, which had hitherto been concealed from him, he could not be prevailed on to stir a step farther.

And as nothing could tempt him from the studious retirement he had chosen, so by good fortune the violent times he lived in did not drive him from it, although he had made himself obnoxious, by constantly denying the covenant. He saw and lamented the miseries of his country; but in the general, Archimedes like, he was so busy in his chamber, as to mind very little what was doing without. He had a great esteem for Des Cartes, with whom he held a correspondence upon several points of his philosophy. He devoted his whole life to the writing of books; and it is certain, that his parts and learning were universally admired. On this account he was called into the royal society, with a view of giving reputation to it, before its establishment by the royal charter; for which purpose he was proposed as a candidate by dr. Wilkins and dr. Cudworth, the 4th of June, 1661, and elected fellow soon after. His writings were in prodigious vogue: mr. Chiffault, an eminent bookseller, declared, that for twenty years together, after the return of Charles II. the *Mystery of godliness*, and dr. More's other works, ruled all the bookstalls in London: and a very remarkable testimony of their esteem

was given by John Cockshuit of the Inner-Temple, esq; who by his last will left 300 l. to have three of his principal pieces translated into Latin. These were his Mystery of godliness, Mystery of iniquity, and his Philosophical collections. This legacy induced our author to put, together with these, the rest of his English works which he thought worth printing into that language; and the whole collection was published in 1679, in three large volumes folio. In undertaking the translation himself, his design was to appropriate mr. Cockshuit's legacy to the founding of three scholarships in Christ's-college; but they could not be printed and published without consuming the greatest part of it, and so the society was deprived of the intended benefaction. However, he made up this loss to the college by other donations in his life-time, and by the perpetuity of the rectory of Ingoldsby, which he left to it by his will. He died the 1st of September 1687, in the 73d year of his age; and was buried in the chapel of his college, where lie also mr. Mede and dr. Cudworth, two other contemporary ornaments of that foundation.

As to his person, he was for stature inclining to tallness; thin, but well proportioned; his countenance serene and lively, and his eye vivid as an eagle's. His picture was twice drawn, and the print of it prefixed to his writings. The first of these draughts, placed before his Theological volume, was not well executed: but the second by Loggan is, we are told, more exact and like. His temper was sanguine, with a large mixture of melancholy; yet at certain seasons he would be gay, and abound with pleasantries. After finishing some of his writings, in which he was much fatigued, he once said well enough: "Now, for these three months, I will neither think a wise thought, nor speak a wise word, nor do an ill thing." He was subject to ecstatic rapturous warmths, during which he was so intirely swallowed up in joy and happiness, that mr. Norris files him the "Intellectual Epicure:" and the sensibility of his nature was such, that, as we are assured by the writer of his life, when he diverted himself, as he frequently did, with playing on the theorbo, a solemn instrument, the power of the music, added to the rapturous pleasure of his thoughts, has sometimes been so overcomingly great, that he has been forced to desist. In the mean time, men of all principles and parties have agreed to speak well of him. Bishop Burnet calls him "an open-hearted and sincere christian philosopher, who studied to establish men in the great principles

Norris's
Miscellanies,
P. 73.

History of
his own
times, vol. i.

“ principles

“ ciples of religion against atheism, which was then beginning to gain ground, chiefly by reason of the hypocrisy of some, and the fantastical conceits of the more sincere enthusiasts.” Dr. Outram said publicly, that he looked upon him “ as the holiest person upon the face of the earth:” and Mr. Hobbes himself was heard to say, that “ if his own More's Life, P. 78, 80. philosophy was not true, he knew of none that he should sooner like than our author's.” Lord Shaftesbury, the celebrated author of the *Characteristicks*, observes, that Some letters written by a noble lord to a young man at the university, pag. 43. dr. More's *Enchiridion ethicum*, is a right good piece of sound morals, though the doctor himself in other English pieces could not abide by it, but made different excursions into other regions, and was, perhaps, as great an enthusiast as any of those he wrote against.” That is, lord Shaftesbury liked More very well as a Platonic philosopher, but not so well as a Christian divine: “ however,” adds his lordship, “ he was a learned and good man.”

MORE (ALEXANDER) a great preacher among the French protestants, was the son of a Scotchman, who was principal of the college at Castres in Languedoc, and born in that town in 1616. When he was about twenty years of age, he was sent to Geneva to study divinity; and finding upon his arrival, that the chair of the Greek professor was vacant, he became a candidate for it, and gained it against an innumerable tribe of competitors, as old again as himself. Having exercised this office for about three years, he succeeded Mr. Spanheim, who was called away to Leyden, in the functions of divinity professor and minister of Geneva. As he was a great preacher, and withal a man of great learning, it is not to be wondered at, if his colleagues were not all of them his friends: in short, a party was formed against him at Geneva. In the mean time, he had got some how or other into the good graces of Salmasius, who procured him the divinity professor's place at Middlebourg, together with the parish church; which occasioned him to depart from Geneva in 1649. The gentlemen of Amsterdam, at his arrival in Holland, offered him the professorship of history; which was become vacant by the death of Vossius; but not being able to detach him from his engagements to the city of Middlebourg, they gave it to David Blondel: nevertheless, upon a second offer, he accepted it about three years after. In 1654, he left his professorship of history for some time to take a journey into Italy; where, some say, he was taken great notice of by the duke of Tuscany. During his

See the Elo-
gium in Ta-
naquil Fa-
ber's Letters,
lib. ii. p.
257.

his stay in Italy, he wrote a beautiful poem upon the defeat of the Turkish fleet by the Venetians. By this poem he gained a chain of gold, which the republic of Venice made him a present of. He returned to his charge; and after some storms, which he bore from the Walloon synods, went into France to be ordained minister of the church of Paris. Some wished for him, others opposed him. The truth is, More's character was a very ambiguous one, both in regard to faith and morals, which occasioned him many troubles and vexations. He was accused at this time before provincial synods; all accusations however were eluded or found void, for he was received minister of the church of Paris. The celebrated monsieur Daille, who had served him with all his interest in this affair, very soon repented of it; for though More's inimitable manner of preaching procured him applause from crowds of hearers, yet his reputation was attacked at Paris by people of merit and consequence, who traduced him anew to the synods, from whose censures he had great difficulty to escape. One may say, that More did not enjoy a long repose in the church of Paris: for in September 1661, there were complaints made of him to the consistory, but they came to nothing. This however was owing perhaps to his desiring leave to go into England, in December 1661; for when he returned from England in June following, those complaints were immediately renewed. He died at Paris, in the duchess of Rohan's house, in September 1670, and had never been married.

More published some works; there is a treatise of his *De gratia & libero arbitrio*; and another *De scripturis sacra, sive de causa Dei*; A comment on the fifty-third chapter of Isaiah; Notes ad loca quædam novi fœderis; & a reply to Milton, with the title of *Alexandri Mori sibi publica*; some Orationes and poems in Latin. By the confession of his friends he was proud, vindictive, imperious, satirical, contemptuous; not to say, that his character was not quite unblemished in point of chastity; although there is no occasion to believe all that Milton has said of him, Milton and he had a quarrel, which arose from this cause. In the year 1652, More published a book of the young Moulins at the Hague, and addressed it under the private name to the king of Great-Britain. That book, which is intitled *Regii sanguinis clamor ad cœlum adversus partem Anglicanos*, is a very violent invective against the party; and Milton in particular is extremely abused in it. He is no better used in the epistle dedicatory, than

in the book itself. He therefore wrote a reply, in which he considered More as the author, as well as editor of the book. He treats him upon the footing of a dog, or rather of a goat; for he accuses him of a thousand lewd tricks; particularly of having debauched a chambermaid at Geneva, and having kept her after she was married; and of having got Salmastius's maid with child, under promise of marriage. The following Latin distich, which Milton afterwards caused to be inserted in the London news papers against him, is expressive of this adventure; but yet in such a manner, as cannot be translated.

“ Galli ex concubitu gravidam te, Pontia, Mori
 “ Quis bene moratam morigeramque negeti”

He charged him with having been convicted of several heresies at Geneva, and of having shamefully abjured them with his lips, though not with his heart. He accused him of having for eight or ten months been deprived of his salary at Geneva, and suspended from his offices as a professor and minister, upon account of a process of adultery, which had been entered against him; and for which, says he, he would have been condemned, if he had not avoided the decisive sentence, by declaring, that he would leave the place. There is no occasion, we say, to believe all this, though we may fairly suspect, that he had given some cause for such rumours. However, to make him some amends for quoting so much against him, we will observe, that the illustrious and excellent Huetius has bestowed very great encomiums upon him in some Latin poems, which he addresses to him.

Huet. Poem.
 mat. p. 30,
 and 77. of
 edit. 1700.

MORE SMYTH (JAMES, esq;) of a gentleman's family, was educated at Oxford, and while he was there, wrote a comedy, called the Rival modes. This play was condemned in the acting, but he printed it in the year 1727, with the following motto, which the commentator on the Junciad, by way of irony, calls modest.

“ Hic cæstus artemque sepono.”

Upon the death of his grandfather, he enjoyed the place of squire-master to the band of gentlemen pensioners. Being a man of a gay disposition, he insinuated himself into the favour of the duke of Wharton; and being also, like him, destitute of prudence, he joined with that great nobleman in writing a paper called The inquisitor; which breathed so

much the spirit of Jacobitism, that the publisher thought proper to sacrifice his profit to his safety, and discontinue it. By using too much freedom with the character of mr. Pope, he occasioned that gentleman to stigmatize him in his Dunciad. In his second book, mr. Pope places before the eyes of the dunces the phantom of a poet. He seems inclined to shew the possibility of dulness's making a wit, which can be done no otherwise than by chance. Thus when he has dressed him out in all the pomp of emptiness, as something that appears, but is not, he concludes,

“ Never was dash'd out at one lucky hit,
 “ A fool so just a copy of a wit ;
 “ So like, that critics said, and courtiers swore,
 “ A wit it was, and call'd the phantom More.”

Dunc. b. ii. v. 57.

The cause of the quarrel between mr. More and mr. Pope was this. In a letter published in the Daily Journal, March 18, 1728, written by the former, there are the following words: “ Upon reading the third volume
 “ of Pope's Miscellanies, I found five lines, which I thought
 “ excellent; and happening to praise them, a gentleman
 “ produced a modern comedy, The rival modes, where
 “ were the same verses to a tittle. These gentlemen are
 “ undoubtedly the first plagiarists, who pretend to make a
 “ reputation, by stealing from a man's works in his own
 “ life-time, and out of a public print.” But it appears from the notes to the Dunciad, that mr. More himself borrowed the lines from mr. Pope; for in a letter to mr. Pope, dated January 27, 1726, he observes, that “ these verses,
 “ which he had before given him leave to insert in The
 “ rival modes, would be known for his, some copies being
 “ got abroad. He desires nevertheless, that since the lines
 “ in his comedy have been read to several, mr. Pope would
 “ not deprive it of them.” As proofs of this circumstance, are brought the testimonies of lord Bolingbroke, and the lady of Hugh Bethel, esq; to whom the verses were originally addressed, who knew them to be mr. Pope's, long before The rival modes was written. This gentleman died October 18, 1734, at Whistler, near Isleworth in Middlesex, for which county he was a justice of peace. Notwithstanding his quarrel with mr. Pope, he was certainly a man of parts and politeness, or mr. Pope would never have introduced him, as he did, to the earl of Peterborough's acquaintance; but his misfortune was, as the commentators

on the *Dunciad* observes, too inordinate a passion to be thought a wit.

MOREL, the name of several celebrated printers to the kings of France, who, like the Stephens's, were also very learned men. William Morel died at Paris in 1564. Frederic Morel, who was also interpreter in the Greek and Latin tongues, as well as printer to the king, died in 1583. He left a son of his own name, who became more famous than his father; and who had so strong an attachment to study, that when he was informed of his wife's being at the point to die, he would not lay down his pen, till he had finished what he was upon; and when she was dead, as she was before they could prevail with him to stir, he was only heard to reply coldly; "I am very sorry, she was a good woman." This Frederic Morel died in June 1630, aged 78 years, after having printed a great number of authors in such a manner, as shew him to have been a very ingenious and learned man. His sons and grandsons trod in his steps; they distinguished themselves in literature, and maintained also the reputation which he had acquired by printing.

MOREL (ANDREAS) a very eminent antiquary, was born at Bern in Switzerland, it does not appear in what year. He had so strong a passion for the study of medals, that he was firmly persuaded of its being natural to him. He travelled through several countries, and made large collections. In 1673, he became acquainted at Basil with the celebrated antiquary Charles Patin, who communicated to him many very curious and rare medals, and also several other things which related to the science. At Paris he had access to the king's cabinet, and was permitted to design from it whatever he pleased. He was exhorted by Ezekiel Spanheim, and others of his learned acquaintance, to think of communicating his collections to the public; and in 1683, he published at Paris in 8vo, *Specimen universæ rei nummarie antiquæ*. The great work, of which this was a specimen, was to be a complete collection of all ancient medals, of which he had at that time 20,000 exactly designed. At Leipzig 1695, in 8vo, was published a second edition of this *Specimen* corrected, altered, and augmented; to which were added some letters of Spanheim upon the subject of medals.

Soon after this Essay appeared, Lewis XIV. gave him a place in his cabinet of antiques; which, though it brought him

him great honour and some profit for the present, yet cost him very dear in the end: for whether he spoke too freely of mr. de Louvois, on account of his salary, which it seems was not very well paid, or for some private reason of which we are ignorant, he was, by order of that minister, committed to the Bastille, where he lay for three years. He was released at the death of Louvois, which happened in July 1691, but not till the canson of Bern solicited in his favour. He then returned to Switzerland, and resumed his grand design; and afterwards, in 1694, went to Arnstad in Germany, upon an invitation from the count of Schwartzburg; with whom he lived in quality of his antiquary. The count had a fine collection of medals, and furnished him with every thing necessary for carrying on his great work. Sparheim, who returned from France to Berlin in 1689, had a desire to see him again, and gave him also all the assistance and encouragement he could; yet some unforeseen accidents prevented him from completing it. He died of an apoplexy at Arnstad, the 10th of April 1703.

In 1701, he had published *Epistola ad J. Perizonium de nummis consularibus*, in 4to; which Perizonius reprinted at Leyden in 1713, at the end of his piece *De ære gravi*, in 8vo. In 1734, came out at Amsterdam, in two volumes folio, *Thesaurus Morellianus, sive familiarum Romanorum numismata omnia, diligentissime undique conquesta, &c. Nunc primum edidit & commentario perpetuo illustravit Sigebertus Havercampus*. This was part of Morel's great work, and contains an explication of 3539 medals, engraved with their reverses. It appears, that this learned man was not a dupe to his passion for medals; did not behave ridiculously, as men are apt to do, by despising all pursuits in comparison of their own; but knew the nature and bounds of the province, as well as the real use and value of the objects, which he had cultivated with so much assiduity and pleasure.

M O R E R I (Lewis) doctor in divinity, and author of the Great historical dictionary, was born at Bargemont, a small village in Provence, upon the 25th of March 1647. He went through all parts of classical learning at Orange; under the fathers of the christian doctrine; studied rhetoric in the college of jesuits at Aix, where he also performed his course of philosophy; and from thence removed to Lyons, where he studied divinity. When he was but eighteen years of age, he composed a small allegorical work, intitled, *Le*

passé d'amour; and in 1666, a collection of French poems, which he called, *Doux plaisirs de la poésie*; to which works he only put the first letters of his name, L. M. He applied himself diligently to the study of the Italian and Spanish languages; and this latter enabled him to translate Rodriguez's book upon Christian perfection. It was printed at Lyons in 1677, in three volumes octavo, under this title: *Pratique de la perfection chrétienne & religieuse, traduite de l'Espagnol d'Alphonse Rodriguez*. After he had taken orders, he preached at Lyons for five years with great success; and here formed the plan of his Historical dictionary, the first edition of which appeared at Lyons in 1674. Here he had collected and digested into alphabetical order, whatever seemed to him curious in sacred and profane history, so that information might be had from hence upon all kinds of subjects in a moment: and every body was amazed to see so prodigious a work from so young a man. Thus a friend sung upon the occasion:

- “ Dans une si tendre jeunesse,
 “ Mettre un ouvrage sous la presse,
 “ Dont le vaste projet etonne les savans!
 “ Chacun d'eux l'admirant s'ecrie
 “ Que pour le composer il a fallu trente ans.”

That is, “ Every body wondered to see one in the tender-
 “ nefs of youth publish a work of such prodigious extent
 “ and compass, that it might have employed the most
 “ learned at least thirty years.” The same year he was
 taken into the family of the bishop of Apt in Provence,
 whom he attended the year following to Paris, where he
 was soon introduced into the acquaintance of the prelates,
 who held their assembly in St. Germain en Laye, and the
 learned men in the metropolis. While he was engaged in
 the second edition of his Dictionary, his friends recom-
 mended him to monsieur de Pomponne, secretary of state,
 who invited him to his house in the beginning of the year
 1678. He might have expected great advantages from the
 patronage of that minister; but his intense application to
 the finishing of his Dictionary, exhausted his strength, and
 broke his health in such a manner, that he never recovered
 it. Monsieur de Pomponne having resigned his post in the
 year 1679, Moreri took the opportunity of retiring to his
 own house, in order to compleat his work. He did not,
 however, live to do it; for his health declining more and
 more every day, he expired July the 10th, 1680, aged
 thirty-

thirty-seven years and three months. He may be said to have sacrificed both his fortune and his life for the public, when he undertook so laborious a work, which was the cause of his sickness and immature death. Besides the writings above-mentioned, he put the Lives of the saints into more elegant French, and added methodical tables for the use of preachers, with chronological tables; and in 1671, he published at Lyons the following book, *Relations nouvelles du Levant, ou traites de la religion, du gouvernement, & des coutumes des Perſes, des Armeniens, & des Gaures, compoſes par le P. G. D. C. C.* (that is, P. Gabriel du Chignon, capucin) & donnees au public par le ſieur L. M. P. D. E. T. that is, Louis Moreri, pretre, docteur en theologie.

The first edition of his Historical dictionary appeared, as we have already said, at Lyons in 1674. The second enlarged by himself, was printed at Paris in 1681, in two volumes in folio. The third, fourth, and fifth were printed after it, with very few alterations. It was afterwards thought proper to give a supplement, or third volume, which was printed in 1689. The sixth edition, with the articles of the supplement ranged in their proper places, was printed at Amsterdam in 1691, in four volumes in folio, under the care and correction of mr. Le Clerc. The seventh, eighth, ninth, tenth, eleventh, and twelfth editions are much the same; only the eleventh edition was enlarged and corrected by mr. Bayle. The thirteenth was printed at Paris in 1712, in five volumes in folio; and in this, as in the following editions, monsieur du Pin had a considerable hand. The eighteenth was printed at Paris 1732, in six volumes in folio: and under this form it has continued ever since.

M O R G U E S (MATTHEW DE) fleur de St. Germain, preacher in ordinary to Lewis XIII. and principal almoner to Mary de Medicis his mother, made himself much talked of by the libels he published against cardinal Richelieu. He was born at Vellai in Languedoc in the year 1582, of no inconsiderable family. He turned jesuit at first, and had several pupils at Avignon in the jesuits-college there; but afterwards he gave the jesuits the slip, and quitted their order. He preached at Paris with great success, and in the year 1613, he was made preacher to queen Margaret. He was nominated to the bishopric of Toulon by Lewis XIII. but could never obtain his bulls from Rome. Some impute this to his talking too freely about the liberties of the Gallican church; but others are of opinion, that his grant was stopped

stopped by the secret artifices of cardinal Richelieu. Upon the imprisonment of Mary de Medicis, he retired from court to his father's house, where cardinal Richelieu took measures to seize him. The commission bore, "that they should take St. Germain dead or alive; that they should seize him, without making an inventory of the papers they should find; and that they should send the said papers to Beaucaire, while the prisoner was conducted to Mande to be put into the bishop's hands." It was believed, that this prelate, who had been a domestic of the cardinal's, would have caused him to be strangled or imprisoned without noise. He was apprised of this design the night before; upon which he left his father's house, and retired into the most uncultivated parts of France, where he lay concealed for six weeks under all the inconveniencies which his health could be exposed to. "What was the most insupportable circumstance," says he, "of this whole proceeding, was the uneasiness, which the presence of the officers gave my father and mother, who were much advanced in years; for by this time I, the youngest of eight children, was beginning to have grey hairs." It is very probable, that the cardinal, who had the weakness to be infinitely sensible of satire, was afraid of St. Germain's pen, and that he saw the severities it would produce: for we see, that in all the negociations for recalling the queen mother, he made it a condition, "that Life of cardinal Richelieu, tom. ii. p. 162. St. Germain, who by his defamatory libels had forgot nothing which might ruin his reputation, should be delivered up to the king."

In the mean time the queen mother, coming from Compeigne, and being desirous to publish an apology for herself, sent in quest of St. Germain, and ordered him to write an answer to a pamphlet intitled, *La defense du roi & de ses ministres*; whose author, it seems, had taken great freedoms with that princess's honour. In the year 1631, he published an answer to the queen's satisfaction; and afterwards wrote several pieces against the creatures of cardinal Richelieu. What bears hardest upon his memory is, that he had printed several books before in commendation of the cardinal; which seeming fickleness, he endeavoured to excuse by saying, that the cardinal had not then broke all measures with the queen mother, nor committed any of those public offences, which have since made him so justly obnoxious to the resentment of the honest part of the nation. He followed Mary de Medicis when she left the kingdom, and did

did not return to France till after the cardinal's death. De Morgues died in 1670, in the eighty-eighth year of his age, and left behind him a History of Lewis the Just, of which Guy Patin has more than once made very honourable mention. "De Morgues," says he, "is a man of learning and note, and has by him a compleat History of Lewis XIII. which he chooseth not to have published till he is dead. He has caused six copies of it to be taken in manuscript, which he has committed to the care of six of his good friends, who will not fail to execute his intentions at a proper time."—"You must know that he is about eighty-four years of age; yet I do not wish for his death, nay, I should be sorry for it; but I would gladly see that history, from which he has related to me some very curious particulars and strange truths, as well at the expence of cardinal Richelieu, as in defence of the queen mother." Patin hated the abuse of sovereign power, and therefore had conceived an aversion to this cardinal, so that he would have believed any thing, which an historian would have said against him; nay, would probably have thought him the honestest man for saying it. This prejudiced him so much in favour of de Morgues, whom otherwise he must have looked upon as a very improper man to write this history. He had been persecuted by his eminency, hated him mortally, so that he would have misrepresented facts, even without knowing it. To him every action of the cardinal's would have appeared criminal; or if any of them had appeared fair, he would have been tempted to have suppressed, or to have cast some blemish upon it. In short, de Morgues would have wanted that disinterestedness, which is essential to a good historian; he would not have been able to say with Sallust, that he undertook his history "the rather, because his mind was free from fear, hope, and party-prejudice: perscribere eo magis, quod mihi à spe, metu, partibus reipublicæ animus liber erat." He would however have had this advantage, that most readers would have been favourable to the liberties he would have taken; since mankind are always more pleased with an historian who finds fault, than with one who praises.

Lettre 421.

Lettre 498.

In Proem.
belli Civil.

Prolegomena ad Polyhistor, Lubec, 1747, 4to.

MORHOF (DANIEL GEORGE) a very learned German, was born of a good family at Wismar, a town in the duchy of Mecklenburg, the 6th of February 1639. At sixteen years of age, he was sent to Stetin, where he studied philosophy under John Micraeusius, Hebrew under Joachim Fabricius,

Fabricius, and civil law under John Sitchman; without neglecting in the mean time Latin and Greek literature, which he had been taught at home. Two years after he removed to Rostock, in order to continue the study of the law: and by some verses which he published at this place, was chosen professor of poetry in 1660. The same year he made a journey into Holland and England, resided some time at the university of Oxford, and then returned to his employment at Rostock. He did not long continue in it; for in 1665, the duke of Holstein, having founded an university at Kiel, engaged him to accept in it the professorship of poetry and eloquence. In 1670, he made a second journey into Holland and England, contracting the acquaintance and friendship of learned men, in every place as he passed along. He saw Grævius at Utrecht, John Frederic Gronovius at Leyden, Nicholas Heinsius at the Hague, &c. In England he conversed much with Isaac Vossius, and with the honourable sir Robert Boyle. He admired mr. Boyle so much, that he translated one of his philosophical works into Latin, and published it at Hamburgh in 1671. Returning to his own country, he was twice in danger of losing his life. He was near being shipwrecked in his passage over the water; and he had like to have been crushed to death by the fall of a great quantity of books and paper, while he was amusing himself in Elzevir's shop at Amsterdam. The first of these dangers was rumoured in his own country, before his arrival; and his being drowned was so firmly believed, that several elegies were made upon his death. He married at Kiel in October 1671; two years after was made professor of history; and in 1680, librarian of the university. He pursued his studies hard, and composed a great number of works: but his constitution being weak and unable to bear this, an ill habit of body came upon him early in life, which being increased, as we are told, instead of being cured by drinking Pyrmont waters, carried him off the 30th of July 1691. His death is supposed to have been hastened by his excessive grief for the loss of his wife in 1687.

He was the author of several works of a smaller kind; as, Orations, Dissertations, Theses, and Poems. He published at Kiel in 1685, 4to; a piece intitled, *De patavinitate Liviana liber, ubi de urbanitate & peregrinitate sermonis Latini universe agitur*. He aims in this work to shew, what the patavinity with which Livy was formerly reproached is; and makes it consist of a certain turn of expres-
sion,

sion, and of some phrases, peculiar to Padua. His great work is his Polyhistor, five de notitia auctorum & rerum commentarii: for this is the title it bore when it was first published at Lubec, in 1688. It has been enlarged, since the death of Morhof, in several successive editions; the last and best of which was published at Lubec in 1747, in two volumes 4to, with this title; Danielis Georgii Morhofii Polyhistor, literarius, philosophicus, & practicus, cum accessionibus virorum clarissimorum Joannis Frickii & Joannis Molleri Flensburgensis. Editio quarta. Cui præfationem notitiamque diariorum literariorum Europæ præmisit Joannes Albertus Fabricius, nunc auctam & ad annum 1747 continuatam.

MORIN (JOHN BAPTIST) physician and regius professor of mathematics at Paris, was born at Villefranche in Beaujolois, upon February 23, 1583. After studying philosophy at Aix in Provence, and physic at Avignon, of which he commenced doctor in 1613, he went to Paris, and lived with Claude Dormi, bishop of Boulogne; who sent him to examine the nature of metals in the mines of Hungary, and thereby gave occasion to his *Mundi sublunaris anatomia*, which was his first production, and published in 1619. Upon his return to his patron the bishop, who kept one Davison, an astrologer, in his house, he took a fancy to judicial astrology, because of the uncertainty which he found in physic; and, what is curious to observe, Davison took a disgust to astrology at the same time, because of the uncertainty he had found in it, and applied himself to physic. He began to enquire, by the rules of his science, into the events of the year 1617; and found, that the bishop of Boulogne was threatened with the loss of either liberty or life, of which he forewarned him. The bishop laughed at Morin's prediction, but engaging in state intrigues, and taking the unfortunate side, he was treated as a rebel, and actually imprisoned that very year. After the fall of his prelate, he lived with the abbé de la Bretonniere, in quality of his physician in ordinary, for four years; and, in 1621, was taken into the family of the duke of Luxemburg, where he lived eight years more. In 1630, he was chosen professor royal of mathematics, upon the death of Sinclair; and his friends would have had him to have married his widow. But Morin had regulated his conduct by the stars, ever since the year 1617; and, as he did not find that they encouraged him to marry, he resolved to live single. This resolution, however,

Vita Morini, p. 4.

Ibid. p. 6.

however, was not made, till after he had been prevailed upon to marry Sinclair's widow; but, the first time he went to pay her a visit, he found all in readiness to carry her to her grave. The professor, it seems, prepared his addresses in so deliberate a manner, that the lady had time to die before she received them.

Morin had, by virtue of his profession, access to the great, even to cardinal Richelieu; and under the administration of cardinal Mazarine, he obtained a pension of 2000 livres, which was always very punctually paid him. Richelieu is said at first to have admitted him to his most secret councils, and to have consulted him about matters of the greatest importance; but Morin, possessed with a false notion that he had discovered the longitude, and that the cardinal did him great injustice, in refusing him the promised reward for such a discovery, conceived a violent hatred against him, which lasted as long as he lived. It is certain, that the courts of the greatest princes, even in the seventeenth century, were not free from the infatuation of judicial astrology, but that the greatest statesmen were subject to it. Vita Morini, &c. p. 16. Queen Christina would needs see Morin, when she was first at Paris; and she declared, that she took him for the ablest astrologer in the world. The count de Chavigni, secretary of state, was remarkable for his credulity in this pretended science, and put great confidence in Morin's astrological oracles, as the following account will sufficiently shew. Morini Astrologia Gallica, l. xxvii. c. 7. This gentleman having proposed to go into Provence, in the year 1646, desired Morin to accompany him; but, as Morin did nothing without consulting the stars, he would not engage in the journey, unless they promised him good success in it. He therefore demanded some time to consult them, after which he promised to accompany his patron, provided he might chuse the propitious hour for their departure: for Morin assured him, that it was of the last importance to begin his enterprises under a favourable aspect of the stars. Chavigny readily complying with this, Morin found, that they ought to depart upon the 9th of May, at nine minutes after four in the morning; and begged, that every thing might be ready against that moment. The master's orders were so well executed, that, at that nick of time, every thing was prepared for the journey. There were four good dials in the count's garden, by which they observed, for the space of half an hour, the approaches of the critical minute; and they stepped into the coach precisely, when the shadow of the dials was upon the point of touching that minute. They arrived

arrived happily at Antibes; and, when Chavigny was about to return to Paris, his astrologer told him, that he must chuse the hour of their departure by the heavens. Chavigny complied as before, and caused the necessaries of their journey to be prepared with so much exactness, that he and his attendants mounted their horses upon the 2d of July, at twenty-seven minutes after four in the morning, and had a very prosperous journey; which it would certainly be injurious not to impute to the management of this astrologer.

Morin's friends pretend, that his horoscopes have frequently foretold the truth. His first essay, as we have observed, was foretelling the imprisonment of the bishop of Boulogne; but he displayed his skill in an extraordinary manner, and passed for a master in his art, in foretelling that Lewis XIII. would recover of that dangerous disease

Vita Mori. with which he was seized at Lyons. The queen-mother, *ib. &c. p. 13.* confounded with the unlucky predictions of other astrologers, wrote to cardinal Berulle, to order Morin to examine the king's horoscope. He did so; and found by the stars, that the king's illness would be violent, but not mortal. His prediction proved true, and he was royally rewarded for his pains; while the other astrologers were sent, very justly, to the galleys. Upon this, they tell us, that he was to be the only person who had liberty to examine the king's horoscope, as in ancient times, there was only one painter who was allowed to draw Alexander the Great. But, however right Morin might sometimes happen to be in his predictions, we may be sure that he was oftener wrong; nor were there wanting those who laughed at his errors, as well as ridiculed his art. Among these was the illustrious Gassendi, whose death he seems to have foretold, from a motive of spleen and resentment; but very unfortunately was out in his calculations, when his own honour and the credit of his science was capitally concerned. We will not quote all the observations which Gassendi made upon this occasion, but content ourselves with the following words of his abridger:

Gassend.
oper. vol. i.
p. 747.
Lugd. 1658.
Bernier, A.
écégé de la
philosophie
de Gassendi,
vol. iv.
p. 485.
edit. 1684.

“ I could here,” says he, “ give a detail of the horoscope of mr. Maridat, member of the grand council, in which you would find, that the astrologer Morin, who made it, has succeeded as well in it as Nostrodamus did in that of mr. Suffredy: but it is so stuffed with folly, impertinence, and false facts, and smells so strongly of the quack or gipsy, whose only aim is to cheat and cozen you of a piece of money, that it is with difficulty I can think of it patiently. I shall only say, to the eternal shame of Morin

“ the

“ the astrologer, that observing mr. Gassendi, who laughed
 “ at his judicial astrology, to be infirm, and affected with a
 “ defluxion upon his lungs, he had the impudence to fore-
 “ tel, and to publish his prediction to all the world, by a
 “ pamphlet written on purpose, that he would die about
 “ the end of July, or the beginning of August, in the year
 “ 1650; pretending, by this prediction, to erect a trophy
 “ in honour of his astrology: and yet, for all this, mr. Gas-
 “ fendi was never in better health than at this time; for he
 “ had recovered his vigour to such a degree, that, as I well
 “ remember, he and I, upon the 5th of February in the
 “ following year, ascended the mountain of Toulon toge-
 “ ther, to make experiments concerning a vacuum.”

Morin died at Paris, upon the 6th of November, 1656.
 He wrote a great number of books, whose titles it would be
 tedious, as well as useless, to enumerate; but did not live
 to publish his favourite performance, I mean his *Astrologia*
Gallica, which had cost him thirty years labour. It was
 printed, however, at the Hague, in 1661, in one volume
 in folio, with two epistles dedicatory; the one from the au-
 thor to Jesus Christ, the other addressed to Louisa Maria de
 Gonzaga, queen of Poland. That princess encouraged Morin
 to undertake this great work, and paid the charges of the
 impression. At the time when it was affirmed that she was
 to be married to a prince, Morin affirmed that that mar-
 riage should never take place, and that she was destined to
 the bed of a monarch: so that there is no room to wonder
 that she should engage herself in expences for the sake of a
 book, whose author had flattered her with the hopes of a
 crown, which she afterwards wore. Besides, that princess
 put a great deal of confidence in astrology, and such people
 the astrologers have always been wise enough to flatter with
 good fortune. However, what Guy Patin observed upon
 this occasion is very just, and we will here transcribe it.
 “ I understand,” says he, “ that the *Astrologia Gallica* of Patin, *lettre*
 “ the sieur Morin is at last finished at the Hague. I am told, 335.
 “ that it abuses the Parisian and other physicians, who give
 “ no credit to judicial astrology; and I do not wonder that
 “ the author should behave in this manner, for he was a
 “ a fool. The book is printed in one volume in folio.
 “ The queen of Poland gave 2000 crowns to carry on the
 “ edition, at the recommendation of one of her secretaries,
 “ who is a lover of astrology. You see in what manner
 “ crowned heads are imposed upon. If it had been a book
 “ which might have been of use to the public, the author
 VOL. VIII. K k “ would

Lettre 65,
dated Nov.
7, 1656.

“ would not have found one, either to print it, or to bear
“ the charges of the prefs.” Elsewhere he writes thus:
“ I have another death to inform you of; it is that of the
“ sieur Morin: so that you see he is dead at the year’s end,
“ as well as mr. Gallendi. But they are in no danger of
“ quarrelling with one another now: for the one is buried
“ at St. Nicholas in the Fields, and the other at St. Stephen’s
“ on the Mount. The one was a man of great wisdom,
“ the other a fool, and half mad: but, however that
“ be, it is certain that, in the other world, they will be
“ upon a level with one another, in spite of all the mathe-
“ matics, and all the pretensions to judicial astrology, with
“ which Morin was possessed.”

Baillet, Vie
de Des
Cartes, tom.
i. p. 357.
Ibid. p. 265.

But as much folly and madness as Guy Patin imputed to
this professor of mathematics, and he certainly had a con-
siderable share of both, it must be remembered, that he re-
ceived several testimonials of esteem from the great mr. Des
Cartes. He became acquainted with this philosopher in
the year 1626, and some time after made him a present of
his book upon the longitude, which was acknowledged by
a very obliging letter. He sent him also, in 1638, some ob-
jections to his Theory of light, which mr. Des Cartes re-
plied to. It is certain, that he did not despise them; but
thought, as soon as he received them, that they deserved to
be considered, both upon the account of their weight, and
the difficulty of solving them. He wrote once and again to
father Merfenne, and desired him to tell Morin, that “ he
“ not only took his pamphlet in very good part, but that
“ he was obliged to him for his objections, since they were
“ very proper to excite him to search more narrowly after
“ the truth; and that he would not fail to answer them
“ as punctually, as civilly, and as speedily as possible.”

Vol. i. of his
letters,
p. 390.
Baillet, ut
supra,
p. 355.

Morini Vita,
written by
father Si-
mon, and
prefixed to
Antiquitates
ecclesie ori-
entalis, &c.
Lond. 1682,
8vo.

MORIN (JOHN) a most learned person, was born at
Blois, of protestant parents, in 1591. He was instructed
in the belles lettres at Rochelle, and afterwards went to
Leyden, where he made himself very skilful in the Greek,
Latin, and oriental tongues, and applied himself to philo-
sophy, law, mathematics, and divinity. Returning to
France, he went to settle at Paris, where he gained an ac-
quaintance with cardinal du Perron, and was converted by
him to the catholic religion. Some time after he entered
into the congregation of the oratory, lately established, and
began to make himself known by his learning and his works.
In 1626, he published some Exercitations upon the original
of

of patriarchs and primates, and the ancient usage of ecclesiastical censures, dedicated to pope Urban VIII. He undertook, in 1628, the edition of the Septuagint Bible, with the version made by Nobilius, and put a preface before it, in which he treats of the authority of the Septuagint, commends the edition of it that had been made at Rome, by order of Sixtus V. in 1587, which he had followed, and maintains that we ought to prefer this version to the present Hebrew text, because this has been, he says, corrupted by the Jews. Before this work was ready to appear, he gave the public, in 1629, a History, written in French, of the deliverance of the church by the emperor Constantine, and of the greatness and temporal sovereignty conferred on the Roman church by the kings of France. But this book was not well received at Rome, and Morin was forced to promise that he would retrench and correct it. He published, soon after, Exercitations upon the Samaritan Pentateuch; for the sake of establishing which, he stoutly attacks the integrity of the Hebrew text. As they laboured then in the Polyglot at Paris, Morin took upon himself the care of the edition of the Samaritan Pentateuch. His endeavours to exalt this, together with the Greek and Latin versions of the Bible, at the expence of the Hebrew, made him very obnoxious to some learned men; and he was attacked by Hottinger and Buxtorf in particular. But this only enhanced his merit at the court of Rome; insomuch that cardinal Barberini invited him thither, by order of the pope, who received him very graciously, and intended to make use of him, in the re-union of the Greek to the Roman church, which was then in agitation. He was greatly caressed at Rome, and intimate with Lucas Holstenius, Leo Allatius, and all the learned there. After having continued nine years at Rome, he was recalled, by order of cardinal Richelieu, to France, where he spent the remainder of his life in learned labours, and died of an apoplexy at Paris, the 28th of February, 1659.

His works are very numerous, and some of them much valued by protestants, as well as papists, on account of the oriental learning contained in them. Father Simon has given us, under the title of *Antiquitates ecclesiæ orientalis*, a collection of letters to and from father Morin, which were found among the papers of father Amelot, and caused them to be printed at London in 1682, with the life of Morin, of which he himself is supposed to be the author. These letters

ters contain many curious particulars relating to criticism and history, and are full of oriental erudition.

MORIN (SIMON) a celebrated fanatic of the seventeenth century, was born at Richemont, near Aumale, and had been clerk to Mr. Charron, general paymaster of the army. He was very ignorant and illiterate; and therefore it is no wonder if, meddling in spiritual matters, he fell into great errors. He was not content with broaching his whimsies in conversation, he wrote them down in a book, which he caused to be privately printed in the year 1647, under the title of *Pensées de Morin dédiées au roi*; or, *Morin's thoughts dedicated to the king*. This book is a medley of conceit and ignorance, and contains the most remarkable errors which were afterwards condemned in the Quietists; only that Morin carries them to a greater length than any one else has done: for he affirms, "that the most enormous sins do not remove a sinner from the state of grace, but serve, on the contrary, to humble the pride of man." He says, "that in all sects and nations God has a number of the elect, true members of the church; that there would soon be a general reformation, all nations being just about to be converted to the true faith; and that this great reformation was to be effected by the second coming of Jesus Christ, and Morin incorporated with him." He was in prison at Paris, at the time when Gassendi's friends were writing against the astrologer John Baptist Morin, whom they upbraided (but, as he replied, falsely) with being the brother of this fanatic. This was about the year 1650, after which Simon Morin was set at liberty as a visionary, and suffered to continue so till the year 1661; when Des Marets de St. Sorlin, who, though a fanatic and visionary himself, had conceived a violent aversion to him, discovered his whole scheme, and had him taken up. The means Des Marets made use of for this discovery was, by pretending to be one of his disciples; and he carried his treachery and dissimulation so far, as to acknowledge him "for the Son of man risen again." This acknowledgment so pleased Morin, that he conferred upon him, as a particular grace, the office of being his harbinger, calling him "a real John the Baptist revived." Then Des Marets impeached him, and became his accuser; upon which Morin was brought to a trial, and condemned to be burnt alive; which sentence was executed on him at Paris, upon the 14th of March, 1663, in the form and manner following: after having made the
amende

amende honorable in his shirt, with a cord about his neck, and a torch in his hand, before the principal gate of the church of Notre Dame, he was carried to the place of execution, and there tied to a stake to be burnt alive, together with his book intitled *Pensées de Morin*, as also all his papers and his trial. Afterwards his ashes were thrown into the air, as a punishment for his having assumed the title of the Son of God. His accomplices too were condemned to assist at his execution, and then to serve in the galleys for life, after having been whipped by the hangman, and marked with a burning iron with fleurs de lis upon the right and left shoulders. Morin gave out, that he would rise again the third day; which made many of the mob gather together at the place where he was burnt. It is said, that when the president de Lamoignon asked him whether it was written in any part of scripture, that the great Prophet, or new Messiah, should pass through the fire, he cited this text by way of answer: " *Ignem me examinasti, & non est inventa in me iniquitas:*" that is, "Thou hast tried me with fire, and no wickedness hath been found in me." Morin died with remarkable resolution; and it was then thought, the judges had been too rigorous in their sentence, and that sending him to a mad-house had been sufficient. They replied in defence of themselves, that Morin had owned many impious tenets, and that not in sudden starts and fits of heat, but in cool blood, and with deliberate obstinacy. But then a question will arise, whether a fool, any more than a madman, ought to be capitally punished for any opinion or degree of stubbornness?

MORINUS (STEPHANUS) a very learned French protestant, was the son of a merchant, and born at Caen, the 1st of January, 1625. Losing his father at three years of age, he fell under the care of his mother, who designed him for trade: but his inclination carrying him vehemently to books, he was suffered to pursue it. He went through the classics and philosophy at Caen, and then removed to Sedan, to study theology under Peter du Moulin, who conceived a great friendship and esteem for him. He afterwards continued his theological studies under Andrew Rivet, and joined to them that of the oriental tongues, in which he made a great proficiency under the famous Golius. Returning to his country in 1649, he became a minister of two churches in the neighbourhood of Caen; and, in 1652, married a wife. He was much distinguished by his uncommon

mon parts and learning, and had several advantageous offers made him from abroad; but he did not care to stir from his own country. In 1664, he was chosen minister of Caen; and his merits soon connected him in friendship with several learned men which were then in that city; such as Huetius, Segrais, Bochart, and others. The revocation of the edict of Nantes, in 1685, obliging him to quit Caen, he retired with his wife and three children into Holland. He went at first to Leyden, but soon after was called to Amsterdam, to be professor of the oriental tongues in the university there; to which employment was joined, two years after, that of minister in ordinary. He died, after a long indisposition both of body and mind, the 5th of May, 1700.

He was the author of several works: as, 1. *Dissertationes octo, in quibus multa sacræ & profanæ antiquitatis monumenta explicantur*, Genevæ 1683, 8vo. A second edition, enlarged and corrected, was printed at Dort 1700, in 8vo. 2. *Oratio inauguralis de linguarum orientalium ad intelligentiam sacræ scripturæ utilitate*, L. Bat. 1686. This was reprinted with, 3. *Explanationes sacræ & philologicæ in aliquot V. & N. Testamenti loca*, L. Bat. 1698, 8vo. 4. *Exercitationes de lingua primæva ejusque appendicibus; Ultrajecti* 1694, 4to. 5. *Dissertatio de paradiso terrestri*; printed in Bochart's works, the third edition of which were published at Utrecht in 1692, with Bochart's life by Morin prefixed. 6. *Epistolæ duæ seu responsiones ad Antonium Van Dale de Pentateucho Samaritano*; printed with Van Dale's *De origine & progressu idolatriæ*, at Amsterdam 1696, in 4to. 7. *Lettre sur l'origine de la langue Hébraïque*, with an answer of Huetius; printed in the first volume of *Dissertationes sur diverses matieres de religion & de philologie*, recueillies par M. l'abbé de Tilladet, Paris 1712, in 12mo. Morin endeavours to prove in this letter, that the Hebrew language is as old as the creation, and that God himself inspired it into Adam. His great fondness for this language, made him run into some extravagant notions about it, as Mr. Huet tells him in his answer. Lastly, Morin prefixed a *Life of Jacobus Palmerius to the Græciæ antiquæ descriptio*, printed at Leyden, 1678, in 4to.

Henry Morin, his son, who died at Caen the 16th of July, 1728, aged seventy-three years, was a member of the academy of inscriptions and belles lettres at Paris: and there are several dissertations of his in the *Memoirs of this academy*,

MORISON (**ROBERT**) physician and professor of botany at Oxford, was born at Aberdeen, in the year 1620, and educated in that university, where he took a master of arts degree in 1638. He studied mathematics at the first, but afterwards applied himself to botany, for which he had a strong inclination. The civil wars obliged him to leave his country; and he went and fixed at Paris, where he applied himself again with great eagerness to botany, and also anatomy. He took the degree of doctor in physic at Angus, in the year 1648; and his reputation as a great botanist being very well known, he was introduced to the duke of Orleans, who, in the year 1650, gave him the direction of the royal gardens at Blois. He exercised this office till the death of that prince, and afterwards went over to England, in August 1660. Charles II. to whom the duke of Orleans had presented him at Blois, in February of the same year, sent for him to London, and gave him the title of his physician, and that of professor royal of botany, with a pension of 200l. sterling per annum. Afterwards he was chosen fellow of the college of physicians. While he was in the service of the duke of Orleans, he added to the collection in the gardens at Blois 250 plants, which no one had ever described before; and he formed a new method of explaining botany. He shewed it to the duke, who exhorted him to write the History of plants according to that plan, promising, at the same time, to bear the charges of it, and to leave him the whole profit. That prince's death hindered the execution of this design: but, when Morison came to enjoy a pension under the king of Great-Britain, he began to be more in earnest than ever about this great attempt. He had published, in 1669, his *Prælude botanicum*, which procured him so much reputation, that the university of Oxford chose him for their botanical professor. In 1672, the ninth section of the second part of his History of plants appeared, which the author now gave as a specimen of his great work. The university contributed a large sum to carry on the impression of this book; which, together with the favourable reception it met with, so encouraged him to pursue his great project, that, in 1680, he published the second part of his History of plants. He did not, however, live to finish it, but died at London, in November 1683, at the age of sixty-three. Wood tells us, that he received a bruise on Athen. his breast, by the pole of a coach, as he was crossing the Oxon. street between the end of St. Martin's-lane and Northumberland-house, near Charing-cross, of which he died the

day after; and that he was buried in the church of St. Martin in the Fields.

Wood's A-
then. Oxon.
vol. ii.

MORLEY (dr. GEORGE) a learned English bishop, was son of Francis Morley, esq; by Sarah his wife, sister to sir John Denham, one of the barons of the Exchequer, and born in Cheapside, London, the 27th of February, 1597. He lost his parents when very young, and also his patrimony, by his father's being engaged for other people's debts. However, at the age of fourteen, he was elected one of the king's scholars at Westminster-school, and became a student of Christ-church Oxford, in 1615, where he took the first degree in arts in 1618, and the second in 1621. Then he went to be chaplain to Robert earl of Carnarvon and his lady, with whom he lived till he was forty-three years old, i. e. till 1640, without having, or seeking any preferment in the church. After that, he was presented to the rectory of Hartfield in Suffex, which he exchanged for the rectory of Mildenhall in Wiltshire: but, before this exchange, king Charles I. to whom he was chaplain in ordinary, had given him a canonry of Christ-church Oxford, in 1641. This is said to be the only preferment he ever desired; and he gave the first year's profit of it to his majesty, towards the charge of the war, then begun. About that time, he preached one of the first solemn sermons before the house of commons; but so little to their liking, that he was not commanded to print it, as all the other preachers had been. Nevertheless, he was nominated one of the assembly of divines, but never appeared among them: on the contrary, he always remained with the king, and did him what service he could. In the beginning of 1648, he was deprived of all his preferments, and imprisoned for some little time. He was one of the divines who assisted the king at the treaty of Newport in the Isle of Wight. In March 1648-9, he prepared the brave lord Capel for death, and accompanied him to the scaffold on Tower-hill.

In 1649 he left England, and waited upon the king at the Hague, who received him very graciously, and carried him first into France, and afterwards to Breda with him. But the king not being permitted to take his own divines with him, when he set out upon his expedition to Scotland, in June 1650, dr. Morley thereupon withdrew to the Hague; and, after a short stay there, went and lived with his friend dr. John Earle at Antwerp, in the house of sir Charles Cotterel. After they had thus continued about a year together,

for

ſir Charles being invited to be ſteward to the queen of Bohemia, and dr. Earle to attend upon James duke of York in France, dr. Morley then removed into the family of the lady Frances Hyde, wife of ſir Edward Hyde, in the ſame city of Antwerp; and all the time he remained there, which was three- or four years, he read the ſervice of the church of England twice every day, catechiſed once a week, and adminiſtered the communion once a month, to all the Engliſh in that city that would attend; as he did afterwards at Breda, for four years together, in the ſame family. But betwixt his going from Antwerp and his coming to Breda, he officiated at the Hague about two years, as chaplain to the queen of Bohemia, without expecting or receiving any reward. As he had been happy at home in the acquaintance and friendſhip of many eminent men, ſuch as lord Falkland, ſir Edward Hyde, dr. Hammond, dr. Sanderſon, mr. Chillingworth, dr. Sheldon, &c. ſo he was alſo abroad, in that of the moſt learned Bochart, Salmaſius, Daniel Heiſius, Rivet, &c.

When all things were preparing for the king's reſtoration, dr. Morley was ſent over by chancellor Hyde, two months before, to help to pave the way for that great event: and, upon the king's return, he was not only reſtored to his canonry, but alſo promoted to the deanery of Chriſt-church. He was inſtalled the 27th of July, 1660; and nominated to the biſhopric of Worceſter in October following. In 1661, he was a principal manager at the conference between the episcopal and preſbyterian divines, commiſſioned under the great ſeal to review the liturgy. Some time after, he was made dean of his majeſty's royal chapel; and, in 1662, tranſlated to the biſhopric of Wincheſter: when the king, it is ſaid, told him, "he would be never the richer for it." He was a great benefactor to this ſee: for, not to mention ſmaller things, he ſpent above 8000l. in repairing Farnham-castle, and above 4000l. in purchaſing Wincheſter-houſe at Chelſea, to annex to this ſee. Many other benefactions of his are recorded. He gave 100l. per annum to Chriſt-church in Oxford, for the public uſe of that college: he founded five ſcholarſhips of 10l. per annum each, in Pembroke-college, three for the iſle of Jerſey, and two for Guernſey: he gave, at ſeveral times, upwards of 1800l. to the church of St. Paul's London: and he bequeathed in his will 1000l. to purchaſe lands for the augmenting ſome ſmall vicarages. By temperance and exerciſe he reached a very old age: for he did not die till the 29th of October,

1684,

History of
his own
times, vol. i.
book 2.

1684, when he was above eighty-six years. Bishop Burnet tells us, that “ he had been first known to the world as a friend of the lord Falkland, and that was enough to raise a man’s character. He had continued many years in the lord Clarendon’s family, and was his particular friend. He was a Calvinist with relation to the Arminian points, and was thought a friend to the puritans before the wars; but he took care, after his promotion, to free himself from all suspicions of that kind. He was a pious and charitable man, of a very exemplary life, but extremely passionate, and very obstinate.”

Dr. Morley was the author of some small pieces, of which the following is a list. 1. A sermon at the coronation of Charles II. the 23d of April, 1661, 4to. In the dedication to the king, by whose command it was published, he says, that “ he was now past his great climacterical, and this was “ the first time that ever he appeared in print.” 2. Vindication of himself from mr. Baxter’s calumny, &c. 1662, 4to. 3. Epistola apologetica & parænetica ad theologum quendam Belgam scripta, 1663, 4to; written at Breda, June the 7th, 1659; reprinted in 1683, under this title, Epistola, &c. in qua agitur de serenæ regis Car. II. erga reformatam religionem effectu. In this letter, he attempts to clear Charles II. from the imputation of popery, and urges the Dutch to lend their utmost assistance towards his restoration: but he was mistaken in his master’s religion, and perhaps lived long enough to know it. 4. The sum of a conference with Darcey, a jesuit, at Brussels, June the 23d, 1649. 5. An argument drawn from the evidence and certainty of sense, against the doctrine of transubstantiation. 6. Vindication of the argument, &c. 7. Answer to father Cressly’s letter; written about 1662. 8. Sermon before the king, November 5, 1667. 9. Answer to a letter written by a Romish priest, 1676. 10. Letter to Anne duchess of York, some few months before her death, written January 24, 1670. This lady, the daughter of sir Edward Hyde, was instructed in the protestant religion by our author, while he lived at Antwerp in her father’s family, but afterwards went over to the church of Rome, which occasioned this letter. 11. Ad clarissimum virum Janum Ulitium epistolæ duæ de invocatione sanctorum; written July the 1st, 1659. All the above pieces, except the first and second, were printed together in 1683, 4to. 12. A letter to the earl of Anglesey, of the means to keep out popery, &c. printed at the end of, A true account of the whole proceedings betwixt James duke of

of Ormond and Arthur earl of Anglesey, 1683, folio. 13. Vindication of himself from mr. Baxter's injurious reflections, &c. 1683, 4to. He made also, 14. An epitaph for king James I. 1625, which was printed at the end of Spotwood's History of the church of Scotland; and is said to have been the author of, 15. A character of king Charles II. 166c, in one sheet, 4to.

MORNAY (PHILIP DE) lord of Pleffis Marly, an illustrious French protestant, privy counsellor of Henry IV. and governor of Saumur, was born at Bui in Vexin, upon the 5th of November 1549. He was descended from a very ancient and noble family, which had in course of time divided itself into several branches, and produced many great and eminent men. His father James de Mornay had done great services to the royal family in the wars; but in the time of peace led a very retired life, and was greatly attached to the religion of his country. He designed Philip for the church, as he was a younger son, with a view of succeeding his uncle Bertin de Mornay, who was dean of Beauvais and abbé of Sauraur, and who had promised to resign those preferments to him; but these views were broken by the death of the uncle. In the mean time his mother, who was the daughter of Charles du Bec Crespin, vice-admiral of France, and chamberlain to Francis II. was secretly an Hugonot; and had taken care to inspire her son insensibly with her own principles. His father died about two years after his uncle, when Philip was not more than ten years of age; and his mother, making open profession of the protestant religion in the year 1561, set up a lecture in her own house, which perfectly confirmed Philip in it. His literary education was all the while carrying on with the utmost care and circumspection: he had masters provided him in all languages and sciences; and the progress he made in all, was what might be expected from his very uncommon parts and application. Histoire de la vic, &c. A. Leide, 1647. Ibid.

In the year 1567, du Pleffis was obliged to retire from Paris, where he was pursuing his studies, on account of the commotions which were breaking out again; and soon after took up arms, and served a campaign or two. But having the misfortune to break one of his arms, he quitted the profession of a soldier, and began to entertain thoughts of travelling into foreign countries, not only to be out of the way, till the civil wars should be at an end, but for the sake of some baths, which he hoped would restore to him
the

Histoire de
la vie, &c.
A. Leide,
1647.

the free use of his arm. He arrived at Geneva in the latter end of August 1568, not without the greatest danger and peril to himself; for all places were so full of soldiers, and the passages so guarded, that it was difficult for one of his religion to pass with safety. He made but a short stay at Geneva, on account of the plague, which was there; but taking his way through Switzerland, he went to Heidelberg in Germany. Here he became acquainted with Emmanuel Tremellius, and other learned men, and entered upon the study of the civil law. In September 1569, he went to Francfort, where he was affectionately received by the celebrated Longuet, who gave him instructions for his future travels, and commendatory letters to several great men. He staid some time afterwards at Padua, for the sake of perfecting himself farther in the knowledge of the civil law, and then proceeded to Venice. He had a great desire to make the tour of the east; but as the Venetians and Turks were then at war about the isle of Cyprus, it was impossible for him to pass the coasts of Istria and Dalmatia, with any degree of safety. From Venice, in the year 1571, he went to Rome, where he came into perils about his religion. He had experienced something of this sort at Venice, where an officer of the inquisition had been very busy about him; but he had the good luck to escape in both places, and from Rome he returned to Venice, from Venice to Vienna: and from thence, after taking a round through Hungary, Bohemia, Misnia, Saxony, Hesse, Franconia, to Francfort, where he arrived in September 1571. Though he was very young when he set out upon his travels, yet he never suffered the man of pleasure to get the better of the philosopher; but made that profitable use of them, which a wise man will always make. He examined every thing that was curious in every place; and that nothing might escape him, he attentively perused not only the general history of the countries, but also the histories of each particular town and province, through which he passed. Nor was he only attentive to their antiquities; but remarked also whatever was worth notice in the manners, customs, policy, and constitution of each.

Ibid.

In the spring of the year 1572, he went into Flanders to survey the situation, the strength, the fortifications, and garrisons of that country, and afterwards passed over to England, where he was graciously received by queen Elizabeth: for his parts, his knowledge, his uncommon capacity for the management of great affairs, had spread his name for

and wide, and made him courted, especially by the great. In 1575, he married, and published the same year a treatise Concerning life and death; for though du Pleffis was often employed in civil affairs, and oftener solicited to engage in them; yet as he was ever a lover of books and retirement, he spent a great deal of his time in reading and writing. In the year 1576, he was wounded and made a prisoner; but gaining his liberty, he went to the court of the king of Navarre, afterwards Henry IV. of France, who received him very graciously, gave him one of the first places in his council, and upon all occasions paid great deference to his judgment. Du Pleffis on his part did the king great services. He went into England to solicit the assistance of queen Elizabeth for him in 1577, into Flanders in 1578, and to the diet of Augsburg in 1579. In 1578, he published a treatise Concerning the church, in which he explained his motives for leaving the popish, and embracing the protestant religion: and in 1579, began his celebrated book Upon the truth of the christian religion. But before he had made any progress in this, he was seized with an illness, which was thought to be the effects of some poison that had been given him at Anvers the year before, with a view of destroying him. He recovered, though dangerously ill, and continued to do service to the king of Navarre and the protestant religion. From the year 1585, when the league commenced, he was more intimately connected with the affairs of the king; and in 1590, was made his counsellor of state, after having been invested with the government of Saumur the year before. In the year 1592, the king pitched upon him to confer with monsieur de Villeroy upon the subject of the king's religion; but the extravagant demands of de Villeroy rendered their conference of no effect. Du Pleffis, however, opposed the king's conversion to popery, as long as he could; and when he could prevent it no longer, withdrew himself gradually from court, and gave himself up to reading and writing.

In the year 1596, he published a piece intitled, The just procedures of those of the reformed religion; in which he removes the imputation of the present troubles and dissensions from the protestants, and throws the blame on those, who injuriously denied them that liberty, which their great services had deserved. In the year 1598, he published his treatise Upon the eucharist, which occasioned the conference at Fontainebleau in the year 1600, between mr. du Perron, then bishop of Evereux, afterwards cardinal, and mr. du Pleffis;

Pleſſis; and raiſed his reputation and credit among the proteſtants to ſo prodigious an height, that he was called by many “the proteſtants pope.” In the year 1607, he publiſhed a work intitled, *The myſtery of iniquity, or the hiſtory of the papacy*, which was written, as moſt of his other works were, firſt in French, and then, like them, tranſlated into Latin. Here he ſhews, by what gradual progreſſions the popes have riſen to that eccleſiaſtical tyranny, which was foretold by the apoſtles; and what oppoſitions from time to time all nations have given them. This ſeems to have been a work of prodigious labour; yet it is ſaid, that he was not above nine months in compoſing it. About this time alſo he publiſhed, An exhortation to the Jews concerning the Meſſiah, in which he applies a great deal of Hebrew learning very judiciously; and for this he was complimented by the elder Buxtorf. There are ſeveral other little things of his writing; but his capital work, and for which he has been moſt diſtinguiſhed, is his book *Upon the truth of the chriſtian religion*, in which he employs the weapons of reaſon and learning with great force and ſkill againſt Atheiſts, Epicureans, Heathens, Jews, Mahometans, and other infidels, as he tells us in his title. This book was dedicated to Henry IV. while he was king of Navarre only, in the year 1582, and the year after tranſlated by himſelf into Latin. “As a Frenchman,” ſays he in his preface to the reader, “I have endeavoured to ſerve my own country firſt; and as a Chriſtian, the univerſal kingdom of Chriſt next.” *Monſieur Baillet* has obſerved with juſtneſs, that “the proteſtants of France had great reaſon to be proud of having ſuch a man as Mornay du Pleſſis of their party: a gentleman, who beſides the nobleneſs of his birth, is diſtinguiſhed by many fine qualities both natural and acquired.”

*Jugemens
des ſçavans,
tom. vii. p.
238. Paris,
1722.*

In the year 1621, when Lewis XIII. made war upon the proteſtants, he took away the government of Saumur from du Pleſſis, who thereupon retired to his barony of La Foreſt in Poictou, where he died in November 1623, almoſt ſeventy-four years of age. A little before his death, he diſcourſed much upon the vanity and tranſitorineſs of all worldly things, in which, it ſeems, he ſhewed himſelf both a chriſtian and a ſcholar; for he inſiſted, with St. Paul, that “the faſhion of this world paſſeth away;” and did not forget to quote Pindar, who ſays, that “the life of a man is but a dream of a ſhadow.” To conclude, du Pleſſis was indifputably a moſt extraordinary man; and when we conſider, that his
great

great birth and public employments did not hinder him from cultivating and attaining all those rare and excellent qualifications and virtues, which are more usually to be found in privacy and retirement, we shall be ready to wish, that the world would produce more such men than it does.

MORTON (THOMAS) a learned English bishop of the seventeenth century, of the same family with cardinal John Morton, in the reign of Henry VII. by whose contrivance and management the houses of York and Lancaster were united, was born at York in March 1564. He was sent to St. John's-college in Cambridge, in 1582, of which he was chosen fellow in 1592. In about 1599, he was made chaplain to the earl of Huntingdon, lord president of the north, and was chosen by him on account of his dexterity and acuteness in disputing with the Romish recusants; for it was queen Elizabeth's command to his lordship, to compel them by arguments, if possible, rather than by force; and this she expressed, as the earl used to say, in the words of the prophet, "Nolo mortem peccatoris." Thus afterwards, when lord Huntingdon was dead, and lord Sheffield was appointed lord president, he held a public conference before his lordship and the council, at the manor-house at York, with two popish recusants, then prisoners in the castle. In 1602, when the plague raged in that city, he behaved with the greatest charity and resolution. The year following, the lord Eure being appointed ambassador extraordinary to the emperor of Germany, and king of Denmark, Morton attended him as chaplain, and made great advantages of his travels, by collecting books and visiting the universities of Germany. In 1606, he was made chaplain in ordinary to king James I. and preferred to the deanery of Gloucester June 22, 1607. In 1609, he was removed to the deanery of Winchester; and the same year dr. Sutcliff, dean of Exeter, founding a college at Chelsea, for divines to be employed in defending the protestant religion against the papists, he was appointed one of the fellows. About this time he became acquainted with Isaac Casaubon. In 1615, he was advanced to the see of Chester; and in 1618, to that of Litchfield and Coventry; about which time he became acquainted with Antonio de Dominis, archbishop of Saluto, whom he endeavoured to dissuade from returning to Rome. The archbishop's pretence for going thither was, to negotiate an unity in religion between the church of Rome and that of England, upon those moderate terms, which

Barwick's
Life of Mor-
ton, p. 67.

which he had laid down in his book intituled, *De republica Christiana*, printed at London. While he was full of these hopes, bishop Morton came to visit him; and among other discourse had the following, relating to his project which he had formed of a re-union. M. "Domine, quid tibi in animo est? anne convertere papam, atque etiam conclave papale?" Spalat. "Quid ni, domine? anne existimas eos diabolos esse, ut non possint converti?" M. "Mimine, domine; nec puto dominum Spalatinsem Deum esse, ut hoc possit præstare. Nostin enim concilium tridentinum?" Spal. "Novi, domine; & aufus sum tibi dicere, millies mille sunt, etiam in Italia, qui huic concilio fidem nullam præstant." The bishop afterwards wrote him a long letter to dissuade him from his intended journey; but the archbishop went, and the consequence may be seen in our article of ANTONIO DE DOMINIS.

Idem, p. 89. While Morton sat in the see of Coventry and Litchfield, which was above fourteen years, he educated, ordained, and presented to a living a youth of excellent parts and memory, who was born blind. His name was George Conner, who, after he had taken his bachelor of arts degree in Cambridge, was received into the bishop's own family, and instructed by him in divinity. He was a very good preacher, and able to say the whole Common prayer by heart; and with regard to the lessons of the Old and New Testament, it is said, that he committed them perfectly to memory.

Idem, p. 91. upon his uncle's twice reading them over to him. The bishop detected the imposture of the famous boy of Bilson in Staffordshire, who pretended to be possessed with a devil, but who, in reality, was only suborned by some Roman priests, to play the pranks, and act the mad part he did, for the sake of promoting their own private purposes. In 1632, he was translated to the bishopric of Durham, which he held with great reputation, till the opening of the long parliament, when he met with great insults from the common people, and was once in extreme hazard of his life at Westminster, some crying out, "Pull him out of his coach;" others, "Nay, he is a good man;" others, "But for that he is a bishop." He was committed to the custody

Memorials of the English affairs, pag. 141. of the usher of the black rod; and, as Whitlock tells us, "on the 8th of April 1645, was brought before the commons for christening a child in the old way, and signing it with the sign of the cross, contrary to the directions; and because he refused to deliver up the seal of the county palatine of Durham, he was committed to the Tower."

“Tower.” Here he continued six months, and then returned to his lodgings at Durham-house; the parliament, upon the dissolution of the bishoprics, having voted him 800 l. per annum. Whitlock informs us, in the place just now referred to, that “on the 18th of May, 1646, an ordinance passed for eight hundred pounds per annum to bishop Morton:” but dr. Barwick observes, that, while *Life, &c.* he was able to subsist without it, he never troubled himself *P. 124.* with looking after it; and at last, when necessity put him upon the hard choice either of looking after this, or of being burthensome to his friends, he determined upon the former, and procured a copy of the vote, but found it to contain no more, than that such a sum should be paid, but no mention either by whom or whence. At last he was obliged to quit Durham-house, by the soldiers who came to garrison it, a little before the death of king Charles I. and then went to Exeter-house in the Strand, at the invitation of the earl and countess of Rutland, where he continued but a short time. After several removals, he took up his abode with sir Henry Yelverton, at Easton Manduit in Northamptonshire, where he died September the 22d, 1659, in the ninety-fifth year of his age. His funeral sermon was preached by dr. John Barwick, afterwards dean of St. Paul’s, and printed at London, 1660, under this title, ‘IEPONIKHE: or, The fight, victory, and triumph of St. Paul, accommodated to the right reverend father in God, Thomas, late lord bishop of Duresme.

Morton was a man of very great learning, piety, hospitality, charity and liberality, temperance and moderation. He converted several persons of learning and distinction from the Romish religion. He published several works, chiefly controversial, and written against the papists. He had an intimate acquaintance and correspondence with most of the learned men of his time, and was a great friend and patron of the famous dr. John Donne. When mr. Donne had ruined himself, by marrying the daughter of sir George More, in the pursuit of which marriage he spent most of his substance, and by which he lost his place of secretary to the lord chancellor Egerton, dr. Morton advised him to take holy orders, and promised to resign to him a rectory he held, which was worth 200 l. per annum. To this friendly motion mr. Donne would not then assent; but, after suffering some hardships at home, passed over into France, where he gave himself up to the study of the law. From Amiens, *Ibid. p. 97.* some time after, he wrote a letter to dr. Morton, wherein

Burwick's
 Lite. &c.
 p. 128, 128.

he requested his advice, whether taking the degree of a doctor in that profession, might not be conducive to his practising at home in the Arches at London; to which the doctor replied, that, in his judgment, the ministry in the church of God would be safer and fitter for him. Upon this, he desisted from any farther prosecution of the law, and became a divine. We must not omit one particular relating to bishop Morton. In 1657, there had been published a book, said to be printed at Rome, intitled, *A treatise of the nature of catholic faith and herefy*. The author had asserted, that "in the beginning of the long parliament, when some presbyterian lords presented to the upper house a certain book, to prove, that the protestant bishops had no succession nor consecration, therefore were no bishops, and had no right to sit in parliament: bishop Morton replied against that book, in behalf of himself and his brethren, and endeavoured to prove succession from the last Roman catholic bishops, who ordained the first protestant bishops at the Nag's-head in Cheapside." This, I say, was asserted by the author of the treatise: upon which, bishop Morton drew up a protestation, that he never made any such reply, but always looked upon the story of the Nag's-head consecration to be a forgery; which protestation is dated July 17, 1658, and attested by several witnesses, and a notary public.

MOSCHUS and BION, for they have usually been joined together, were two Grecian poets of antiquity, and contemporaries of Theocritus. The prodigious credit of Theocritus in the pastoral way, enabled him to engross not only the fame of his rivals, but their works too. In the time of the later Grecians, all the ancient idylliums were heaped together into one collection, and Theocritus's name prefixed to the whole volume: but learned men having adjudged some of the pieces to their proper owners, the claims of Moschus and Bion have been admitted to a few little pieces, sufficient to make us inquisitive about their character and story. Yet all that can be known of them, must be collected from their own small remains: for Moschus, by composing his delicate elegy on Bion, has given the best memorials of Bion's life. We learn from it, that Bion was of Smyrna, that he was a pastoral poet; and that he unhappily perished by poison, and, as it should seem, not accidentally, but by the command of some great person. Moschus and Theocritus have, by some critics, been supposed the same person;

but there are irrefragable testimonies against it. Moschus, in the elegy on Bion, introduces Theocritus bewailing the same misfortune in another country; and Servius says, that Virgil chose to imitate Theocritus preferably to Moschus, and others, who had written pastorals. Some will have it, that Moschus, as well as Bion, lived later than Theocritus, upon the authority of Suidas, who affirms Moschus to have been the scholar of Ariftarchus, in the reign of Ptolemy Philometor; while others suppose him to have been the scholar of Bion, and probably his successor in governing the poetic school. The latter supposition is collected from the elegy of Moschus, and does not seem improbable. The few remains of these two poets are to be found in all editions of the Poetæ minores.

MOSS (dr. ROBERT) a learned English divine, and dean of Ely, was eldest son of mr. Robert Moss, a gentleman in good circumstances, and was born at Gillingham in Norfolk, about the year 1667. He was brought up at Norwich-school, and admitted of Bennet-college in Cambridge, in April 1682; of which he was afterwards chosen fellow, and became a tutor. He took both the degrees in arts at the proper time, and distinguished himself in the university by preaching, and all kinds of public exercises. In 1698, he was chosen preacher to the society of Gray's-inn, London; which preferment he enjoyed to his dying day. In 1699, he was made assistant preacher of St. James's, Westminster. He was sworn chaplain, in three succeeding reigns, to king William, queen Anne, and George I. and being one of the chaplains in waiting, when queen Anne visited the university of Cambridge, April the 5th, 1705, he was then created doctor of divinity. In 1708, he was invited by the parishioners of St. Lawrence Jewry to accept of their Tuesday lecture, which he held till 1727, and then resigned it, on account of his growing infirmities. In 1712, he was made dean of Ely, which was the highest, but not the last promotion he obtained in the church: for in 1714, he was collated by Robinson bishop of London, to Gliston, a small rectory on the eastern side of Hertfordshire. The gout deprived him of the total use of his limbs, for some of the last years of his life; and he died March the 26th, 1729, in the sixty-third year of his age. His Sermons and discourses on practical subjects were published at London, 1736, in eight volumes 8vo, with a preface, supposed to be written by dr. Andrew Snape, provost of King's-college, Cambridge. He

MOTHE LE VAYER.

is said to be the author of a pamphlet printed in 1717, and intitled, *The report vindicated from misreports: being a defence of my lords the bishops, as well as the clergy of the lower house of convocation; in a letter from a member of that house to the prolocutor, concerning their late consultations about the bishop of Bangor's writings; with a Postscript, containing some few remarks upon the letter to dr. Sherlock.* A Latin ode of his is printed in *Mœtissimæ ac lætissimæ academix Cantabrigiense affectus, decedente Carolo II. succedente Jacobo II.* and a Latin poem and an English ode, in *Lacrymæ Cantabrigiense in obitum serenissimæ reginæ Mariæ.* Besides these, he wrote several other poems, three of which are published at the end of his article in the *General dictionary*; namely, 1. *In doctissimi Sherloci librum nuper editum de usu ac fine doni præphæti, necnon prædictionum maxime memorabilium per continuatam ab initio usque sæculorum seriem*; dated 1726. 2. A brief and easy paraphrase upon the triumphal song of Moses, *Exodus, chap. xv. from ver. 1. to ver. 20.* 3. A Lenten thought.

MOTHE LE VAYER (FRANCIS DE LA) counsellor of state, and preceptor to the duke of Anjou, only brother to Lewis XIV. was born at Paris in the year 1588. He was very well educated by a learned father, whose merits and employment rendered him considerable; and he became so eminently learned himself, and distinguished by his writings, that he was considered as one of the best members of the French academy, into which he was admitted in the year 1639. He was loved and considered by the two cardinals Richelieu and Mazarine, who governed France successively. Splendid titles and honourable posts were bestowed upon him. He was appointed preceptor to the duke of Anjou, as we have said, and would have been preceptor also to the king his brother, if the queen had not taken a particular fancy, not to have that place bestowed on a married man: though Moreri in his *Dictionary*, and Pelisson in his *History of the French academy*, both affirm that he was preceptor to his majesty for the space of one year. He was a man of a very regular conduct, and a true philosopher in his manners; yet was suspected of having no religion. “*Le Vayer was lately called to court, and made preceptor to the duke of Anjou. He is about sixty years old, of a middle stature; as much a Stoick as any man: he is one who loves to be praised; but never praises any body; fastidious and capricious, and suspected of the taint in his*”
“under-

“ understanding, with which Diagoras and Protagoras were
 “ infected.” This is the account which Guy Patin, who
 spoke freely of all mankind, has given of him, in a letter
 dated July the 13th, 1649. The world was surpris’d, that
 so wise and grave a man as Le Vayer, should write so very
 freely upon obscene subjects. Shall we say of him, as has
 been said of monsieur Bayle, that, emboldened by his vir-
 tuous life, and the good opinion the world conceived of him,
 he allowed himself this liberty merely to divert his readers?
 However, it is plain from this instance, as from many others,
 that we cannot safely conclude, from a man’s writings,
 what his manners are. A man like Le Vayer may be very
 gay with his pen, who is very strict in his life and conver-
 sation; as, on the contrary, one may write like a saint, and
 yet be a very sinner. And as a polite writer has observed,
 I am afraid it has sometimes happened, that “ they, who
 “ have discovered great zeal in leaving out such places in
 “ the classics as offend chastity, have not always been so
 “ sober and chaste as those ancient authors were.”

Le Vayer, though apparently in possession of all that life
 could give, was one of those who would not, upon any ac-
 count, have pass’d his time over again in the world. “ Life,” *lett. 134.*
 says he in one of his letters, “ seems so indifferent to me,
 “ that, far from ever desiring to renew the race, if put to
 “ my choice, I would not exchange the few remaining ca-
 “ lamitous days, in an age so far advanced as mine is, for
 “ the numerous years expected by the greatest part of young
 “ persons, all whose pleasures I well know. I could really
 “ swear to this as well as Cardan, if I did not think it more
 “ proper to cite his own expressions, to which I intirely
 “ subscribe. Nos, per Deum, fortunam nostram exiguam,
 “ atque in ætate senili, cum ditissimo juvene, sed imperito,
 “ non commutaremus; that is, in plain terms, By G—,
 “ I would not exchange my small fortune, even in my old
 “ age, for the largest possessions of an unexperienced youth.”
 Tully formerly said the same thing in the person of Cato: *De senect.*
 “ Si quis Deus mihi largiatur, ut ex hac ætate repuerascam, *sub. ñn.*
 “ & in cunis vagiam, valde recusem: nec vero velim, quasi
 “ decursò spatio, ad carceres à calce revocari. Quid enim
 “ habet vita commodi?” That is, “ If some God would
 “ make me this offer, that I should run the race of life
 “ over again, even from being a child, and crying in the
 “ cradle, I would certainly decline it: for what is there in
 “ life, which could induce one to accept it?” But to go
 on with Le Vayer. As great a philosopher as he was, and

Lett. d'ered
Paris, Dec.
30, 1664.

as little stress as he affected to lay upon the goods of this life, he was extremely afflicted at the loss of his only son, who was about thirty-five years of age; and his grief disordered him so much, that in three months after he married again, although he was above seventy-five years old. "Le Vayer," says Guy Patin, "to comfort himself for the death of his only son, is this day married again, being seventy-six years old, to the daughter of M. de la Haye, formerly ambassador at Constantinople, who is at least forty. She staid long enough to be a sybil. Non invenit vatem, sed virum, sed vetulum. She did not find a prophet, but a husband, and an old one too."

By this second marriage, he seems to have acted inconsistently with the declaration we have just heard him make, viz. "that he would not run the race of life over again, if it was put to his choice:" for, by taking another wife, he certainly undertook to run another race; and a race too, which he might not only have avoided, but which there is great reason to suspect, he had not run with pleasure before. An extract or two from his own writings will sufficiently confirm this suspicion, and at the same time afford as much entertainment to the reader, as any thing we can offer him.

Lett. 86.
p. 224. of
vol. xi.

"Do not expect," says he to a friend, "that I should offer you a panegyric on a condition of life, whose inconveniencies I am perhaps not less acquainted with, than those who are most weary of them. I have always taken that sleep into which God cast our first father, before he presented him with a wife, not only for a caution to distrust our own sight, as a very bad counsellor in this affair, but for a moral instruction, that no man would probably take upon himself that incumbrance, if the eyes of his mind were open enough to foresee the inconveniencies to which he subjects himself, who engages in so dangerous a society. And I never read the first verse of the tenth book of Ovid's *Metamorphoses*, where he arrays the god Hymen in a saffron-coloured robe—*Croceovelatus amictu*—without fancying, that the poet thereby designed to express, what is so essential in marriage. The cares of a family which you take upon yourself, the several blows of fortune which you render yourself liable to, the inevitable jealousy which you will have of your wife on account of the charms you find in her, and the fear of being touched in your honour, are they not sufficient causes of the jaundice? And is it not a miraculous thing, if a constitution even the most sanguine or gay, become

"not

“ not by this means ictical ?” In another letter to one Let. 45. P. 357. of vol. x. who desired his advice concerning marriage, after enumerating some imperfections which the ancients attributed to women, and the benefits of divorce, and other means to correct them, he goes on: “ But as our laws are far from
 “ any such severity, we find that their indulgence favours
 “ the debauchery and depravation of women to that degree,
 “ that, being at present restrained by no sort of fear, I see
 “ nothing which we ought reasonably to hope for from the
 “ most prudent of them :

“ *Paucæ adeo Cereris vittas contingere dignæ.*
 Juvenal, sat. vi. ver. 50.

“ On Ceres’ feast restrain’d from their delight,
 “ Few matrons there but cuse the tedious night.
 DRYDEN.

“ And if we ought to except some few, who are touched
 “ with a sense of honour, how can you be free from the
 “ rest of their infirmities, which the greatest philosophers,
 “ and the most potent emperors, have not been able to cor-
 “ rect ? Philip of Macedon protested, that he did not know
 “ a humour so martial as that of his wife Olympias, who
 “ incessantly made war against him. Their gaming, their
 “ excesses in feasting, and the rest of their profusions, at
 “ present exceed those of the most debauched of our sex.—
 “ Nor are you yet to expect, that the noisy uneasiness of
 “ the day will exempt you from the duties of the night.
 “ There is no peace or rest to be hoped for, without great
 “ endeavours on your side :

“ *Sed lateri ne parce tuo, pax omnis in illo est.*
 OVID.

“ But no endearments, no caresses spare,
 “ Enjoyment pacifies the angry fair.

“ And you will find the greatest part of them, like the
 “ fountain of Hammon, extremely cold by day, but very
 “ hot by night.”

Le Vayer lived a long time after his second marriage, and died in the year 1672. His works were first collected into a body by his son, and dedicated to cardinal Mazarine in 1653: they were afterwards enlarged in several successive editions. “ There is no small advantage,” says Bayle, “ to Article VAYER, note K.
 “ be made of reading this writer; and we have no French
 “ author that approaches nearer to Plutarch than he. We
 L 1 4 “ find

“ find beautiful thoughts and solid arguments interwoven
 “ and dispersed through all he wrote; wit and learning go
 “ hand in hand. His treatise concerning The education of
 “ the dauphin, and that of pagan philosophy, are the best
 “ which he hath written.”

MOTTE (ANTOINE HOUDART DE LA) an ingenious Frenchman, greatly distinguished by his writings in verse and prose, and by the literary contests he had with several eminent persons, was born at Paris in 1672. His taste lay towards the theatre; and he often amused himself, when he was young, with acting plays. At twenty years of age, he produced a comedy of three acts, called *Les originaux*; the ill success of which so disgusted him with the world, that he retired to the abbey of La Trappe, with a resolution to spend his life in devotion. The fervour of this abating, he returned to Paris, and his former studies, in which he continued to the end of his life. He wrote a great number of things with very different success; and no man was ever more criticised, and yet more praised, than he. The politeness of his spirit, and the amiableness of his manners, procured him many friends; that is, many persons who were pleased with his conversation: and these considered him as the very god of taste, and defended him with an ardent perfectly enthusiastic. On the other hand, his literary paradoxes, his singular systems in all branches of polite learning, and, above all, his judgment upon the ancients, which, like those of Perrault, were thought disrespectful and detraiting, raised him up formidable adversaries. Racine, Boileau, Rousseau, and madam Dacier, were among the number of those, who made it their business to unmask the false merit of this pretended hero of Parnassus; and avenged antiquity and good taste with their contempt of a man, who with much wit, little true genius, and still less learning, had assumed a kind of dictatorship in the province of the belles lettres. La Motte's *Discours sur Homere* is a master-piece of elegance, and one of his best pieces in prose; yet his manner there of treating the ancients was thought so very exceptionable, that madam Dacier was provoked to write a volume against him; it was published in 1714, with this title, *Des causes de la corruption du gout*, 12mo; and La Motte replied in a small piece, called *Reflexions sur la critique*, in which he shewed more wit, and finer turns in composition, than madam Dacier, but was supposed to leave
 the

See art.
 DACIER.

the force of argument, as he certainly did the depth of learning, to her.

La Motte became blind in the latter years of his life, and died in 1731. He was of the French academy. He wrote a great deal in epic poetry, tragedy, comedy, lyric, pastoral, and fables; besides a vast variety of discourses, critical and academical, in prose. In 1754, a complete edition of all his works was published in eleven large volumes, 8vo: but, as hath often and justly been said of our Swift, the editor had consulted better for La Motte's reputation, if he had reduced this enormous collection to three or four small volumes. The following passage of Voltaire may serve for a critique upon our author and his works: "La Motte was
 " of a solid and comprehensive, rather than of a sublime
 " genius. He wrote in prose with delicacy and method;
 " but his poetry is often destitute of fire and elegance, and
 " sometimes too of that exactness, which is never to be dis-
 " pensed with but in favour of the sublime. His first lyric
 " essays were rather beautiful stanzas, than finished odes;
 " and he even lost much of his spirit in the sequel; but a
 " number of elegant pieces of his, which still remain, will
 " always hinder him from passing for an author of the lowest
 " class. He is an example to prove, that in works of ge-
 " nius a performance may have merit, though it comes not
 " up to the utmost perfection of good writing."

*Siecle de
 Louis XIV.
 ch. 29.*

MOTTEAUX (PETER) a French gentleman, was born and educated at Rohan in Normandy, and came over into England on account of the persecution of the protestants there. He became a considerable trader, kept a large East-India warehouse in Leadenhall-street, and had a genteel place in the general post-office, relating to the foreign letters, being himself master of several languages. He was a man of wit and humour, and wrote the following plays: 1. Love's a jest, a comedy, acted in 1696. 2. The loves of Mars and Venus, a play set to music, in 1696. 3. The novelty, in 1697. 4. Europe's revels, &c. acted in 1697. 5. Beauty in distress, a tragedy, acted in 1698. 6. The island princess, an opera, performed in 1701. To which may be added two or three more musical performances. Besides these dramatic pieces, he wrote several prologues and epilogues to other people's plays, dedicated a poem on Tea to the Spectator, and translated Don Quixote from the Spanish, as some say, but, as others, from a French translation, in five volumes in 12mo. This unfortunate gentleman

*Vol. vii.
 No. 552.*

man was at last found dead in a disorderly house in the parish of St. Clement Danes, not without suspicion of having been murdered, on which account the woman of the house, and some others, took their trials at the Old Bailey, but were acquitted, it being found that he used means, which occasioned his death, to answer some purposes not to be named. This accident happened in the year 1718, on his birthday, which was one day after he had completed his 57th year.

MOUNTFORD (WILLIAM) an English dramatic writer, but more distinguished as a player, was born in Staffordshire in the year 1659. His merit as an actor are amply set forth, and placed very high, in Mr. Cibber's Apology for his own life; and for a writer, we shall only observe, that he composed the following plays: 1. The injured lovers, a tragedy, acted in 1688. 2. The successful strangers, a tragi-comedy, acted in 1690. 3. Greenwich-park, a comedy, acted in 1691. Besides which three plays of his own, he turned *The life and death of Dr. Faustus* into a farce. We know nothing particular of this person, except his unfortunate manner of dying. He was killed in a rencounter, or rather murdered without having the opportunity of defending himself, in Norfolk-street in the Strand, on account of Mrs. Bracegirdle the actress. The occasion and circumstances of his tragical fall may be gathered from the trial of Lord Mohun; the whole of which amount only to this, that one Captain Hill, a comrade of this lord's, entertained a passion for Mrs. Bracegirdle, which he could not prevail with this actress to listen to; that he became jealous of Mr. Mountford, to whom he imputed this contempt, and on whom he vowed revenge; that, when he could not gain her by gentle means, he had recourse to violence, and went so far as to attempt even carrying her off, Lord Mohun all the while being his chief accomplice; that one night, after he had failed in this attempt, he lay in wait for Mr. Mountford, and that upon meeting him, and Lord Mohun's engaging him in talk, Hill came behind him, gave him a desperate blow upon his head; and before Mr. Mountford had time to draw, and stand upon his defence, run him through the body. He was killed in the year 1692, and buried in St. Clement Danes. Many prologues and epilogues in Dryden's Miscellanies, and likewise several songs, are said to have been written by him.

MOYLE (WALTER) esq; a very ingenious and learned English writer, was son of Sir Walter Moyle, and born in Cornwall in the year 1672. After he had made a considerable progress in school learning, he was sent to the university of Oxford; and from thence was removed to the Temple, where he applied himself chiefly to the general and more noble parts of the law, such as led him into the knowledge of the constitution of our government; "for there was a drudgery," says Mr. Hammond, "in what he called law-lucrative, which he could never submit to." He came into the world with a firm zeal for the protestant settlement, and a great contempt for those who imagined, that the liberty of our constitution, and the reformation, could subsist under a popish king; nor did he ever vary from these sentiments: From the Temple, he removed to Covent-Garden, in order to be nearer the polite and entertaining part of the town: and here it was, as Mr. Dryden observes in his Life of Lucian, that "the learning and judgment above his age, which every one discovered in Mr. Moyle, were proofs of those abilities he has shewn in his country's service, when he was choise to serve it in the senate, as his father Sir Walter had done."

Some account of Mr. Moyle and his writings, by Anthony Hammond, esq; prefixed to his whole works, published in 1727, 8vo.

In the year 1697, he joined with the celebrated Mr. Trenchard in writing a pamphlet, intitled, An argument shewing, that a standing army is inconsistent with a free government, and absolutely destructive to the constitution of the English monarchy. The same year, at the request of Dr. Charles Davenant, he translated Xenophon's Discourse upon improving the revenue of the state of Athens, and sent it to him, to be annexed to his Discourses on the public revenues and trade of England, published the year after in two volumes, 8vo. Mr. Moyle tells Dr. Davenant, in the dedication of this translation, that he "fancies it will be no unwelcome entertainment to him, to find his own admirable observations upon these matters, confirmed by the authority of one of the greatest men that ever antiquity produced, and the only ancient author upon this subject, which is now extant.—This admirable maxim, that the true wealth and greatness of a nation consists in numbers of people well employed, is every where inculcated throughout the whole course of this treatise. And I believe," says he, "Xenophon was the first author, that ever argued by political arithmetic, or the art of reasoning upon things by figures; which has been improved by some able heads of our own nation, and carried to the highest

“ highest perfection by your own successful inquiries.” As to mr. Moyle’s translation, dr. Davenant has given the following account of it, in the 34th and 35th Pages of his work: “ It was made English by a young gentleman, whose learning and ripe parts promise greater matters hereafter: since, in this first essay, he has shewn himself so great a master, both in his own and the Greek language. And it is hoped, this example will excite other persons of his age, rank, and fortune, to study the business of trade, and the revenues of their country. The original is highly esteemed by all the learned world; and the reader will find Xenophon has suffered nothing in this version.”

He was for some time a member of parliament, where he always acted a very honourable and disinterested part; but he had made so great advances in letters, and was so bent upon his studies, that he never had any relish for that station. His thoughts were rather turned upon making the best advantages by reading, especially history; from which he collected the forms, the constitutions, and the laws of governments. He observed carefully the changes and revolutions they underwent; and not only the events themselves, but the secret causes of them. However, in parliament, he applied himself to consider the improvement and regulation of trade, foreign and domestic; and likewise the employment of the poor, which has so near a connection with the augmenting our domestic trade; and he took great pains in promoting a bill for the encouraging of seamen, and the effectual and speedy manning of the royal navy.

He afterwards retired to his seat at Bake in Cornwall, where he applied himself with great vigour to his studies. He read all the original authors, both Greek and Latin; and he esteemed those to be original authors, who writ before the birth of Christ, and about 440 years after. From the year 440, to 1440, was a long, but dark period of time; and he aimed only to preserve a thread of the history of that middle age. The schoolmen and scholastic divinity, which flourished then, he neglected; but it appears, that in the latter part of his life he launched far into ecclesiastical history. It was his custom frequently to make a review of the best systems in all sciences, being used to say, that “ it was necessary for every man, who applies himself to matters of learning, to have a general knowledge of the elements of them;” and from hence he was incessantly collecting fundamental maxims, and forming right divisions in all parts
of

of learning. It was early in his life, that he contrived a scheme of so disposing books in his library, that they might give him, even by their disposition, a regular and useful view of all the several walks of learning and knowledge. In order to this, a distribution was made of them into four grand divisions; the first containing theology, the second law, the third arts and sciences, and the fourth history. He penetrated deep into all the authors he read; and he was very nice in the choice of them. An exactness of reasoning was his peculiar talent, to which was joined an uncommon vivacity of expression. He used often to regret the not having the advantage of travelling abroad; but to make amends for this, he read the best accounts he could get of all the parts of the world, and made his reflections upon them.

This worthy person died upon the 9th of June 1721, aged forty-nine years. In the year 1726, The works of Walter Moyle, esq; none of which were ever before published, were printed in two volumes octavo, and dedicated to his brother Joseph Moyle, esq; by Thomas Serjeant, esq; the first volume contains: 1. An essay upon the constitution of the Roman government, in two parts: 2. A charge to the grand jury at Lestard, April 1706: 3. Letters to dr. William Musgrave of Exeter, upon subjects of criticism and antiquity: 4. A dissertation upon the age of Philoparris, a dialogue, commonly attributed to Lucian, in several letters to mr. K. 5. Letters from and to mr. Moyle upon various subjects. The second volume contains: 1. Remarks upon dr. Prideaux's Connection of the Old and New Testament, &c. in several letters between the doctor and himself. In the doctor's third letter to his cousin Moyle, for so he addresses him, he tells him, that "he is sure his book will no where find a more observing and judicious reader than himself; that he had sufficient experience of this in his learned remarks on the former part, and that they had instructed him for the making some alterations against another edition:" and in a fourth letter, he "thanks him heartily for the observations which he had sent him of his mistakes in the last part of his history. I must confess," says he, "that about Octavius's posterity is a very great one. It is a downright blunder of my old head, and I am glad so accurate and learned a reader has not observed more of them. This makes me hope, that no more such have escaped me." We cannot but entertain a high opinion of mr. Moyle, to see him thus correct-

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ing dr. Prideaux in history and oriental learning, as he elsewhere did mr. Dodwell in chronology: 2. The miracle of the thundering legion examined, in several letters between mr. Moyle and mr. K.

In the year 1727, was published by his friend Anthony Hammond, esq; a third volume in 8vo, intitled, The whole works of Walter Moyle, esq; that were published by himself. The editor complains, that "when his posthumous works came from the press, these valuable tracts of his, which were printed in his life-time, and pass his last hand, should be dropt, as it were, in oblivion, as they must have been, had they been covered in those volumes, wherein they were by himself originally interspersed: and observes, that the principal intention of collecting them was to do justice to the memory of mr. Moyle." We have already mentioned two of the pieces which compose this volume; the rest are, An essay on the Lacedaemonian government, addressed to Anthony Hammond, esq; in 1698. Translations from Lucian, first printed in 1710. Letters between mr. Moyle and several of his friends, first printed in 1695. There is also a translation of Lucian's *Philopatris* by dr. Drake, which is here inserted, on account of their being so much criticism concerning it, in the first volume of mr. Moyle's posthumous works above-mentioned.

Melchior
Adam, &c.
Du Pin's
Eccles. au-
thors of the
17th cen-
tury.

MUNSTER (SEBASTIAN) an eminent German divine, was born at Inghelheim in the year 1489; and at the age of fourteen, was sent to Heidelberg to study. Two years after, he entered the convent of the Cordeliers, where he laboured assiduously; yet did not content himself with the studies relating to his profession, but applied himself also to mathematics and cosmography. He was the first who published a Chaldee grammar and Lexicon, and gave the world, a short time after, a Talmudic dictionary. He went afterwards to Basil, and succeeded Pellicanus, of whom he had learned Hebrew, in the professorship of that language. He was one of the first who attached himself to Luther; yet he seems to have done it with little or none of that zeal, which distinguished the first reformers; for he never concerned himself with their disputes, but shut himself up in his study, and busied himself in such pursuits as were most agreeable to his humour; and these were the Hebrew and other oriental languages, the mathematics, and natural philosophy. He published a great number of works on these subjects, of which the principal and most excellent is a

Latin

atin version from the Hebrew of all the books of the Old Testament, with learned notes, printed at Basil in 1534 and 1546. His version is thought much better, more faithful, and more exact, than those of Pagninus and Arias Montanus; and his notes are generally approved, though he wells a little long upon the explications of the rabbins. For this version he was called the German Esdras, as he was the German Strabo for an universal cosmography in six books, which he printed at Basil in 1550. Munster was a veer-tempered, pacific, studious, retired man, who wrote great number of books, but never meddled in controversy: which considered, his going early over to Luther, may justly seem somewhat extraordinary. He died of the plague at Basil in 1552, aged 63 years.

MURETUS (MARC ANTHONY) a very ingenious and learned critic, was descended from a good family, and born at Muret, a village near Limoges in France, on the 12th of April 1526. We know not who were his masters, nor what the place of his education; but it was probably Limoges. Sacerdotius says, that he spent his youth at Agen, where he attended Julius Cæsar Scaliger for the guide and director of his studies; but Joseph Scaliger denies this, and affirms, that Muretus was eighteen years of age, when he first came to Agen to see his father. He adds, that he passed on from Agen to Auch, where he began to teach in the archiepiscopal college, and to read lectures upon Cicero and Terence. After some stay in this place, he went to Villeneuve, where he was employed by a rich merchant in the education of his children, and at the same time taught the Latin authors in a public school. Two years after his settling here, he went to Agen to pay a visit to Scaliger, who had the highest esteem and affection for him, and who ever kept up most intimate correspondance with him. Muretus removed from Villeneuve to Paris, from Paris to Poitiers, from Poitiers to Bourdeaux in 1547, and from Bourdeaux to Paris again in 1552. On the 5th of February this year, he read in the church of the Bernardins his first oration, De dignitate ac præstantia studii theologici. He printed also this year his poems, intitled, *Juvenilia*: from the dedication of which we learn, that he taught at that time philosophy and civil law.

It seems to have been the year after, that a most terrible plague beset him, which, after many distresses, obliged him at length to fly his country. He was accused of nothing

thing less than sodomy, and thrown into prison. Shame, and the fear of punishment, affected him so, that he resolved to starve himself to death; but he was deterred from this by his friends, who laboured to procure his release, and after much pains effected it. He could not continue any longer at Paris, and therefore withdrew to Thoulouse, where he read lectures in civil law. But here the friendship he conceived for one of his pupils, Memmius Fremiot, a native of Dijon, exposed him to fresh suspicions; and the accusation brought against him at Paris was here renewed. Whether Muretus was really guilty, which is much to be feared, or envied only lay lurking at the bottom of this affair, they proceeded against him; and, upon his flying, they condemned him in 1554, "to be burned in effigy with Memmius Fremiot of Dijon, for being a Hugonot and sodomite." So run the registers of Thoulouse: it was not possible for a catholic to be guilty of so abominable a crime; he must be a heretic.

Muretus now fled from France into Italy, and falling sick, as he went, at a town in Lombardy, he applied to a physician, who puzzled with the uncommonness of his case, called in several of his brethren to a consultation. Not knowing Muretus, and fancying him too obscure and low a person to understand any thing of Latin, they consulted a long time in that language, upon the application of some medicine, which was not in the way of regular practice, and agreed at last to try it upon Muretus, saying, "Faci-mus periculum in corpore vili: Let us make an experiment upon this mean subject." But Muretus knew perfectly well what they said; yet rather than discover himself, paid his host, and set forwards on his journey, as soon as they were withdrawn. This story is told somewhat differently in the first volume of the *Menagiana*. He spent several years at Padua and Venice, and taught the youth in those cities. Joseph Scaliger says, that he was guilty of the same abomination at Venice, with which he had been charged in France; but others say, that he was only suspected, and that he justified himself in some letters which he wrote to Lambin. Scaliger in the mean time is not altogether to be credited, in what he says of Muretus, who, it seems, had highly offended him by a trick, which should rather have moved his mirth. Muretus had composed for his amusement some verses, intitled, *Attius & Trabeas*; which Scaliger taking for ancient, cited under the name of *Trabeas*, in his notes upon Varro de re Rustica: but find-

Scaligeranus
postulat.

P. 212. edit.
Henrici Ste-
phani, 1573.

ing afterwards how he had been imposed on, he removed them from the second edition of his *Varro*, and to be revenged on Muretus, substituted in their place the following distich against him :

“ *Qui rigide flammæ evaserat ante Tolosæ*
 “ *Rumetus, fumos vendidit ille mihi.*”

Muretus was thirty-four years of age, when the cardinal Hippolite d'Est called him to Rome, at the recommendation of the cardinal Francis de Tournon, and took him into his service: and from that time, whether Muretus led a more regular life, or whether envy ceased to persecute him, nothing amiss was farther said of him, but all the world was edified with his conduct as well as his writings. Two years after, viz. in 1562, he attended his patron, who was going to France in quality of legate à latere; but did not return with him to Rome, being prevailed on to read public lectures at Paris upon Aristotle's *Ethics*, which he did with singular applause to the year 1567. After that, he taught the civil law for four years with an exactness and elegance, which was not common with the lawyers of his time. Joseph Scaliger assures us, that he had taken the degrees in this faculty at Ascoli. It is related as a particularity in the life of Muretus, that when he first began to read law-lectures at Thoulouse, he was so very indifferently qualified for the province he had undertaken, as to provoke the contempt and ridicule of his pupils: however, he sufficiently wiped off this disgrace afterwards, by a very consummate knowledge in his profession. He spent the remainder of his life, in teaching the belles lettres, and explaining the Latin authors. In 1576, he entered into holy orders, and was ordained priest: he devoted himself with zeal to all the exercises of piety. James Thomasius, in a preface to some works of Muretus printed at Leipzig, says, that this learned man was a jesuit at the latter end of his life; but, as is allowed, without any foundation at all. He died at Paris the 4th of June 1585, aged 59 years. He was made a citizen of Rome, which title he has placed at the head of some of his pieces, probably by pope Gregory XIII. who esteemed him very highly, and conferred many favours on him.

His works have been collected, and printed in several volumes octavo at Verona. They consist of orations, poems, epistles, various lessons or readings, and translations of Greek authors, Aristotle in particular. He had almost all the qualities of a perfect orator. He composed with great

Manut. Epistolæ.
De Interpretibus.

purity, politeness, and elegance; and he pronounced his orations with a grace which charmed his hearers. His poems discover genius, taste, and delicacy of sentiment, as well as of stile. Nothing, as Manutius says, can be more perfect in their kind, than his *Variae lectiones*; they shew both the judgment and elegant spirit of their author, and contain a thousand pretty things, which make the reading of them very agreeable. They consist of nineteen books, fifteen of which have been often printed, and are easy to be met with; the other four not so, they having been only printed, as we know of, with another piece of Muretus, called *Observationum juris liber singularis*, at Augsburg, 1600, in 8vo, in the second volume of Gruter's *Thesaurus criticus*; and in the Verona edition of Muretus's works. As for his translations, the learned Huctius has commended them very highly: he says, that they are very exact, pure, elegant, chaste, polished; and that the translator has not contented himself with barely expressing the sense of his author, but endeavoured to imitate his character and manner, as near as the subject would allow. And yet we are told, that Muretus, notwithstanding all this perfection, seldom revised or corrected any thing he wrote; which, if true, must make him appear a more extraordinary person still.

Some have accused Muretus of acting the plagiary, and borrowing from Erasmus and others, in his critical capacity; while others have maintained, that he was as well skilled as they in the Greek and Latin languages, and even more exercised in the art of criticism, and therefore had no occasion to borrow from any one. Something however of this nature gave birth to an inextinguishable hatred between our author and Lambin, between whom, till then, there had always subsisted the greatest intimacy and friendship. Lambin intended to publish commentaries upon Horacé, and communicated his explications of many difficult passages in this poet to Muretus; who, as Lambin complained afterwards, used them in his Various readings, which he was then employed on, and published them for his own, before Lambin's work was finished. This brought on a paper war; and though a reconciliation was some time after effected between the parties, insomuch that Lambin dedicated his *Lucretius* in 1563 to Muretus, yet it was a reconciliation only in appearance. It was not real, on the part of Muretus at least, who, after Lambin was dead, could not forbear acting in an hostile manner against him.

MUSÆUS, an ancient Greek poet, who lived before Homer, but of whom we have nothing now remaining, except the titles of some poems, recorded by ancient authors. There goes, indeed, under his name, an admired piece upon The loves of Hero and Leander, which Julius Scaliger has extravagantly preferred to the works of Homer; nay, he pretends, that the Iliad and Odyssæy are indebted to it for some of their finest parts. But his son Joseph, Isaac Casaubon, Menage, and, in short, every other critic, suppose him altogether mistaken, and ascribe it, with probability, to Musæus, a learned grammarian, who lived in the fifth century. However, since it has been universally acknowledged a correct, elegant, and pathetic piece, it might scarce seem unworthy of the ancient Musæus; although Virgil has represented him as first in the Elysian tribe of poets, and “bearing up his shoulders above the wondering multitude. *Musæum ante omnes, &c.*”

Æneid.
lib. vi.
ver. 667.

He is said to have been the scholar at least, if not the son of Orpheus; and was, like him too, esteemed a prophet as well as a poet. He had the honour to be priest to Ceres, and president of her Eleusinian mysteries at Athens; on which account Diodorus makes Hercules wait upon him in his travels, to be initiated in those holy ceremonies. Musæus proposed Orpheus as his pattern in all things; and therefore would not put in for the prize at the Pythian games, to be bestowed on him who sung the best hymn to Apollo, because Orpheus had declined that honour before him. At Athens, within the old bounds of the city, over against the Acropolis, stood a little hill, where Musæus used to sing his verses, and where he was afterwards buried. It seems, it was at last turned into a fortification, and called Musæum. Pausanias, from whom we have these particulars, delivers it as his opinion, that the pieces commonly attributed to Musæus in his time, were the works of Onomacritus; and that there were no certain remains of Musæus, except his hymn to Ceres.

Diod. Sicil.
lib. iv.

Pausan.
Phocic. &
Attic.

MUSCULUS (WOLFGANGUS) a celebrated German divine and reformer, whose life was chequered with many extraordinary particulars. He was the son of a cooper, and born at Dieuze upon Lorrain, the 8th of September, 1497. His father, seeing him inclined to books, designed him for a scholar; but not having wherewithal to educate him in that way, Musculus was obliged to provide for his own subsistence, which accordingly he did, by singing from door to door. He sung one day at vespers, in a convent of Bene-

Melchior
Adam in
vits theolog.
German.

dictines, so happily, that they offered him the habit of the order, which he accepted, being then fifteen years of age. He applied himself to study, and became a very good preacher. He embraced Luther's principles, and strenuously supported them upon all occasions; and this made so strong an impression upon many of his brother friars, that most of the Benedictines of that convent forsook the order. In the mean time, he raised himself many enemies, and found himself exposed to many difficulties and dangers: upon which he made an open profession of Lutheranism. He fled to Strasburg in 1527, and the same year married Margaret Barth, whom he had betrothed before he left the monastery. As he had nothing to subsist on, he sent his wife to service in a clergyman's family, and bound himself apprentice to a weaver, who dismissed him in two months, for disputing too much with an Anabaptist minister, that had lodgings in the house. He then resolved to earn his bread, by working at the fortifications of Strasburg; but the evening before he was to begin this drudgery, he was informed that the magistrates had appointed him to preach every Sunday, in the village of Dorlisheim. He did so; but lodged the rest of the week at Strasburg, with Martin Bucer, from whom he gained a livelihood, by transcribing: for Bucer wrote so ill, that the printers could not read his hand; nay, he was often puzzled to read it himself. Some months after, he was obliged to reside at Dorlisheim, where he suffered the rigours of poverty with great constancy. His only moveable was the little bed he brought from the convent; which however was occupied by his wife, who was ready to lye-in, while he lay on the ground upon a little straw. He served the church of this village a whole year, without receiving one farthing of stipend, through the oppression of the abbey, who gathered the tithes and revenues of it, and must have perished through want, if the magistrates of Strasburg had not assigned him a sum out of the public treasury. He was called back to Strasburg, to have the function of minister-deacon in the principal church conferred upon him: and after he had acquitted himself in this character for about two years, he was called to Augsburg, where he began to preach in 1531. Here he had terrible conflicts to sustain with the papists; yet by degrees prevailed upon the magistrates to banish popery intirely. In 1534, the senate and people of Augsburg absolutely discharged them from preaching in any part of the city, and left only eight places where they were allowed to say mass: and these eight places they abolished.

abolished, with all their trumpery, in 1537. Musculus served the church of Augsburg till 1548, when Charles V. having entered the city, and re-established the papists in the church of Notre Dame, he found it necessary for his own safety to decamp. He retired to Switzerland, his wife and children following soon after; and was invited by the magistrates of Bern, in 1549, to the professorship of divinity. He cheerfully accepted this invitation, and acquitted himself in this capacity with all imaginable pains: and, to shew his gratitude to the city of Bern, he never would accept of any employment, though several were offered him, elsewhere. He died at Bern, the 30th of August, 1563. He was employed in some very important ecclesiastical deputations: he was deputed by the senate of Augsburg, in 1536, to the synod which was to be held at Eysnach, for the reunion of the protestants upon the doctrine of the supper: he was deputed to assist at the conferences which were held between the protestant and Roman catholic divines, during the diet of Worms, and that of Ratibon, in the years 1540 and 1541: he was one of the secretaries of the conference at Ratibon, between Melancthon and Eccius, and drew up the Acts of it: and he was sent to the inhabitants of Donawert, who embraced the reformation in 1544, to form them into a church, and to lay the foundations of the true faith among them.

Musculus was a man of great application, and deep learning, and a considerable master of the Greek and Hebrew languages, although he was at the least thirty-two years of age when he began to study the latter, and forty when he first applied to the former. He published several books, and began with translations from the Greek into Latin. The first work of this nature which he published was, the Comment of St. Chrysostom upon St. Paul's epistles to the Romans, Ephesians, Philippians, Colossians, and Thessalonians, printed at Basil in 1536. He afterwards published, in 1540, the second volume of the works of St. Basil; and after that, the Scholia of the same father upon the Psalms, several treatises of St. Athanasius and St. Cyril, the Ecclesiastical history of Eusebius, Socrates, Sozomen, Theodoret, Evagrius, and Polybius. Mr. Huet in some respects praises his translations, but does not think him very learned either in Greek or Latin. "Musculus," says Dupin, "undertook a new translation of the History of Eusebius, which he executed very happily; he has stuck close to his author's expression, and has translated the text with great clear-

*De clarissimis
interpretibus.
Eccles. auc-
thore, vol.*

Critical hist
of the Old
Test. book
ii. ch 14.

ness and conciseness; but he has not always perfectly understood his author, and he has let slip several faults in his translation." He published Comments upon some parts of both the Old and New Testament; and father Simon says, that "he was acquainted with the true way of explaining the scriptures but that he had not all the necessary accomplishments to enable him to succeed perfectly in it, because he was not sufficiently exercised in the study of the languages and of critical learning. However," says father Simon, "he examines the ancient Greek and Latin translations without prejudice; and he has shown well enough, that the points which are now printed in the Hebrew text, were not used at the time of the Septuagint and St. Jerome." He was the author of some original works, both in Latin and German; but they are neither numerous nor considerable. "If the works of Musculus," says Mr. Bayle, "were of great advantage to the protestant party, as no doubt they were, they are now no longer so, for people have for a long time left off reading them: and this perhaps is owing to a false delicacy, and too great a devotion to the methods in fashion."

Dict. article
Musculu-
lus, note F.

We must not confound Wolfgangus Musculus with Andrew Musculus, a Luthern author, professor of divinity at Frankfort upon the Oder, and superintendent-general of the churches of the March of Brandenburg. This person was born at Schneberg in Misnia, and died in the year 1580. He published a great number of books; and, as he was persuaded that some great revolutions would soon happen in Germany, and even that the end of the world was approaching, he wrote upon these subjects with the assurance of a man who pretends to have the key to the oracles of the Old and New Testament.

Wood's A-
then. Oxon.
vol. ii.

MUSGRAVE (Dr. WILLIAM) a very learned English physician and antiquary, was descended from an ancient family in Westmoreland, but born at Charlton-Musgrave in Somersetshire, about the year 1657. Being educated, as is supposed, at Wykeham's school near Winchester, he became, in 1675, a probationer fellow of New-college in Oxford. He took the degree of bachelor of laws, the 14th of June, 1682. but afterwards entered upon the physic line. He distinguished himself greatly by his knowledge in his profession, and in natural philosophy, and was elected fellow of the royal society. He was made secretary to it in

November

November 1684, and in that quality he continued and published the Philosophical transactions, from No. 167, to No. 178 inclusive: and several curious observations, which occurred to him in the course of his profession, he caused to be inserted, at different times, in that valuable collection. He took his degrees in physic in 1685 and 1689; and was afterwards admitted fellow of the college of physicians in London. In 1691, he went and settled in the city of Exeter, where he exercised his profession a long time with great reputation and success. He died the 23d of December, 1721.

Being a man of very extensive learning, he composed, at his leisure hours, several curious and valuable works: as,

1. De arthritide symptomatica dissertatio, 1703, 8vo.
2. De arthritide anomala sive interna dissertatio, 1707, 8vo.

Of these two books, one upon the regular, the other upon the irregular, or inward gout, he gave an account of in the Philosophical transactions.

3. Julii Vitalis epitaphium: cum commentario, 1711, 8vo. No. 291.

Walter Moyle, esq; compliments in high strains our author's commentary upon this epitaph of Julius Vitalis, a Roman soldier, found in 1708 near Bath. Moyle's Posthumous works, vol. i. p. 192. edit. 1726.

4. De legionibus epistola. This letter concerning the Roman legions, was addressed to sir Hans Sloane.
5. De aquilis Romanis epistola, 1713, 8vo. This concerning the Roman eagles was addressed to Gilbert Cuper, consul of Deventer, who affirmed, that they were of massy gold or silver; while dr. Musgrave maintained, that they were only plated over. Mr. Moyle confirms this last opinion by several arguments. Ibid. p. 210, &c.
6. Inscriptio Terraconensis: cum commentario.
7. Geta Britannicus. Accedit domus Severianæ synopsis chronologica: & de icuncula quondam M. regis Ælfredi dissertatio, 1715, 8vo. That is, Observations upon a fragment of an equestrian stone statue, found near Bath, which dr. Musgrave believes to have been set up in honour of Geta, after his arrival in Britain: together with a chronological synopsis of the family of Severus; and a dissertation upon a piece of Saxon antiquity found at Athelney in Somersetshire, being king Ælfred the Great's amulet. Ibid. p. 223, &c. Mr. Moyle thanks our learned author for a present of this book, which indeed he had perused in manuscript, and sent him several curious remarks upon it.
8. Belgium Britannicum: that is, An account of that part of South Britain which was anciently inhabited by a people called Belgæ, and now comprehends Hampshire, Wiltshire, and Somersetshire. The title of this book is, Belgium Britannicum, in quo illius limites,

limites, fluvii, urbes, viæ militares, populus, lingua, dii, monumenta, aliaque permulta clarius & uberius exponuntur, 1719, 8vo. It is divided into nineteen chapters: and there is prefixed a dissertation, in which the doctor endeavours to prove, that Britain was formerly a peninsula, and joined to France about Calais. The whole is adorned and illustrated with thirteen copper plates, curiously engraved. Mr. Moyle speaks handsomely of this book, in a letter to the learned author: "Your book," says he, "which I have long waited for, is at last come to hand. I have read it over with a world of pleasure, and dare venture to pronounce it every way worthy of the great reputation of the author. Not only your own country, but all the commonwealth of letters, are obliged to your learned labours on this subject, by which you have preserved from oblivion so many valuable monuments of antiquity."

Moyle's
Posthumous
works, &c.
p. 255.

Bayle's Dict. MUSURUS (MARCUS) a native of Candia, and one of those learned men who appeared in Italy towards the beginning of the sixteenth century. He taught Greek in the university of Padua with great reputation, and had so much attachment to the functions of that charge, that he scarce let four days in a year pass without giving public lectures, which he generally read at seven in the morning. He was an admirable Latin scholar, which had scarce been observed in any other Greek transplanted into the West; and he studied philosophy with great eagerness. This is the account given of him by Erasmus, who was personally acquainted with him. Some say, that the desire of advancing himself carried him to Rome, to make his court to pope Leo; and he did not do this in vain: for he obtained of that pope the archbishopric of Malvazia, in the Morea. He was scarce invested with that high title, before he died. His death, which happened in 1517, was brought on by a dropsy, as Paul Jovius says; who adds, that his chagrin for not being promoted to the dignity of a cardinal, reduced him to a very languid state. Picrius Valerianus has put him in the list of the unfortunate men of learning, but for just the opposite reason which Jovius has alledged: for he represents him as a man so void of ambition, that he considered dignities as an insupportable burden: and he makes the dignities he had the cause of that uneasiness, which laid the foundation of his death. He published nothing of his own but a few Greek verses, and some prefaces in prose. The public is obliged to him for the first edition of Aristophanes and Athenæus.

M U S U R U S.

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“ næus. I was intimately acquainted,” says Erasmus, “ with ^{In Cicero-}
“ Marcus Musurus : he was a man remarkably skilled in ^{ana.}
“ all branches of literature ; but his poetry was affected,
“ and somewhat obscure : he left nothing behind him in
“ prose, as far as I know, except a preface or two. I was
“ surprised to see a Greek so great a master of the Latin.
“ Fortune snatched him from the muses : for when, by the
“ favour of Leo, he was invited to Rome, and just pro-
“ moted to an archbishopric, he died.” It is natural to
conclude from these words, that Musurus renounced the
profession of letters, after Leo X. had favoured him with
an invitation to Rome : nevertheless, it is certain he filled
a professor’s chair at Rome.

NÆVIUS

N.

NÆVIUS (CNEIUS) of Campania, a famous Latin poet, was bred a soldier, but quitted the profession of arms in order to apply himself with more leisure to poetry. Accordingly he prosecuted that art with great diligence, and composed a history in verse, besides a great number of comedies. But he must have been very unfortunate, if what is related of his success be true, that is, that his first performance of this kind being brought upon the stage at Rome, in the year before Christ 229 [A], so highly incensed Metellus, by the satirical strokes in it, that this nobleman, who was then very powerful, procured him to be banished from the city. In this condition, he retired to Utica in Africa, where he died in the year before Christ 202, and anno U. C. 551. We have only some fragments left of his works, unless his epitaph, which is said to be composed by himself, may be ranked among them. The reader will find it below [B], as a production of no ordinary turn; and, if it be genuine, a clear proof that Nævus was far enough from being deficient in vanity, a quality which is said to be indispensable in the composition of a poet.

[A] L'Advocat Diët. Portat. before Christ, and of Rome 519, but Moreri places it six or seven years earlier, viz. the 236th year under the consulship of Marcus Atilius and Publius Valerius.

[B] "Immortales mortalem foret si fas flere,
 "Flerent Divæ lamentæ Næviam poetam.
 "Itaque postquam est Orcio traditus thesauro
 "Obliti sunt Romæ lingue Latina loquies."

"If it were possible that the immortals could bewail the death of a mortal, the goddesses muses would bewail their poet Nævius: therefore, after he was given up to the treasure of hell, they forgot at Rome to speak Latin." Moreri quotes Aulus Gellius, St. Jerome, and Vossius, but without distinguishing which of these supplied the epitaph. It is omitted in Diët. Portat. perhaps as being judged spurious.

NANI (JOHN BAPTIST) a noble Venetian, and proctor of St. Mark, was the son of John Nani, once possessed

fessed of the same post, and Marian Landi his wife. He was the third of his family who were called Baptist. The first of the name was father of Augustine I. a celebrated senator, who, among other children, had Baptist II. and John. Baptist II. surnamed the Ancient, was a good philosopher, and published in his youth a piece, intitled, *Baptistæ Næni Augustini filii de Heroe libri quatuor*, Venetiæ 1588, 4to. John, the second son of Augustine I. was the father of Baptist III. the subject of the present article, who was born August 30, 1610, and was baptised by the name of John Baptist Felix Gaspar; but he took only that of Baptist. He studied polite learning under Peter Renzoli of Arezzo, a secular priest, and went through his course of philosophy among the Dominicans of St. Paul and St. John at Venice. His brother, Augustine Nani, being made commandant of Vicenza, he followed him to that city, and continued his studies there. Upon his return to his own country, in 1637, though under the age appointed of twenty-five years, he was one of the thirty who are drawn every year by lot, on the 4th of December, to assist at the election of magistrates. His father, who was a person of good abilities, formed this son for business himself, and in that view carried him to Rome, where he went ambassador from the republic of Venice to pope Urban VIII. That pontiff, who knew men very well, predicted that John Baptist Nani would make an extraordinary person: and his holiness's prediction was verified.

He was admitted into the college of senators in 1641, and not long after went ambassador to France: which character he sustained at Paris for the space of five years, with great reputation. Cardinal Mazarine, who then was prime minister there, had frequent conferences with him, and received some excellent advice from him upon the affairs discussed in the treaty of Munster, which was concluded in 1648 [A]; in which year our ambassador returned home, having obtained from France considerable succours both of men and money, for carrying on the war against the Turks in Candia. His merit raised him soon after to be a member of the grand council to the republic; in which he was appointed superintendant of the marine and the finances. In 1654, he was sent ambassador to the imperial court of Germany, did the republic considerable services, and made a second journey to that court, upon the election of the emperor Leopold.

[A] It was by this treaty that France conquered that large addition to the kingdom in the country of Lorraine.

While

While he was here, he received orders to go again to France, in 1660. He was there at the marriage of Lewis XIV. after the Pyrenean treaty, and obtained fresh succours for the war of Candia. The Venetian senate were greatly satisfied with his conduct, and appointed him proctor of St. Mark, vacant by the death of Leonardo Foscoli. Not long after, in 1663, the great council nominated him captain-general of the marine: but the air of the sea not at all agreeing with his constitution, it was resolved not to expose a life so valuable, and even necessary to the republic, to such imminent danger: whereupon the nomination was withdrawn.

He continued, however, to serve his country upon many considerable junctures; and was appointed by the senate to write the History of Venice; an employ which is given only to the principal nobility of that republic. He published the first part [B], and the second was in the press when he died, on the 5th of November, 1678, in his grand climacterical, i. e. in the sixty-third year of his age. Besides his History of Venice, he published an Account of his second ambassage into France in 1660, and composed other pieces, which are extant in manuscript only. Several authors have spoken advantageously of him [C].

Niceron.

[B] This was very much esteemed, and was translated into French first, by the abbé Tallemant, and published in 4 vols. 12mo; and again by Masclary, a French refugee, in Holland, and printed in 1702. There is likewise an English translation of this part. After all, our author is observed rather

to follow his own sentiments than the truth, in matters particularly relating to his native country. His style is also somewhat puffy, and his diction not very pure, and embarrassed with parentheses.

[C] See his eloge among those of the learned, by Lorenzo Craffa.

NANTUEIL (ROBERT) the celebrated designer and engraver to the French king Lewis the XIVth's cabinet, was born in 1630, at Rheims, where his father kept a petty shop, suitable to his fortune, which was small: however, he resolved to give his son a liberal education. Accordingly, Robert was put to the grammar-school at a proper age, and, as soon as he had made the necessary progress in classical learning, went through a course of philosophy. He had from his childhood a strong inclination and turn to drawing, and he applied himself to it with such success, that being to maintain, according to custom, his philosophical thesis, at the end of two years, he drew and engraved it himself. As he did not neglect to cultivate his genius this way, every thing that he undertook was so happily executed, that he became the delight and glory of the whole town. But Rheims was

not a place where it was possible for him to make any good profit of his productions: so that as he engaged in matrimony while he was yet a young man, he was not able, with all his fine talents, to maintain his family. In this exigence, he resolved to put himself in quest of a better situation.

He left his wife, and repaired to Paris. Here, for want of a better way to make himself known, he pitched upon the following device. Seeing several young abbés standing at the door of a victualling-house, near the Sorbonne, he asked the mistress if there was not an ecclesiastic of Rheims that lodged there; telling her withal, that he had unfortunately forgot his name, but that she might easily know him, by the picture that he had of him; whereupon, he shewed her a pourtrait well drawn, and which had the air of being an exact likeness. The abbés hearing what passed, presently cast their eyes upon the picture, and were so charmed therewith, that they could not leave admiring it, nor agree scarcely who should extol it most. "If you please, messieurs," says our designer, taking the opportunity, "I will draw all your pictures for a small matter, as well done and as highly finished as this here is." The price which he asked was so moderate, that all the abbés sat to him one after another; and then bringing their friends, customers came in faster than he could supply them; so that he raised his price: and thereby having, in a short time, acquired a considerable sum in the house, he returned to Rheims, and acquainted his wife with his adventure, and the success of it; and, shewing her the money, she was easily persuaded to sell what they had at Rheims, and remove to Paris, where his merit soon became known to every body.

He applied himself particularly to drawing pourtraits in crayons, which he afterwards engraved for the use of the academical theses; wherein he succeeded beyond all that had entered into that branch before. He never failed to catch the likeness; and even pretended, that he had certain rules which ascertained it. In this way he did the pourtrait of the king, and afterwards engraved it, as big as the life: a thing which had never been attempted by any artist before him. This, perhaps, is the best piece of the kind that was ever done; and his majesty was so greatly pleased with it, that he rewarded him with a present of a hundred louis d'ors for it, and moreover created a new place for him, and made him designer and engraver to his cabinet, with a salary of 1000 livres per annum. Nantueil afterwards did the pourtrait

of the queen-mother in the same manner, as also that of cardinal Mazarine, the duke of Orleans, marshal Turenne, and some others. The grand duke of Tuscany would have Nantueil's own pourtrait by himself in crayons, in order to place it in his gallery, where he had a collection of all the illustrious designers and engravers, especially such as were done by their own hands. It would be too long to mention all his works, especially as intire collections of them are easy to be met with among the curious in these things: they consist of 240 prints, and upwards; where almost all the persons of the best quality and fashion in France are represented, in the most noble and most natural manner. The collection greatly surpasses any other, both in the number and beauty of the prints.

As soon as our engraver had made an easy fortune, the first thing he did was to send for his father, to take a share of his happiness. The good old man came; and, though poorly clad, yet was received at the coach-door by his son, in a genteel dress, with all the tenderness and marks of joy imaginable; insomuch that the sight drew tears of joy from the by-standers. From this moment, the son's greatest happiness was to give his father all the satisfaction he could wish. Nantueil died at Paris on the 18th of December, 1678, aged forty-eight years.

Carlo Dati, in the life of Zeuxis, speaking of our engraver's works says: "These words of Apollonius reminds us to contemplate the astonishing art of the prints of the modern gravers in France, where every thing is represented so naturally, the quality of the drapery, the colour of the flesh, the beard, the hair with the powder upon it, and, what is most important, the age, the air, and the lively resemblance of a person, though nothing else is made use of besides the black of the ink and the white of the paper; which not only make the light and the shade, but do the office of all the colours. All this is seen and admired above all others, in the excellent portraits of the illustrious Nantueil." As to the rest of his character: he had a natural eloquence, and his expressions were lively; his conversation, by the advantage of an agreeable wit, and some tincture of letters, made him sought for by all people of fashion. He was well respected at court; and cardinal Mazarine, then prime minister, retained him as his designer and engraver, and honoured him with the title of monsieur. He even made agreeable verses, and recited them admirably well. He loved his pleasure, and never

ever was fond enough of money to amass a great fortune, which was so much in his power to have done. Of upwards of 500,000 crowns which he had gained, he left only 20,000 to his heirs; the rest being spent upon the necessaries of life, and in entertaining his friends.

NAUDE (GABRIEL) was descended of a reputable family, and born at Paris on the 12th of February 1600. His parents observing the child's fondness for reading, and his inclination to letters, resolved to breed him in that way; and accordingly sent him to a religious community, to learn the first rudiments of grammar, and the principles of christianity. From thence he was removed to the university, where he applied himself with great ardour and success to classical learning; and having learned philosophy under the two celebrated professors of his time, John Cecile Frey, and Peter Padet, he was created master of arts very young. As soon as he had finished his course in philosophy, he remained some time at a stand what profession to chuse, being advised by his friends to divinity; but his inclination being more turned to physic, he fixed at length upon that faculty. However, this choice did not hinder him from indulging his genius in other branches of learning: in reality, the plan of his studies was very extensive, suited to his comprehensive talents and indefatigable industry: and he soon distinguished himself therein so much, that Henry de Mesmes, president mortier, hearing his character, made him keeper of his library, and took him into his family. Naude was the more pleased with this post, as it gave him an opportunity of gratifying his bookish taste in general, and at the same time furnished him both with means and leisure to improve himself, as he could wish, in the science which he had embraced in particular. And he quitted it in 1626, in order to go to Padua to perfect himself therein; but he did not continue long in that university, the death of his father, and the existence of his domestic affairs, occasioned thereby calling him back to Paris before the expiration of the year.

In 1628, the faculty of physic appointed him to make the customary discourse on the reception of licentiates; the performance intirely answered their expectations from him, and was made public. In 1631, his friend Peter de Pay having mentioned him to cardinal Bagni, that prelate made him his librarian and Latin secretary, and carried him with him to Rome in the spring of that year. Naude continued in this service till the death of the cardinal, which happened

on the 24th of July 1641; and in the interim made an excursion to Padua to take his doctor of physic's degree, in order to support, with a better grace, the quality with which he had been honoured by Lewis XIII. who had made him his physician, with the usual salary. The ceremony of this appointment was performed on the 25th of March 1633, and we have the speech which he pronounced on the occasion. After the death of his patron cardinal Bagni, he had thoughts of returning to France, but was detained in Italy by several advantageous offers made to him by persons of consideration in that country. Among these he preferred those of cardinal Anthony Barberini, and closed with his eminence. However, as soon as cardinal Richelieu sent for him to be his librarian, Naude immediately returned to Paris; but he happened not to be long in the service of the prime minister, if it be true that he arrived at Paris on the 10th of March 1642, since cardinal Richelieu died on the 4th of December following: however, he succeeded to the like post under cardinal Mazarine, for whom he formed a most rich library, which he raised from the first volume, in the space of seven years, to the number of 40,000.

His design was nearly completed before the cardinal gave him two small benefices, a canonry of Verdun, and the priory of Artige in the Limousin; and we know how much this ungenerosity affected him from a letter of Paris to Charles Spon, dated March 22, 1648, where he writes thus of our librarian; "I have seen one thing in him which I am very sorry for, especially as I have known him all along hitherto at a great distance from such a disposition, it is, that he begins to complain of his fortune, and of his master's avarice, from whom he had never received any more than 1200 livres a year in benefices, not forbearing to declare, that his life was sacrificed for too small a matter. I think," continues Patin, "what grieves him is, the apprehension of dying before he has raised something to leave to his brothers and his nephews, of whom he has a great number."

However that be, Naude had the grief to see this library, which he had collected with so much pains and care, totally dispersed. Upon the disgrace of Mazarine it was sold, and Patin, in a letter of March 5th 1651, observes, that Naude had bought all the books in physic for 3500 livres.

Christina queen of Sweden, who set herself to draw into her dominions all the literati of Europe, procured a proposal to be made to Naude of being her library keeper; and

as he was then out of all employ, he accepted the proposal, and went to Cop: but he soon grew out of humour with his residence in Sweden, the manners of the people, so very different from his, gave him great disgust; and seeing France become more quiet than it had been, he resolved to return; accordingly he quitted Sweden, loaded with presents from the queen, and several persons of distinction: but the fatigue of the journey threw him into a fever, which obliged him to stop at Abbeville, and he died there on the 29th of July 1653.

As to his character, he was very prudent and regular in his conduct, very sober, never drinking any thing but water. Study was his principal occupation, and he was indeed a true "Helluo librorum;" so that he understood them perfectly well. He spoke his mind with great freedom, and that freedom sometimes shewed itself upon religious subjects in such a manner, as might have occasioned some disadvantageous thoughts of him, had not the christian sentiments in which he died, left room to believe his heart was never corrupted, and had no share in the too free expressions which sometimes escaped from him, especially in the philosophical railleries, which passed sometimes between him and Guy Patin and Gassendi. He wrote a great number of books, the principal of which are inserted below [A]. Mr. Bayle has embellished his Dictionary with several

[A] The titles are, *Le morsure, ou discours contre les libelles*, Paris, 1620, in 8vo; this piece is very scarce. *Instruction a la France sur la verite de l'histoire des freres de la Rose Croix*, Paris, 1623, 8vo. *La continuation de l'histoire de progrès de l'hérésie*, par Claude Malingre, Paris, 1624, 4to. *Apologie pour les grandes personages faullement supposés de magie*, in 8vo. *Avis pour dresser une bibliotheque*. *De antiquitate & dignitate scholæ medicæ Parisiensis panegyris, cum orationibus encomiasticis ad ix iatrogonistas laurea medica donandos; etiam addition a l'histoire de Louis XI, &c.* *Johannis Riolani patris medici Parisiensis regii, in artem partam Galeni, cum præfatione G. Naudæi ad V. C. Johannem Riolanum filium. Propædeumatum phi-*
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losophicorum Johannis Riolani medici regii liber, cum præfatione G. Naudæi, &c. *De studio liberali syntagma. Quæstio iatro-philologica prima, an magnum homini a venenis periculum? Discours sur les diverses incendies du Mont Vesuve & particulièrement sur le dernier qui commença le 16 Decembre 1631.* *Bibliographia politica ad nobilitatem & eruditum virum Jacobum Gassarellum; sive GASSARELLI article. Gratiarum actio habita in collegio Patavino, pro philosophiæ & medicinæ laurea ibidem impetrata, anno 1637, die 25 Maii, cum faustis amicorum acclamationibus.* *Dell' origine & governo della republica di S. Marino brieve relatione di Matteo Valli, secretario & cittadino di essa republica, avec une præface de M. Naudæ, a*
N n M.

several extracts from them, as also with remarks upon many passages of them, whence may be formed some judgment of his merit and character as an author.

M. de la Mothe le Vayer. Quæstio iatro-philologica secunda, an vita hominum hodie quam olim brevior, ad Josephum Mariam Suarezium, Vasonensem episcopum. Quæstio iatro-philologica tertia, an matutina studia vespertinis salubriora, ad D. Peirescium. Quæstio iatro-philologica quarta, an liceat medico fallere ægrotum, ad Thadæum Colicoam, Urbani VIII. medicum a cubiculo & canonicum Vaticanum. Hieronymi Cardani Mediolanensis, civisque Bononiensis, de præceptis ad filios libellus ex bibliotheca Gabrielis Naudæi, cum ejus præfatione ad D. Renatum Moreau, Renati filium. Quæstio iatro-philologica quinta de fato & fatali vitæ termino, ad Johannem Beverovicium, doctorem medicum Patavinum. Nicolai ex comitibus Guidiis marchionis Montis Belli elogium. De studio militari syntagma, &c. Epistola ad Baldum Florentium, medicinæ practicæ in almo urbis gymnasio professorem ordinarium. Epistola ad Petrum Gassendum, de obitu Nicolai Fabricii Peirescii. Ludovici Canalis marchionis ab Attavilla elogium. Considerations po-

litiques sur les coups d'etat au cardinal de Bagni. Inskauratio tabularii majoris templi Reatini, facta jussu & auspiciis D. Johannis Francisci, cardinalis a Balneo, episcopi Reatini. Gabrielis Naudæi epigrammata in virorum literatorum imagines quas illustrissimus eques Cassianus Picteo sua in bibliotheca dicavit, cum appendicula variorum carminum ad D. Cassianum a Picteo. Lessus in funere domestico eminentissimi principis cardinalis a Balneo, &c. Il testamento del cardinal Bagni. Licetus Leonis Allatii carmine Græco & Latino Guidonis de Sauvigny Blesensis expressus, cum præfatione Gabrielis Naudæi. Instrumentum plenarie securitatis, scriptum anno Justiniani imperatoris 38; id est, instrumentum quo transigit Gratianus tutor cum Stephano puppillo, e bibliotheca cardinalis a Balneo prolatum a Gabriele Naudæo & Carolo Moroso dicatum. Our author published several other pieces, an exact catalogue of which, with the contents, may be seen in Niccron's Memoires, tom. ix. p. 83.—118.

NAYLOR (JAMES) a remarkable English enthusiast, was born, about the year 1616, in the parish of Ardsley, near Wakefield in Yorkshire, where his father was a farmer, but had some estate of his own, but gave his son no more education than to read English. James, however, had good natural parts, and had not been long come of age before he got himself a wife, and settled with her in Wakefield parish, till the breaking out of the civil wars in 1641, when he entered a private soldier in the parliament army under lord Fairfax, being then a presbyterian; tho' with the times he afterwards turned independent, and became quartermaster under general Lambert. In 1649, falling sick in Scotland, he returned home to his plough; and in 1651-2 was a convert of the famous George Fox to quakerism, and soon commenced preacher among that sect, and obtained the

the reputation of acquitting himself well both in word and writing among his friends.

Our preacher, seeing how much he was admired by his followers, presently grew conceited of his superior talents, and resolved to repair to the capital, as the best place for blazoning that superiority. From his first conversion to the new light, he had filled his head with strong fancies of special illuminations from heaven, and was now, in his own opinion, become such a favourite there, that he thought it high time to assume a suitable character; accordingly, on his arrival at London in 1655, he distinguished himself so much above his brethren as created uneasiness. He gained a strong party in his favour, and the matter ran so high, that some women, his followers, openly disputed with the two principal leaders as they were preaching [A].

Naylor grew still more intoxicated with these flatteries, and the following year, 1656, he went into the west of England, to propagate the doctrine of his divine mission in those parts of the country where the brethren were numerous [B]; for by this time we find him addressed by the title of the Everlasting son of righteousness, and prince of peace, the prophet of the most high God, nay, the only-begotten son of God, out of Zion, whose mother is a virgin, and whose birth is immortal. In the mean time, such unreasoning extravagancies as these were not beheld without horror, even in those days of frantic fanaticism. Information was given of it to the magistrates, and our Messiah committed to Exeter gaol in September this year. Notwithstanding this check, some of his female worshippers carried their infatuation to that height, that they visited him and kneeled before him, and kissed his feet: nor was he long detained in prison, being released in the ensuing month.

Hereupon he set his face toward London, resolving, however, to take Bristol in the way. He was attended by several of his adherents, who, in passing through Glastonbury and Wells, spread their garments before him in the streets. Being arrived at Bedminster, about a mile from Bristol, they armed themselves into this mock procession; one man walked before with his hat on, another young man with his hat off,

[A] Their names were Howgil and Burroughs; they had gathered a meeting at London. Sewel's history of the quakers, and the grand inquest examined, or the life and death of James Naylor, London, 1656, 4to.

[B] Probably Launceston in Cornwall, or Lansdown in Somersetshire. At his examination at Bristol he said, he was at Lawton, as he called it to the brethren.

led Naylor's horse; and, when they came to the suburbs of Bristol, some women spread scarfs and handkerchiefs in his way, two other women going on each side of his horse; and all the cavalcade singing, "Holy, holy, holy, Lord God of Sabaoth; Hosanna in the highest; holy, holy, holy, Lord God of Israel." Thus the pageant entered the city all knee deep in dirt, it being the 24th of October, and the weather very foul and rainy. Such a mockery of our Saviour's entrance into Jerusalem drew the notice of the magistrates, by whose order Naylor was apprehended, and upon examination, blasphemously defending all that had passed in his personating Jesus Christ, he was committed to prison with six of his associates: soon after which they were all sent to London to the parliament.

So unprecedented and unparalleled a case had employed the house several days; he was first examined before a committee on the 5th of December, and next day heard at the bar of the house: on the 8th it was resolved, "That James Naylor is guilty of horrid blasphemy, and that he is a grand impostor, and a great seducer of the people." After this, nine days more were wholly taken up in debates, both forenoon and afternoon, till the 17th, when sentence was passed as follows: "That James Naylor be set on the pillory in Palace-yard Westminster, during the space of two hours, on Thursday next; and be whipped by the hangman through the streets from Westminster to the Old Exchange, and there likewise be set on the pillory for the space of two hours, between the hours of eleven and one on Saturday next, in each place wearing a paper, containing an inscription of his crimes. And that at the Old Exchange his tongue be bored through with a hot iron, and that he be there also stigmatized in the forehead with the letter B; and that he be afterwards sent to Bristol, and be conveyed into and through the said city on horse-back, with his face backward; and there also publicly whipped the next market day after he comes thither. And that from thence he be committed to prison in Bridewell, London, and there restrained from the society of all people, and there to labour hard, till he shall be released by parliament; and during that time be debarred the use of pen, ink, and paper, and shall have no relief but what he earns by his daily labour."

Mr. Whitlocke seems to think, that he was too fiercely prosecuted [c]; and, though several persons of different per-

[c] See his Memorials, p. 654. edit. 1732.

seafions presented petitions to the parliament in his behalf, yet it was resolved not to read them till after sentence should be passed. The first part of which was executed rigorously on the 18th of December, which was to be followed by the remaining part within two days; but he was grown so low by his whipping, that he was respited for a week. In this interval, several persons of all persuasions, out of compassion, willing to look upon him as a lunatic, petitioned the parliament and Cromwell twice, to have the rest of his punishment quite remitted, as being a lunatic: but the plea seems to have been invalidated by some of the protector's chaplains, who went and conferred with Naylor, and thereupon the whole sentence was put in execution, and, what is worth observing, had all the good effect that could be proposed thereby: his sufferings brought him to his senses, and with them to an exemplary degree of humility. In this disposition he wrote a letter to the magistrates of Bristol, expressing his repentance for his behaviour there. And, notwithstanding his sentence, he got the use of pen, ink, and paper, during his confinement in Bridewell. He wrote several small books, wherein he retracted his past errors, and was received by the quakers, who had disowned him in his extravagancies. He was discharged from prison by the rump parliament on the 8th of September 1659, and, about the latter end of October 1660, he set out from London, in order to return to his wife and children at Wakefield in Yorkshire, but was taken ill on the road, some miles beyond Huntingdon, being robbed by the way, and left bound, in which condition he was found in a field by a countryman towards evening, and carried to a friend's house at Holme, near King's-Ripton in Huntingdonshire; but he soon after expired, in November 1660. Notwithstanding his mean education, yet having good natural parts, and especially a strong imagination, he was the reputed author of several tracts, as the reader may see in a collection of his books, epistles, and papers, printed in 1716, 8vo; the titles of his books are inserted below [D].

Salmon's
Chron. hist

[D] The titles of them are, 1. Exhortation to the rulers, the preachers, and the lawyers, 1653. 2. Milk for babes and meat for strong men; a feast of fat things, wine well refined on the lees, &c. being the breathings of the Spirit through his servant James Naylor, written by him in the time of the confinement of his outward man in prison, Lond. 1661, 4to. 3. J. Naylor's Salutation to the seed of God, 1656, 8vo. 4. An answer to Blome's Fanatic history.

NEANDER (MICHAEL) a German protestant divine, celebrated for his skill in the learned languages, was born in 1523, at Soza in Silesia, and had the first part of his education in that town, under Henry Theodore, superintendent of the diocese of Digne. He went afterwards to Wittenberg, where he heard the celebrated Melancthon, and several other professors, under whom he made a great proficiency in the sciences; so that he was invited to teach a school at Northausen in 1549, where he instructed the youth there with applause, and in a few years was promoted to be rector or schoolmaster at Ilfeldt in Germany, which employ, useful and laborious, he sustained during the space of forty years, till his death, which happened April 26, 1595, at Pfortshcim in the Black Forest, whither the academy had been transplanted from Ilfeldt.

We have several pieces of his drawn up for the use of schools, besides some others, the titles of which are inserted below [A]. His stile is diffusive, like that of his preceptor

[A] These are, Erotemata linguæ Græcæ. Grammatica Hebræa. Tabula grammaticæ Græcæ. Anthologion. Astrologia Pindarica. Gnomologia e Stobæo confecta. Sententiæ theologicæ insigniores, &c. Græco-Latinæ. Theocriti Idyllia Græco-Latina, cum argumentis. Lycophron Græco-Latinus. Apollonius Græcæ & Latinæ. Gnomologia Latina. Sententiæ lectissimæ, ex Græcis authoribus Gentilibus. Protevangelium D. Jacobi minoris, & dialogus Christiani cum Judæo, ex Suida e Græco translata. Phrasæologia Isocratis, Græco-Latina. De re poetica Græcorum, sive epithetorum Græcorum liber. Phrasæ poeticæ. Descriptiones variæ & elegantiz poeticæ. Elegantiz secundum tria causum (viz. demonstrat. deliberat. & contentum.) genera distributæ. Opus aureum & scholasticum; this is a collection of ancient poesies, moral and fabulous; it was printed at Leipzig in 1559, 4to. Orbis terræ partium succincta explicatio. Theologia Megalandri Lutheri. Theologia Bernardi & Tauleri. Linguæ Hebræicæ erotemata. Co-

luthi Lyro politæ Thebapi Helensæ

raptus. Tryphiodori poetæ Egypti de Trojæ excidio poema. Melchi & Bionis Idyllia in linguam Latinam conversa. Apophthegmata Græco-Latina cum notis. Physica. Compendium physicæ Phil. Melancthonis. Ethica veterum Latinorum sapientum. Loci communes philosophici Latini. Epistolarum familiarium formulæ. Argosætica, Thebaica, Troica, Ilias, poetica Græca authoris anonymi, &c. cum argumentis & marginalibus. Chronicon. Epistolæ anniversariæ, quæ diebus festis ac dominicis in ecclesia perleguntur, Hebræe e Græco textu & paraphrasî Syrafastæ, cum scholiis Hebræicè, Græcè, Latinè, & Germanicè. Compendium doctrinæ Christianæ, &c. ex Germanico & Latino Hebræicè & Græcè conversum, Hebræicè, Græcè, Latinè, & Germanicè. Rhetorica. Sylloge locutionum ac formularum, Latino-Germanicè. Catachæ parva Lutheri, Græco-Latina. Flores sapientiz divinæ, ex evangelis dominicis decerptæ. Theologia & ethica Scripturæ sanctæ. De methodo artium. Tabulæ dialecticæ Ramæ. Teissler Moreri.

Melancthos;

Melancthon; but he does not speak so well as he. Moshof says, he was a very learned man, and the common preceptor of Germany, as well as Melancthon. That his preface to his *Erotemata linguæ Græcæ* is an excellent piece, not less learned than it is long, and that he judges therein both of ancient and modern authors with great ability.

N E E D H A M (**MARCHAMONT**) a satyrical English writer, was the son of a father of both his names, who was born of genteel parents in Derbyshire, and bred at Gloucester-hall, and St. John's-college, in Oxford, where he took the first degree in arts; and afterwards was taken into the service of the lady Elizabeth Lucas, sister to John lord Lucas, and wife of sir William Walter of Sarfden, near Burford, in Oxfordshire; and at length marrying Margaret, daughter of John Collier, master of the principal inn at Burford, had by her this son, who was born in that town in August 1620. Our author lost his father the following year; but his mother the next year, 1622, re-married with Christopher Glyn, vicar of Burford, and master of the free-school there. This gentleman, perceiving his step-son to have very pregnant parts, took him under his own tuition; and at the age of fourteen he was sent to All-Souls-college, where being made one of the choristers, he continued there till 1637, when taking the degree of bachelor of arts, which was inconsistent with his chorister's place, he retired to St. Mary's-hall, till he became an usher in Merchant-Taylors-school, London.

Upon the breaking out of the civil wars, he became an under clerk, or writer to an attorney at Gray's-inn, where writing a good court-hand, he obtained a comfortable subsistence. He had not been long in this employ before he began a weekly paper, under the title of *Mercurius Britannicus* [A], on the side of the parliament, stuffed with scurrilous slanders against the court: whence he became popular, and being an active man was called captain Needham of Gray's-inn.

[A] Communicating (as the title proceeds) the affairs of Great Britain, for the better information of the people. These *Mercuries* began about the middle of August 1643, and came out on Mondays in one sheet, to the latter end of 1646,

or beginning of 1647. Perhaps our author might take the title from a tragi-comedy, called *Mercurius Britannicus*, or the English intelligencer, reprinted in 1641, in 4to, wrote by one Richard Brathwayte.

About that time he studied physic, following the chymical method, and, in 1645, began to practise, and by this, and his political writings, supported a genteel figure. But whether by imprisonment in the Gate-house, for advising his majesty, in the opening or explaining his cabinet letters taken at Naseby in 1645, or for some scorn and affront put upon him, he suddenly left his party, and, obtaining the favour of a royalist, was introduced by him into the king's presence at Hampton-court in 1647, and, asking pardon upon his knees, readily obtained it, so that being admitted to the king's hand, he wrote soon after another paper intitled, *Mercurius pragmaticus* [B], which being equally witty with the former, and as satyrical against the presbyterians, and full of loyalty, made him known and admired by the wits of that side. However, being narrowly sought after, he left London, and for a time lay concealed at the house of dr. Peter Heylin, at Minster-Lovel, near Burford, till at length being discovered, he was imprisoned in Newgate, and in danger of his life. Lenthal, the speaker of the house of commons, who knew him and his relations well, and John Bradshaw, president of the high-court of justice, treated him fairly; and not only got his pardon, but with promise of rewards and places persuaded him to change his stile once more for the independents, who then were the uppermost party. In this temper he published a third weekly paper, called *Mercurius politicus* [C], which came out every Wednesday, in two sheets 4to, commencing with the 9th of June 1649, and ending with the 6th of June 1650, which being Thursday, he began again with Number 1. from Thursday June 6, to Thursday June 13, 1650, beginning, Why should not the commonwealth have a fool, as well as the king had, &c. This paper, which contained many discourses against monarchy, and in behalf of a free state, especially those that were published before Cromwell was made protector, was carried on without any interruption till about

[B] Communicating intelligence from all, touching all affairs, designs, humours, and conditions, throughout the kingdom, especially from Westminster and the headquarters. There were two parts of them, and they came out weekly, in one sheet 4to. The first part commenced September 14, 1647, and ended January 9, 1648. The other part, which was intitled,

Mercurius pragmaticus for king Charles II. &c. begun April 24, 1649, but quickly ended. There were now and then other *Pragmatici* that peeped forth, but they were spurious.

[C] Comprising the sum of foreign intelligence, with the affairs now on foot in the three nations of England, Scotland, and Ireland.

the middle of April 1660, when (as several times before) it was prohibited by an order of the council of state [D].

And upon the return of king Charles II. our author lay hid till, by virtue of some money well placed, he obtained his pardon under the great-seal; after which he exercised the faculty of physic among the dissenters, which brought him in a considerable benefit till his death, which happened suddenly in 1678, at the house of one Kidder, in Devereux-court, near Temple-bar, London. He was buried on the 29th of November, at the upper-end of the body of the church of St. Clement's-Danes, near the entrance into the chancel. But, that church being taken down and rebuilt soon after, the letters on his grave-stone were taken away or defaced. The reader will be entertained with an epitaph made on him in the year 1687 [E]. Mr. Wood, who knew him, tells us, that he was a person endowed with quick

Athen.
Oxon. vol.
ii.

[D] By the same order Henry Muddiman and Giles Dury were authorized to publish their intelligence every Monday and Thursday, under the titles of Parliamentary intelligence, and Mercurius publicus, which continued (Dury soon after going over) till the middle of August 1663, when Roger L'Estrange published the intelligence twice a week in quarto sheets, under the titles of the Public intelligencer and the News; the first of which came out the 31st of August, and the other on the 3d of September 1663. These continued till January 29, 1665, when L'Estrange desisted; because, in November preceding, were published other kinds of newspapers twice a week in half a sheet folio. These were called the Oxford gazette, and the first commenced November 7, 1665, the king and queen with their courts being then at Oxford. These for a short time were written, it is supposed, by Henry Muddiman; but, when

the court removed to London, they were intitled, The London gazette; the first of which that was published there, came forth on the 5th of February following, the king being then at Whitehall. Soon after Mr. Joseph Williamson, then under-secretary of state, afterwards Sir Joseph, and principal secretary of state, procured the writing of them himself, and thereupon employed Charles Perrot, M. A. and fellow of Oriel-college in Oxford, who had a good command of his pen, to do that office under him, as he did, though not constantly, till 1671; after which time they were constantly written by under-secretaries, till the revolution and afterwards: but at present the Gazette writer is a distinct place, given to some favourite, being reputed worth 6 or 700l. per annum.

[E] This was printed at the end of a witty pamphlet intitled, Mercurius Britannicus's welcome to hell, and is as follows:

“ Here lies Britannicus, hell's barking cur,
 “ That son of Belial, who kept damned stir;
 “ And every Monday spent his stock of spleen,
 “ In venomous railing on the king and queen;
 “ Who tho' they both in goodness may forgive him,
 “ Yet for his safety we'll in hell receive him.”

natural

natural parts, was a good humanist, poet, and boon droll; and, had he been constant to his cavaleering principles, would have been beloved and admired by all; but being mercenary, and preferring his interest to his conscience, friendship, and love to his prince, was much hated by the royal party to the last. Besides the Mercuries already mentioned, he published a great number of other things; the greatest part of which are mentioned below [F].

[F] The titles are as follow:
 1. A check to the checker of Britannicas, &c. Lond. 1644, 4to. 2. He also wrote a sharp libel against his majesty's late message for peace, anno 1645; in answer to which was published, The refusers of peace inexcusable, by his majesty's command, Oxon. 1645, one sheet 4to. 3. A hue and cry after the king, written after the king's defeat at Naseby, in 1645. 4. The case of the kingdom stated according to the proper interests of the several parties engaged, &c. the third edition of which was printed at London, 1647, 4to. 5. The levellers levelled; or the independents conspiracy to root out monarchy, an interlude, Lond. 1647, in two sheets 4to. 6. A plea for the king and kingdom, by way of answer to a late remonstrance of the army, Lond. 1648, three sheets 4to. 7. *Digitus Dei*; or God's justice upon treachery and treason, exemplified in the life and death of the late James duke of Hamilton, &c. Lond. 1649, four sheets 4to. 8. The year before came out a book intitled, The manifold practices and attempts of the Hamiltons, &c. to get the crown of Scotland, Lond. 1648, 4to. probably wrote by Needham, as the whole of it is contained in the *Digitus Dei*. 9. The public intelligence, &c. these came out weekly on Monday, but contained mostly the same matter that was in the Political Mercuries. 10. The case of the commonwealth of England stated, &c. Lond. 1649, in two parts, 4to. and again in 1650, in 4to. 11. Discourse of the excel-

lency of a free state above kingly government, Lond. 1650, 4to. published with the former. 12. An appendix added out of *Claudius Salmasius's Defensio regie*, and *mr. Hobbes's De corpore politico*. 13. Tryal of *mr. John Goodwin* at the bar of religion and right reason, &c. Lond. 1657, 4to. In reply to this Goodwin took occasion, in a piece intitled *The triavixi*, to characterize our author, as having a foul mouth which Satan hath opened, &c. Lond. 1658. in the preface. 14. Interest will not lye, &c. in refutation of *The interest of England* stated, Lond. 1659, six sheets large 4to. 15. The moderate informer, &c. communicating the most remarkable transactions, both civil and military, in the commonwealth of England, &c. it commences with the 12th of May 1659; but was not carried on above two or three weeks. Needham, it seems, was put out of his place of writing the weekly news, in the time of *Richard lord protector*, and *John Can* put in his room, occasioned by the presbyterians; yet, in spite of opposition, he carried on the writing of his Mercuries. 16. News from Brussels, &c. in a letter dated 10 March 1659, 8. vet. man. but said to be written by our author against *Charles II.* and his court, and conveyed to the press by *Praise-God Barebone*. It was answered about a week after in *The late news*, or message from Brussels unmasked. 17. A short history of the English rebellion completed in verse, Lond. 1661, 4to. A collection of all such verses as he had printed

printed before each of his *Mercurii pragmatici*. To it he prefixed, The true character of a rigid presbyter; and added the coat of arms of sir John Presbyter: but the character was not of his writing. It was reprinted in 1680, 4to. 18. Discourse concerning schools and school masters, Lond. 1663, one sheet and a half, 4to. 19. *Medela Medicinæ, &c.* Lond. 1665. Answered by two doctors of that faculty, fellows of the college of physicians, viz. John Twisden, in his *Medicina veterum vindicata, &c.* and Robert Sprackling, in his *Medela ignorantix*. 20. An epistolary discourse before *Medicina instaurata, &c.* by Edward Bolnest, M. D. Lond. 1665. 21. A packet of advices and animadversions, &c. occasioned by A letter from a person of quality to his friend in the country, written by lord Shaftsbury, Lond. 1676. 22. A second packet of advices, &c. in answer to Some considerations upon the question, whether the parliament be dissolved by its prorogation for fifteen months? And another, intitled, The long parliament dissolved, written by Denzil lord Holles, but owned by his chaplain, a nonconformist, named Carey, or Carew, who was thereupon committed prisoner to the Tower of London, in

the beginning of February 1676. 23. A letter from a person newly chosen to sit in this parliament, to a bencher in the Temple, &c. 24. A narrative of the cause and manner of the imprisonment of the london close prisoners in the Tower of London. Needham is said to be encouraged to write these two packets by Thomas earl of Danby. 25. *Christianissimus christianandus, or, Reasons for the reduction of France to a more christian state in Europe*, Lond. 1678, in ten sheets 4to. 26. A preface to *A new idea of the practice of physic*, written by Francis de la Boe Sylvius, Lond. 1675, 8vo.

Our author also translated into English *Mare clausum*, printed in 1652, or thereabouts, in folio; in which he foisted the name of a commonwealth, instead of the kings of England, and suppressed the dedication to the king. He also added an appendix to it, concerning the sovereignty of the kings of Great-Britain on the sea, intitled, *Additional evidences, which he procured, as it is thought, of president Bradshaw*. He also made comments and glosses on the book: so that, after the restoration, the copy was corrected, perfected, and re-scored by J. H. gent. [James Howell] and printed in 1662, folio.

N E E F S (P E T E R) a Flemish painter, who, after Augustine, Tasso, Viviano, Ghisolfi, and Steenwick, by his talent of painting architecture, in which he did not take for the objects of his study either temples or palaces, or the remains of those beautiful works that have escaped the ruins of time, but chose the Gothic structures of ancient churches with so much taste and understanding, that he has merited a place among the most eminent artists. He imbibed the first tincture of his art from Steenwick; but, finding he had no turn either for treating subjects of fancy or pourtrait, he attached himself to architecture, perspective, and to painting the inside of churches, with such minute nicety and steady patience, as all must admire, few will be able to imitate. His exactness in representing the smallest parts can hardly

hardly be conceived; yet he disposes his lights so properly, that his pictures have a surprising effect. The smallest ridges in the channelled ornaments of the roofs, and the least projections of the cornices, are marked out with the greatest attention; and it is very remarkable, that, in spite of the great number of ridges and profiles, his manner never appears dry or hard. As he painted figures but indifferently, Van Tulden, Teniers, and others, supplied the defect for him; yet he always took care that the union of the two pencils should be imperceptible.

Art of painting, &c.
Lond. 1759,
8vo.

Whatever enquiries have been made in Holland about the particulars of his life and death, have been fruitless. His disciples are also unknown. There is only one plate engraved after him that we know of, which is in the collection of the emperor's pictures by A. J. Prenner.

He had a son of his name, who was likewise a disciple of Steenwick, but was greatly inferior to his father.

NELSON (ROBERT) a learned and pious English gentleman, was born the 22d of June, 1656, at London, being the son of Mr. John Nelson, a considerable Turkey merchant of that city, by Delicia his wife, sister of Sir Gabriel Roberts, who was likewise a Turkey merchant of the same city. His father dying when he was but two years old, he was committed to the care of his mother, and her brother Sir Gabriel, who was appointed his guardian, and by whom he was extremely beloved, not only on account of his near relationship, but also of his person and temper, and the strength and vivacity of his understanding, even in his earliest years. His first education was at St. Paul's-school, London; but after some time his mother, out of fondness, took him home to her house at Dryfield, near Cirencester, in Gloucestershire, having procured the learned Dr. George Bull, then rector of Suddington in that neighbourhood, to be his tutor [A]. As soon as he was fit for the university, he was sent to Trinity-college in Cambridge, and admitted a fellow commoner [B]. It is not improbable, that Dr. afterwards Archbishop Tillotson, was consulted on this occasion, he being intimately acquainted with the guardian, Sir Gabriel Roberts: however, it is certain that Mr. Nelson was early known to that learned and worthy divine, and very much esteemed by him [C].

[A] Birch's Life of Tillotson, p. 68.

[B] Life of Kettlewell, p. 169.
[C] Life of Tillotson.

In 1680, he was chosen a fellow of the royal society [D]; being probably inclined to receive that honour out of respect to his friend and school-fellow dr. Edmund Halley, for whom he had a particular regard, and in whose company he set out on his travels abroad, the December following. In the road to Paris, they saw the remarkable comet which gave rise to the cometical astronomy by sir Isaac Newton; and our author, apparently by the advantage of his fellow traveller's instructions, sent dean Tillotson a description of it [E]. Before he left Paris, he received a letter from a friend in the English court, inviting him to purchase a place there, by the promise of his assistance in it [F]. He was young, had a great affection for king Charles and the duke of York, and was pleased with the thoughts of figuring it near their persons; but, as he could not resolve upon an affair of such consequence without the approbation of his mother and uncle, he first applied to dean Tillotson to sound them, with assurances of determining himself by their judgment and advice, including also that of the dean; who finding them both averse to it, he thereupon dropped the matter, and pursued his journey with his fellow traveller to Rome, where he fell into the acquaintance of lady Theophila Lucy, widow of sir Kingsmill Lucy, of Broxburne in Hertfordshire, bart. and second daughter of George earl of Berkeley, who soon discovered a strong passion for him: this concluded in a marriage, after his arrival in England, in 1682. But it was some time before she confessed to mr. Nelson the change of her religion; which was owing to her conversations at Rome with cardinal Philip Howard, who was grandson of the earl of Arundel, the collector of the Arundelian marbles, &c. and had been raised to the purple by pope Clement X. in May 1675. Nor was this important alteration of her religious sentiments confined to her own mind, but involved in it her daughter by her first husband, whom she drew over to her new religion; and her zeal for it prompted her even to engage in the public controversy then depending. She is the supposed authoress of a piece printed in 1686, 4to, under the title of, A discourse con-

[D] Birch's History of the royal society, vol. iv. p. 72.

[E] Life of Tillotson, p. 79.

[F] This proposal was made by mr. Henry Saville, brother to lord viscount Halifax: he had been sworn vice-chamberlain of the king's

household in December 1680, and was at this time envoy from king Charles II. to the court of France, though now at London, whence he sent this offer in a letter to mr. Nelson. Ibid. p. 83.

cerning a judge of controversy in matters of religion, shewing the necessity of such a judge [G].

This misfortune touched her husband very nearly. He employed not only his own pen, but those of his friends dr. Tillotson and dr. Hickee, to recover her [H]; but all proved ineffectual, and she continued in the communion of the church of Rome till her death. She was a person of fine sense and understanding. Dr. Tillotson particularly laments her case on that account; and even seems not to be intirely free from all apprehensions of the influence she might have upon her husband in this important affair. But mr. Nelson's religion was too much the result of his learning and reason, to be shaken by his love, which was equally steady and inviolable. Her change of religion made no change in his affections for her; and, when she relapsed into such a bad state of health as required her to go to drink the waters at Aix, he attended her thither, in 1688: and not liking the prospect of the public affairs at home, which threatened the removal of king James II. from the possession of the crown, he proceeded to make a second trip to Italy, taking his lady, together with her son and daughter by her former husband, along with him. He returned through Germany to the Hague, where he staid some time with lord Dursley, who was married to his wife's sister [I].

From the Hague he arrived in England, in the latter end of 1691. As he had been much carested, in respect to his extraordinary worth, by several persons [K] of the highest rank, so he had shewed his regard for king James, by holding a correspondence with his majesty's ambassador to the pope after the revolution [L], having determined not to transfer his allegiance from him, and declared himself a non-juror in consequence thereof, and left the communion of the church of England. In this last point he had consulted dr. Tillotson, and followed his opinion, who thought it no better than a trick detestable in any thing, and especially in religion, to join in prayers where there was any petition

[G] Tillotson's Life, p. 120.

[H] The former of these divines wrote a long letter to her on the subject, mentioned in his Life, p. 120. and the latter, on her account, published A collection of letters which passed between him and a popish priest in 1675, 8vo; in which is inserted, p. 328, a letter to an English priest of the Romish

communion at Rome, wrote by mr. Nelson for his lady's use.

[I] Life of Tillotson, p. 258.

[K] Kettlewell's Life, p. 169.

[L] This was the earl of Norfolk; whose letters to mr. Nelson were in the possession of Philip Carteret Webb, esq; Life of Tillotson, p. 258, at-note [w].

which was held to be sinful [M]. Thus, notwithstanding their difference of opinions in this case, the friendship between them remained the same; and the good archbishop expired in his friend's arms, in 1694 [N]. Nor did Mr. Nelson's friendship end there: he continued it to his grace's widow, and was very instrumental in procuring her pension from the crown to be augmented, from 400*l.* to 600*l.* per annum [O].

However, our author's new character unavoidably threw him into some new connections. Among these we find mentioned particularly Mr. Kettlewell, who had resigned his living at Colehill in Warwickshire, on account of the new oaths, and afterwards resided in London. This pious and learned divine agreed also with him in leaving the communion of the established church, yet, at the same time, persuaded him to engage in the general service of piety and devotion; observing to him, that he was very able to compose excellent books of that kind, which too would be apt to do more good, as coming from a layman. This truly catholic spirit found a congenial one in Mr. Nelson; and indeed it was this spirit, more than their agreement in state principles, that first recommended him to our author, who, in return, is observed to have encouraged Kettlewell to proceed in that soft and gentle manner, in which he excelled, in managing the nonjurors controversy; and besides animated him to begin and prosecute some things for a public good, which otherwise would not have seen the light. Mr. Kettlewell died in 1695, and left Mr. Nelson his sole executor and trustee; in consequence of which, he published a posthu-

[M] Ibid. p. 259.

[N] Ibid. p. 315.

[O] See his letter to Lord Somers on this occasion, in Tillotson's Life, p. 348, 349. It is very remarkable, that the great regard he had always shewn to Tillotson, added to his own reputation for learning, judgment, and candour, induced Dr. Barker, who published the archbishop's posthumous sermons, to consult our author on that occasion. Among the manuscripts, there was found one discourse wherein the archbishop took an occasion to complain of the usage which he had received from the nonjuring party, and to expose, in return, the in-

consistency of their own conduct; remarking particularly, that, upon a just comparison of their principle of non-resistance with their actual non-assistance to King James II, they had little reason to boast of their loyalty to him: and yet, severe as this discourse was upon that party, Mr. Nelson, notwithstanding his attachment to them, was very zealous to have it printed, alledging, that they deserved such a rebuke, for their unjust treatment of so good a man. However, the sermon was then suppressed, and is now probably lost. Life of Tillotson, p. 130, 131.

mous piece of piety, intitled, *An office for prisoners, &c.* in 1697. He also published five other of his friend's pious pieces, and furnished the chief materials for the account of his life afterwards [P].

At the same time, he engaged zealously in every public scheme for the honour and interest, as well as for propagating the faith, and promoting the practice of true christianity, both at home and abroad; several proposals for building, repairing, and endowing churches, and charity-schools particularly.

Upon the death of dr. William Lloyd, the deprived bishop of Norwich, in the end of the year 1709, he returned to the communion of the church of England. Dr. Lloyd was the last surviving of the deprived bishops by the revolution, except dr. Kenn, by whose advice mr. Nelson was determined in this point [Q]. It had been a case in view some time, which had been bandied on both sides, whether the continuance of their separation from the church should be schismatical or no, when that case became a fact; and our author had some conferences upon it with dr. Hickes, who was for perpetuating the nonjuring church, charging the schism upon the church established [R].

Mr. Nelson's tutor, dr. George Bull, bishop of St. David's, dying before the expiration of this year, he was easily prevailed upon by that prelate's son, to draw up an account of his father's life and writings. He had maintained a long and intimate friendship with his lordship, which gave him an opportunity of being acquainted with his solid and substantial worth; had frequently sat at his feet, as he was a preacher, and as often felt the force of those distinguishing talents which enabled him to shine in the pulpit; but, above all, he had preserved a grateful remembrance of those advantages which he had received from him in his education [S]; and he spared no pains to embalm his memory, by which means he has made it a lasting monument of his own worth; and it proved in reality to be erected not long before his death, which was thought to be hastened by the extraordinary labour and intense application he underwent in raising

[P] Life of Kettlewell, prefixed to his works, in 2 vols. folio.

[Q] See some letters of his in the appendix to *The defence of our constitution*, by dr. Nathaniel Marshall, Lond. 1717, 8vo.

[R] See an account of this dispute, with some letters that passed

between them on the occasion, in *The constitution of the catholic church, and the nature and consequences of schism set forth*, in a collection of papers written by the late George Hickes, D. D. 1714, 8vo.

[S] Preface to bishop Bull's *Life*

it. The life was published in 1713; and, as he had long before laboured under a constitutional weakness, which had brought on an asthma and dropsy in the breast, the distemper grew to such a height soon after the publication of that work, that, for the benefit of the air, he retired at length to his cousin's, Mrs. Wolf, daughter of Sir Gabriel Roberts, a widow, who lived at Kenington, where he expired on the 16th of January, 1714-15, at the age of fifty-nine years.

He was interred in the cemetery of St. George's chapel, now a parochial church, in Lamb's-conduit-fields, and adjoining at the present to the garden behind the Foundling-hospital, where a monument is erected to his memory, with a long and elegant Latin inscription, wrote by Dr. George Smalridge, dean of Christ-church, and bishop of Bristol. He was the first person buried in this cemetery; and, as it was done to reconcile others to the place, who had taken an unformountable prejudice against it, so it proved a most prevailing precedent, and had the desired effect. And we need not take notice, that the strongest evidence was therein given of the truth of that character with which he died, and is to this day particularly distinguished by, the pious Mr. Nelson. He published several works of piety [T], and left

[T] The titles of these are, 1. Transubstantiation contrary to scripture: or, The protestant's answer to the seker's request, Lond. 1688. 2. A companion for the festivals and fasts, Lond. 1704, 8vo, and several times since. 3. A letter on church government, in answer to a pamphlet, intitled, The principles of the protestant reformation, Lond. 1705, 8vo. 4. Great duty of frequenting the christian sacrifice, &c. Lond. 1707, 8vo. Dr. Waterland observes, that in this piece our author, after Dr. Hickes, embraced the doctrine of a material sacrifice in the symbols of the eucharist, which was first started among the protestants, in 1635, by the famous Mr. Mede, and, having slept for some years, was revived by Dr. Hickes in 1697, and farther urged in 1707; and, after him, was warmly laboured by Mr. Johnson of Cranbrook in Kent. Waterland's Christian sacrifice explained, &c. p. 37, Vol. VIII.

42. edit. 1738, 8vo. Mr. Johnson was also another of our author's acquaintance, and kept a correspondence with him. Some of the letters were printed in the preface to The primitive communicant, published by Dr. Brett in 1748, 8vo. 5. The practice of true devotion, &c. with an office for the communion, Lond. 1708, 8vo. 6. Life of bishop Bull, &c. Lond. 1713, 8vo. 7. Letter to Dr. Samuel Clarke, prefixed to The scripture doctrine of the most holy and undivided Trinity vindicated against the misrepresentations of Dr. Clarke, Lond. 1713, 8vo. To this that Dr. returned an answer, in which he highly extols Mr. Nelson's courtesy and candour, very becoming his own character, and that of a person of so much real-worth as he always acknowledged to be in Mr. Nelson; which he had likewise experienced in a private conference with him upon this subject. Dr. Clarke,

left his whole estate to pious and charitable uses, particularly to charity-schools.

Clarke, also, in another answer to dr. Wells, recommends to that writer mr. Nelson's candid spirit.
8. An address to persons of quality and estate, &c. Lond. 1715, 8vo.
9. The whole duty of a christian, by way of question and answer, designed for the use of the charity-

Schools in and about London. He also published Thomas à Kempis's Christian exercise; the archbishop of Cambray (Fenelon's) Pastoral letter; bishop Bull's Important points of primitive christianity maintained; and other posthumous pieces of that learned prelate.

Mereri.

NEMESIEN, or NEMESIANUS (AURELIUS OLYMPIUS) a Latin poet, who was born at Carthage, and flourished in the third century, about the year 281, under the emperor Carus, and his sons Carinus and Numerian; the last of which emperors was so fond of poetry, that he contested the glory with Nemisien, who had wrote a poem upon fishing and maritime affairs. We have still remaining a poem of our author, called Cynegeticon, and four eclogues; they were published by Paulus Manutius, in 1538. Barthelet put out another edition in 1613; and we have also one more, printed at Leyden in 1653, with the notes of Janus Vlitias. Lilio Giraldi hath preserved a fragment of Nemefien, which was communicated to him by Sannazarius; to whom we are obliged for our poet's works: for, having found them written in Gothic characters, he procured them to be put into the Roman, and then sent them to Paulus Manutius. The Cynegeticon, or the Chace, is not, at least, more esteemed than that of Calphurnius; though some think it more chaste and correct than this last. Although this poem hath acquired some reputation, it is greatly inferior to those of Oppian and Gratian upon the same subject; yet Nemefien's stile is natural enough, and has some degree of elegance. The world was so much possessed with an opinion of his poem in the eighth and ninth centuries, that it was read among the classics in the public schools, particularly in the time of Charlemain, as appears from a letter of the celebrated Hincmar, bishop of Rheims, to his nephew Hincmar, of Laon, the words of which are inserted below [A].

[A] " Aliter respondere non potui, nisi ut venatores seræ lustrâ sequentes agere, audita & lecti-
" one puer scholarius in libro, qui

" inscribitur Cynegeticum Carthaginiensis, Aurelii, didici, &c.
" Hincmari Rhemenfis epistola ad Hincmarum Laodurensem.

Mereri, & NEMESIUS, a Greek philosopher, who embraced
Dica. Postat. christianity, and was made bishop of Emesa in Phœnicia,
where

where he had his birth; he flourished in the latter end of the fourth, and the beginning of the fifth century. We have a piece by him, intitled, *De natura hominis*, in which he refutes the fatality of the Stoics, and the errors of the Manichees, the Apollinarists, and the Eunomians: but he espouces the opinion of Origen concerning the pre-existence of souls. This treatise was translated by Valla, and printed in 1535. Another version was afterwards made of it by Ellebodius, and was printed in 1565; it is also inserted into the *Bibliotheca patrum*, in Greek and Latin; lastly, another edition was published at Oxford, in 1671, folio, with a learned preface, wherein the editor endeavours to prove, from a passage in this book, that the circulation of the blood was known to Nemesius; which, however, was since shewn to be a mistake, by dr. Freind, in his *History of physic*, volume the second.

NEPOS (CORNELIUS) a Latin historian, who flourished in the time of Julius Cæsar, and lived, according to St. Jerome [A], to the sixth year of Augustus, that is, about the 716th year of Rome. He was an Italian, if we may credit Catullus [B], and born at Hostilia, a small town in the territory of Verona, in Cisalpine Gaul. Aufonius [C], however, will have it that he was born in the Gauls; and they may both be in the right, provided that, under the name of Gaul, is comprehended Gallia Cisalpina, which is in Italy. Leander Alberti thinks Nepos's country was Verona; and he is sure that he was either born in that city or neighbourhood [D]. For the rest, Cicero and Atticus were friends of our author, who wrote the lives of the Greek historians, as he himself attests in that of Dion, speaking of Philistus. What he says, also, in the lives of Cato and Hannibal, proves that he had also written the lives of the Latin captains and historians. He wrote some other excellent works, which are lost.

All that we have left of his at present is, *The lives of the illustrious Greek and Roman captains*; which were a long time ascribed to Æmilius Probus, who published them, as it is said, under his own name, to insinuate himself thereby into the favour of the emperor Theodosius; but, in the course of time, the fraud has been discovered, although se-

[A] In Chron. Plin. lib. iii. c. 18.

[D] See Aul. Gell. l. vii. c. 18.

[B] Carmen. i.

Charisius, l. i. & Vossius de hist.

[C] Epist. xvi. ad librum, ut Lat: lib. i.
eat ad Probum.

veral learned persons have confounded the two authors. This piece has been translated into French by the sieur de Clavert, with a dedication to the duke of Longueville, in 1663; and again by mr. le Gras, then of the congregation of the oratory at Paris, 1729, 12mo. We have an excellent translation of it in English, by several hands at Oxford, which has gone through several editions.

De Piles
Abrege des
vies de pein-
teurs.

NETSCHER (GASPARD) an eminent painter, was born in 1636, at Prague in Bohemia. His father dying in the Polish service, in which he was an engineer, his mother was constrained, on account of the catholic religion, which she professed, to depart suddenly from Prague with her three sons, of whom Gaspard was the youngest. At some leagues from the town she stopped at a castle, which, when least thought of, happened to be besieged; and Gaspard's two brothers were famished to death; and the mother, seeing herself threatened with the same fate, found means to escape in the night-time out of the castle, and save herself and the only child she had remaining. In this condition she was in want of every thing except courage; and putting herself in the high road, with her son in her arms, chance conducted her to Arnheim in Guelderland, where she met with some relief to support herself, and breed up her son. A doctor of physic, who was very rich, and a person of merit, called Tulkens, took young Netscher into his patronage, and put him to school, with the view of breeding him a physician; but Netscher's genius fairly drew him on the side of painting; insomuch, that at school he could not forbear scrawling out designs upon the paper where he wrote his themes: and, as it was found impossible to conquer this strong bent of his inclination, the best way was to give way to it. He was, therefore, put to a glazier to learn to draw, this being the only person at Arnheim who knew any thing of the art. He improved under this master so much, that he found himself above receiving any further assistance from him; whereupon he went to Deventer, to a painter, whose name was Ter Burg, an able artist, and burgomaster of the town; under whom he acquired a great command of his pencil: and, going to Holland, worked there a long time for the picture merchants, who, abusing his easiness, paid him very little for his pieces, which they sold at a good price. This hard usage disgusted him, and he took a resolution to go to Rome; and, with this design, embarked on board a vessel which was bound for Bourdeaux; but, on his arrival

arrival there, he took lodgings in the house of a shopkeeper, with whose relation he fell in love, and married. Thus love for a woman proved stronger than that which he had for painting, broke the neck of his intended journey to Italy, and prevailed upon him to return to Holland, where the reputation he had already acquired would procure him business to support his wife and family as it should increase. He stopped at the Hague; and the encouragement he met with there, made him resolve to fix his residence in that capital village. After a while, his family growing large, he observed that the branch of pourtrait painting was the most profitable, and therefore applied himself wholly to it. The success was answerable to his expectation and abilities; and he grew so much into fame for this branch of his art, that there is not a considerable family in Holland that has not some of his pourtraits; besides that the greatest part of the foreign ministers could not think of quitting Holland, without carrying with them a pourtrait of Netscher's; insomuch, that they are seen all over Europe. He died at the Hague in 1684, aged forty-eight.

NEWTON (JOHN) an eminent English mathematician, was the grandson of John Newton, of Axmouth in Devonshire, and son of Humphry Newton, of Oundle in Northamptonshire, where he was born in 1622. After a proper foundation at school, he was sent to Oxford, where he was entered a commoner of St. Edmund's-hall, in Michaelmas term 1637. He took the degree of bachelor of arts in 1641, and the year following was created master of that faculty, among several esquires, gentlemen, and soldiers, that belonged to the king and court, then residing in the university. At which time his genius being inclined to astronomy and the mathematics, he applied himself diligently to those sciences, and made a great proficiency in them, which he found of service during the times of the usurpation. After the restoration of king Charles II. he reaped the fruits of his loyalty; being created doctor of divinity at Oxford, in September 1661, he was made one of the king's chaplains, and rector of Ross in Herefordshire, in the place of mr. John Toombes, ejected for nonconformity. He held this living till his death, which happened at Ross, on Christmas-day 1678. He was interred in the south wall of the chancel of that church. Mr. Wood gives him the character of a capricious and humourfome person: however that

Athen.
Oxon.
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be, his writings are sufficient monuments of his genius and skill in the mathematics [A].

[A] These are, 1. *Astronomia Britannica*, &c. in three parts, Lond. 1656, 1657, in 4to. 2. *Help to calculation*; with tables of declination, ascension, &c. Lond. 1657, 4to. 3. *Trigonometria Britannica*, in two books, Lond. 1658, folio; one composed by our author, and the other translated from the Latin copy of Henry Gellibrand. 4. *Chiliades centum logarithmorum*, printed with, 5. *Geometrical trigonometry*, Lond. 1659. 6. *Mathematical elements*, three parts, Lond. 1660, 1663, 4to. 7. *A perpetual diary, or almanac*, 1662. 8. *Description of the use of the carpenter's rule*, Lond. 1667. 9. *Ephemerides*, shewing the interest and rate of money at six per cent. &c. Lond. 1667. 10. *Chiliades centum logarithmorum & tabulæ partium proportionalium*, Lond. 1667. 11. *The rule of interest, or the case of decimal fractions*, &c. part II. Lond. 1668, 8vo. 12. *School-pastime for young children*, &c. Lond. 1669, 8vo. 13. *Art of practical gauging*, &c. Lond. 1669. 14. *Introduction to the art of rhetoric*, Lond. 1671. 15. *The art of natural arithmetic in whole numbers, and fractions vulgar and decimal*, Lond. 1671, 8vo. 16. *The English academy*, 1677, 8vo. 17. *Cosmography*. 18. *Introduction to astronomy*. 19. *Introduction to geography*, all Lond. 1678, 8vo.

NEWTON (sir ISAAC) a most celebrated English philosopher and mathematician, and one of the greatest geniuses that ever appeared in the world, was descended of an ancient family, which had been settled above three centuries upon the manor of Woolstroppe in Lincolnshire, where this prodigy was born, on Christmas-day 1642, O. S. He lost his father in his infancy; so that the care of his education fell to his mother [A], who, being a woman of excellent good sense, though she married again soon after his father's death, did not neglect her son by him. At twelve years of age she put him to the free grammar-school at Grantham, in the same county; and, after some years spent there, took him home, with the view of introducing him into country business, that he might sooner be able to manage his own estate himself. But finding him stick close to his books, without any turn to business, she resolved not to cross his inclination, and sent him back to Grantham, where he staid till he was eighteen years of age, when he removed to Trinity-college in Cambridge, in 1660. He had not been long at the university, when he turned his thoughts to the mathematics, wherein mr. (afterwards dr.) Isaac Barrow, then fellow of his college, was very eminent.

[A] Her maiden name was Hannah Ayckough, and was also descended from an ancient family of worth.

In this study he set out in the usual method, and first took up Euclid; but that author was soon dismissed; he seemed to him too plain and simple, and unworthy of spending his time thereon. He understood the several demonstrations at the first reading, and a cast of his eye upon the contents of the theorems was sufficient to make him master of them [B]; and, as the analytical method of Des Cartes was then most in vogue, he particularly applied himself to that method, and perused the book written therein, and made several improvements, which he inserted in marginal notes as he went along. Thus he was employed in 1663; and the following year he opened a way into his new method of infinite series and fluxions. The same year 1664, he took the degree of bachelor of arts [C]. In the mean time, he observed the greatest mathematical wits engaged in the business of improving telescopes, by grinding glasses into one of the figures made by the three sections of a cone, which, upon the principle then generally entertained, that light was homogenous, had been demonstrated by Des Cartes, in his Dioptrics, in order to bring that instrument to perfection.

Some private affairs drew him about this time into Lincolnshire, for a short space; but he was no sooner got back to the college, than he applied himself to the grinding of optic glasses, of other figures than spherical, having no distrust as yet of the homogeneous nature of light; but not hitting presently upon any thing in this attempt, which succeeded to his mind, he procured a glass prism, in order to try the celebrated phenomena of colours, discovered by Grimaldi not long before. He was much pleased at first with the vivid brightness of the colours produced by this experiment; but after a while, applying himself to consider them in a philosophical way, with that circumspection which was natural to him, he became immediately surpris'd to see them in an oblong form, which, according to the received rule of refractions, ought to be circular. At first, he thought the irregularity might possibly be no more than accidental; but this was what he could not leave without further enquiry: accordingly, he soon invented an infallible method of deciding the question, and the result was his New theory of light and colours [D].

However, the theory alone, unexpected and surpris'ing as it was, did not satisfy him; he rather considered the proper use that might be made of it for improving telescopes, which

[B] His eloge by Fontenelle, and that of the university.

[C] From the college register,

[D] Philosph. transf. No. 80, 81.

was his first design. To this end, having now discovered that light was not homogeneal, but an heterogeneous mixture of differently refrangible rays, he computed the errors arising from this different refrangibility, and, finding them to exceed some hundreds of time those occasioned by the circular figure of the glasses, he threw aside his glass works, and took reflections into consideration. He was now sensible that optical instruments might be brought to any degree of perfection desired, in case there could be found a reflecting substance which would polish as finely as glass, and reflect as much light as glass transmits, and the art of giving it a parabolical figure be also attained: but these seemed to him very great difficulties; nay, he almost thought them insuperable, when he further considered, that every irregularity in a reflecting superficies makes the rays stray five or six times more from their due course, than the like irregularities in a refracting one.

Amidst those thoughts, he was forced from Cambridge, in 1665, by the plague; and it was more than two years before he made any further progress therein. However, he was far from passing the time idly in the country; on the contrary, it was here, at this time, that he first started the hint that gave rise to the system of the world, which is the main subject of his Principia. He was sitting alone in a garden, when some apples, falling from a tree, led his thoughts upon the subject of gravity; and, reflecting on the power of that principle, he began to consider, that, as this power is not found to be sensibly diminished at the remotest distance from the center of the earth to which we can rise, neither at the tops of the loftiest buildings, nor on the summits of the highest mountains, it appeared to him reasonable to conclude, that this power must extend much further than is usually thought. "Why not as high as the moon?" said he to himself; "and if so, her motion must be influenced by it; perhaps she is retained in her orbit thereby: however, though the power of gravity is not sensibly weakened in the little change of distance at which we can place ourselves from the center of the earth, yet it is very possible that, as high as the moon, this power may differ in strength much from what it is here." To make an estimate what might be the degree of this diminution, he considered with himself, that, if the moon be retained in her orbit by the force of gravity, no doubt the primary planets are carried about the sun by the like power; and, by comparing the periods of the several planets with their distances
from

from the sun, he found, that, if any power like gravity held them in their courses, its strength must decrease in the duplicate proportion of the increase of distance. This he concluded, by supposing them to move in perfect circles, concentric to the sun, from which the orbits of the greatest part of them do not much differ. Supposing, therefore, the power of gravity, when extended to the moon, to decrease in the same manner, he computed whether that force would be sufficient to keep the moon in her orbit.

In this computation, being absent from books, he took the common estimate in use among the geographers and our seamen, before Norwood had measured the earth, that sixty English miles complete one degree of latitude; but, as that is a very faulty supposition, each degree containing about sixty-nine and a half of our English miles, his computation upon it did not make the power of gravity, decreasing in a duplicate proportion to the distance, answerable to the power which retained the moon in her orbit: whence he concluded, that some other cause must at least join with the action of the power of gravity on the moon. For this reason, he laid aside, for that time, any further thoughts upon the matter [E].

Nor did he resume it on his return to Cambridge, which was shortly after; and, in the following year 1667, was chosen fellow of his college, and took the degree of master of arts [F]. The truth is, his thoughts were now engaged upon his newly-projected reflecting telescope, of which he made a small instrument, with an object-metal spherically concave. It was but a rude essay, chiefly defective in the want of a good polish for the metal [G]. This, therefore, he set himself to find out; when dr. Barrow resigning the mathematical chair at Cambridge to him, in November 1669 [H], the business of that post interrupted for a while his attention to the telescope: however, as his thoughts had been for some time chiefly employed upon optics, he made his discoveries in that science the subject of his lectures for the three first years after he was appointed mathematical professor; he had not finished them, when he was elected a

[E] Preface to mr. Pemberton's Review, &c. Mr. Whiston says he told him, that he thought Des Cartes's vortices might concur with the motion of gravity. Whiston's Memoirs, &c. p. 33. edit. 1753.

[F] From the registers of the university and the college.

[G] This instrument is now in the possession of the royal society.

[H] The same year he wrote a letter to Francis Aston, esq; containing advice for his travels; a copy of which is inserted in the General dictionary.

fellow

fellow of the royal society, in January 1671-2 [I]: and, having now brought his Theory of light and colours to a great degree of perfection, he communicated it to that society first, to have their judgment upon it; and it was afterwards published in their transactions of February 19, 1672. This publication occasioned a dispute upon the truth of it, which gave him so much uneasiness, that he resolved to publish nothing further for a while upon the subject; and in that resolution laid up his Optical lectures, notwithstanding he had prepared them for the press; and the Analysis by infinite series, which he designed to subjoin thereto, unhappily for the world, underwent the same fate, and for the same reason,

In this temper he resumed his telescope; and observing that there was no absolute necessity for the parabolic figure of the glasses, since, if metals could be ground truly spherical, they would be able to bear as great apertures as men could give a polish to, he completed another instrument of this kind, which answering the purpose so well, as, though it was only half a foot in length, yet he had seen with it the planet Jupiter distinctly round, as also his four satellites, and Venus horned, he sent it to the royal society, at their request, together with a description of it, with further particulars, and it was published in the Philosophical transactions for March this year 1672. Several attempts were also made by that society to bring it to perfection; but, for want of a proper composition of metal, and a good polish, nothing succeeded, and the invention lay dormant, till Mr. Hadley made his Newtonian telescope in 1723 [K].

At the request of Mr. Leibnitz, in 1676, he explained his invention of infinite series, and took notice how far he had improved it by his method of fluxions, which, however, he still concealed, and particularly on this occasion, by a transposition of the letters that make up the two fundamental propositions of it, into an alphabetical order [L].

In the winter between this year and the next, 1677, he found the grand proposition, that, by a centripetal force acting reciprocally as the squares of the distance, a planet must revolve in an ellipsis, about the center of force placed in the lower focus of the ellipsis, and with a radius drawn to that center, describe areas proportional to the times [M].

[I] Birch's History of the royal society.

[K] Gregory's Dioptrics by Desaguliers, in the appendix, edit. 1737.

[L] These letters are inserted in the *Commercium epistolicum* Joh. Collins, &c. in 1712.

[M] General dictionary, from the relation of William Jones, &c.

In 1680, he made several astronomical observations upon the comet that then appeared, which, for some considerable time, he took not to be one and the same, but two different comets [N].

He was still under this mistake, when he received a letter from mr. Hooke, explaining the nature of the line described by a falling body, supposed to be moved circularly by the diurnal motion of the earth, and perpendicularly by the power of gravity. This letter put him upon enquiring anew what was the real figure in which such a body moved; and that enquiry, convincing him of another mistake which he had before fallen into concerning that figure [O], put him upon resuming his former thoughts concerning the moon; and Picart having not long before, viz. in 1679, measured a degree of the earth with sufficient accuracy, by using his measures, that planet appeared to be retained in her orbit by the sole power of gravity; and, consequently, that this power decreases in the duplicate proportion of the distance, as he had formerly conjectured. Upon this principle, he found the line described by a falling body to be an ellipsis, of which the center of the earth is one focus. And finding by this means, that the primary planets really moved in such orbits as Kepler had supposed, he had the satisfaction to see that this enquiry, which he had undertaken at first out of meer curiosity, could be applied to the greatest purposes [P].

Hereupon he drew up near a dozen propositions, relating to the motion of the primary planets round the sun, which were communicated to the royal society in the latter end of the year 1683. This coming to be known to mr. (afterwards dr.) Halley, that gentleman, who had attempted the demonstration in vain, applied, in August 1684, to sir Isaac, who assured him that he had absolutely completed the thing, and, sending it to him in November following, this was also registered in the books of the royal society; at whose earnest solicitations he finished the work, which came out in 4to, about Midsummer 1687, under the title of, *Philosophiæ naturalis principia mathematica*, containing, in the third book, what is now known by the name of the cometic astronomy, which had been lately discovered by him, and now made its first appearance in the world [Q].

[N] See several letters that passed between him and mr. Flamsted on this subject, in the General dict.

[O] Biog. Britan. in his article and that of Hooke.

[P] Pemberton's Review as before.

[Q] See Dr. HALLEY's article in this work, and in the *Biographia Britannica*.

This piece, however, in which our author has built a new system of natural philosophy upon the most sublime geometry, did not meet at first with all the applause it deserved, and was one day to receive. Two reasons concurred in producing this effect; Des Cartes had then got full possession of the world. His philosophy was indeed the creature of a fine imagination, gaily dressed in a tempting metaphorical stile. He had given her likewise some of nature's true features, and painted the rest to a seeming of nature's likeness, with a smile upon the countenance: besides whatever she said was very easily understood, and thus she yielded herself up, without any great difficulty, to her votaries; upon these accounts people in general even took unkindly an attempt to awake them out of so pleasing a dream. On the other, mr. Newton had, with an unparalleled penetration, and unexampled strength of brain, pursued nature up to her most secret abode, and was intent to demonstrate her residence to others, rather than anxious to paint out the way by which he arrived at it himself: he finished his piece in that elegant conciseness, which had justly gained the ancients an universal esteem. In truth, the consequences flow with such rapidity from the principles, that the reader is often left to supply a long chain of reasoning to connect them; therefore it required some time before the world could understand it: the best mathematicians were obliged to study it with care, before they could make themselves masters of it, and those of a lower rank durst not venture upon it, till encouraged by the testimonies of the most learned.

But at last, when its worth came to be sufficiently known, the approbation which had been so slowly gained, became universal, and nothing was to be heard from all quarters, but one general shout of admiration. "Does mr. Newton eat, drink, or sleep like other men?" says the marquis de l'Hospital, one of the greatest mathematicians of the age, to the English who visited him. "I represent him to myself as a celestial genius intirely disengaged from matter [R]."

In the height of all these profound philosophical researches, just before his Principia went to the press in 1686, the privileges of the university being attacked by king James II,

[R] Fontenelle's Eloge. Voltaire's Letters concerning the English nation, No. 14, and preface to Recueil de divers pieces sur la philosophie, Amsterd. 1720.

our author appeared among the most hearty defenders, and was on that occasion appointed one of their delegates to the high-commission court [s]. He was also chosen one of their members for the convention parliament in 1688, in which he sat till it was dissolved [r]. Our author's merit was well known to mr. Charles Montague, afterwards earl of Halifax, who was bred at the same college [u]; and, as soon as he undertook the great work of recoining the money, he fixed his eye upon mr. Newton for an assistant in it; and accordingly, in 1696, he was made warden of the Mint, in which employment he did very signal service to the nation. Three years after he was promoted to be master of that office, a place worth 12 or 1500 l. per annum, which he held till his death. Upon this promotion he appointed mr. William Whiston, then master of arts, of Clare-hall, his deputy in the mathematical professorship at Cambridge, giving him the full profits of the place, which too he procured for him in 1703 [w]; and the same year our author was chosen president of the royal society, in which chair he sat for twenty-five years, till the day of his death; and he had been chosen a member of the royal academy of sciences at Paris in 1699, as soon as the new regulation was made for admitting foreigners into that society.

Ever since the first discovery concerning the heterogeneous mixture of light, and the production of colours arising thence, he had employed a good part of his time in bringing the experiment, upon which the theory is founded, to a degree of exactness that might satisfy himself. The truth is, this seems to be his favourite invention; thirty years he had spent in this arduous task, before he published it in 1704. In infinite series and fluxions, and in the power and rule of gravity in preserving the solar system, there had been some, though distant hints, given by others before him [x];

[s] They made such a defence, that king James thought proper to drop the affair. Burnet's History of his own times, vol. i. See also Biographia Britannica, under our author's article.

[r] Willis's Notitia parliament. but he was not chosen again in 1701, as is said in the General dictionary.

[u] See his article in Biographia Britannica, where it appears, that mr. Newton entered heartily into a design, encouraged by his

friend, of introducing experimental philosophy in the university of Cambridge; and we shall here observe, that he read private lectures in geometry at his own chambers, to members of his own and other colleges. See Life of mr. Warton, prefixed to his sermons, where that gentleman is said to have attended those lectures.

[w] Whiston's Memoirs, &c.
[x] Viz. by Fermat and Lord Neper. See Biographia Britannica.

whereas

whereas in dissecting a ray of light into its primary constituent particles, which then admitted of no further separation; in the discovery of the different refrangibility of these particles thus separated; and that these constituent rays had each its own peculiar colour inherent in it; that rays falling in the same angle of incidence have alternate fits of reflection and refraction; that bodies are rendered transparent by the minuteness of their pores, and become opaque by having them large; and that the most transparent body, by having a great thinness, will become less pervious to the light: in all these, which made up his new theory of light and colours, he was absolutely and intirely the first starter, and, as the subject is of the most subtle and delicate nature, he thought it necessary to be himself the last finisher of it.

In reality the affair that chiefly employed his researches for so many years was far from being confined to the subject of light alone; on the contrary, all that we know of natural bodies seemed to be comprehended in it; he had found out, that there was a mutual action at a distance between light and other bodies, by which both the reflections and refractions, as well as inflections, of the former were constantly produced: to ascertain the force and extent of this principle of action was what had all along engaged his thoughts, and what after all, by its extreme subtlety, escaped his most penetrating spirit. However, though he has not made so full a discovery of this principle, which directs the course of light, as he has in relation to the power by which the planets are kept in their courses; yet he gave the best directions possible for such as should be disposed to carry on the work, and furnished matter abundantly enough to animate them to the pursuit. He has indeed hereby opened a way of passing from optics to an intire system of physics; and, if we only look upon his queries as containing the history of a great man's first thoughts, even in that view they must be always entertaining and curious [Y].

This same year, and in the same book with his optics, he published, for the first time, his method of fluxions. It has been already observed, that these two inventions were intended for the public so long before as the year 1672; but were laid by then in order to prevent his being engaged on that account in a dispute about them. And it is not a little remarkable, that even now this last piece proved the occasion for another dispute, which held many years. Ever since the year 1684, mr. Leibnitz had been artfully working

[Y] Pemberton's Review.

the world into an opinion, that he first invented this method; sir Isaac saw his design from the beginning, and upon that account had sufficiently obviated it in the first edition of his Principia in 1687 [Z]: and with the same view, when he now published that method, he took occasion to acquaint the world, that he invented it in the years 1665 and 1666. In the Acta eruditorum of Leipzig, where an account is given of this book, the author took occasion from it to ascribe the invention to mr. Leibnitz, intimating, that mr. Newton borrowed it from him. Mr. Keill, astronomical professor at Oxford, undertook sir Isaac's defence, and for proof referred to the papers of the royal society, who thereupon published a further defence in 1712 [AA].

In the interim the honour of knighthood had been conferred upon him in 1705 [BB], by queen Anne, in consideration of his great merit. And, in 1714, he was applied to by the house of commons for his opinion upon a new method of discovering the longitude at sea by signals, which had been laid before the house by Ditton and Whiston, in order to procure their encouragement; but the petition was thrown aside upon reading sir Isaac's paper delivered to the committee June 2d this year [CC].

The following year 1715, mr. Leibnitz, in the view of bringing the world more easily into the belief, that sir Isaac had taken the method of fluxions from his Differential method, attempted to foil his mathematical skill by the famous problem of the trajectories, which he therefore proposed to the English by way of challenge; but the solution of this, though it was the most difficult proposition the utmost wit of his antagonist, after a great deal of study for the purpose, was able to devise, and indeed might pass for a considerable performance in any other; yet was it hardly any more than an amusement to our ethereal genius: he received the problem at four o'clock in the afternoon, as he was returning from the Mint; and, though extremely fatigued with busi-

[Z] Viz. In the scholium to the second lemma of the second book of his Principia, first edition.

[AA] Under the title of Commercium epistolicum Joh. Col- lins, &c. as before, 8vo. See also

the article of JOHN KEILL.

[BB] General dictionary.

[CC] See Journal of that house.

Upon this occasion the following epitaph was made by the merry dean Swift:

“ Ditton and Whiston the longitude mist on,
 “ Nor did Whiston and Ditton the longitude hit on,
 “ Sing be shit on and piss on, be piss on and shit on.”

ness, yet he finished the solution before he went to bed [DD].

As mr. Leibnitz was privy-counsellor of justice to the elector of Hanover, so, when that prince was raised to the British throne, sir Isaac came more under the notice of the court, and it was for the immediate satisfaction of king George I. that he was prevailed with to put the last hand to the dispute about the invention of fluxions. In this court Carolina princess of Wales, afterwards queen-consort to his late majesty George II, happened to have a curiosity for philosophical enquiries; no sooner, therefore, was she informed of our author's attachment to the house of Hanover, than she engaged his conversation, which presently endeared him to her. Here she found in every difficulty that full satisfaction, which she had in vain sought for elsewhere; and her highness was frequently heard to declare publicly, that she thought herself happy in coming into the world at a juncture of time which put it in her power to converse with him.

It was at this princess's solicitation that he drew up an abstract of his chronology, a copy of which being at her request communicated, about the year 1718, to signior Conti, a Venetian nobleman, then in England, upon a promise to keep it secret. Notwithstanding this promise, the abbe, who while here had also affected to shew a particular friendship for sir Isaac, though privately betraying him as much as lay in his power to Leibnitz, was no sooner got cross the water into France, than he dispersed copies of it, procured an antiquary to translate it into French, and moreover to write a confutation of it. This, being printed at Paris in 1725, was delivered as a present from the bookseller that printed it to our author, in order to obtain, as was said, his consent to the publication; but, though he expressly denied such consent, yet the whole was published not long after in the same year. Hereupon sir Isaac found it necessary to publish a defence of himself, which was inserted in the Philosophical transactions [EE]. Thus he who had so much all his life long been studious to avoid disputes, was unavoidably all his life long, in a manner, involved in disputes; this was evidently the effect of his superior merit [FF]. Nor

[DD] Fontenelle's Eloge; it is as shewed their envy, and at the true Leibnitz's friends objected to same time their impatience. the solution, but in such a manner [EE] Viz. No. 389.

[FF] " ———Diram qui contudit Hydram
" Comperit invidiam supremo sine domari." VIRGIL.

did this last end even with his death [GG], which happened the following year.

Some time before this, in the 80th year of his age, he was seized with an incontinence of urine, thought to proceed from the stone in the bladder, and judged to be incurable; however, by the help of a strict regimen, and other precautions, which till then he never had occasion for, he procured great intervals of ease during the five remaining years of his life; yet he was not free from some severe paroxysms, which even forced out large drops of sweat that ran down his face. In these circumstances he was never observed to utter the least complaint, nor express the least impatience; and, as soon as he had a moment's ease, he would smile and talk with his usual cheerfulness. Till this time he had always read and writ several hours in a day; but he was now obliged to rely upon mr. Conduitt, who had married his niece [HH], for the discharge of his office in the Mint. On Saturday morning, March 18, 1726-7, he read the news-papers, and discoursed a long time with dr. Mead his physician, having then the perfect use of all his senses and his understanding; but that night he intirely lost them all, and, not recovering them afterwards, he died on the Monday following, which was March 20, in the eighty-fifth year of his age. His corpse lay in state in the Jerusalem-chamber, and on the 28th was conveyed into Westminster-abbey, the lord chancellor, the dukes of Montrose and Roxburgh, and the earls of Pembroke, Suffex, and Macclesfield holding up the pall. He was interred near the entrance into the choir on the left hand, where a stately monument is erected to his memory with an inscrip-

[GG] Sir Isaac's paper was re-published in 1706 at Paris, in French, with a letter of the abbé Conti in answer to it; and the same year some dissertations were printed there by father Souciet against sir Isaac's Chronological index, an answer to which was inserted by dr. Halley in the Philosophical transactions, No. 397.

[HH] This niece, before her marriage to Conduitt, was widow of col. Barton; she was a distinguished beauty, and as such is celebrated in a poem called, The

toasts, printed among the State poems. In her widowhood, she was entertained by mr. Montague, then lord Hallifax, who was very liberal to her at his death. Sir Isaac also settled an annuity of 100*l.* upon her; she had a daughter by this last match, who was married to lord Lempster. Mr. Conduitt succeeded his uncle sir Isaac in the Mint. See his monument in Westminster-abbey, on the left-hand near the entrance into the west door, facing that of sir Isaac.

tion upon it, drawn up with the most consummate elegance [11].

His character has been attempted by mr. Fontenelle and dr. Pemberton, the substance whereof is as follows:

To begin with his person: he was of a middling stature, and somewhat inclined to be fat in the latter part of his life. His countenance was pleasing and venerable at the same time, especially when he took off his peruke, and shewed his white hair, which was pretty thick. He never made use of spectacles, and lost but one tooth during his whole life. But mr. Fontenelle seems to have been misinformed, when he tells us, that he had a very lively and piercing eye, as was remarked by bishop Atterbury, who assures us, that this part of beauty did not belong to our author, at least for twenty years before his death, about which time the bishop became acquainted with him; on the contrary he observes, that, in the whole air of sir Isaac's face and make, there was nothing of that penetrating sagacity which appears in his compositions; that he had something rather languid in his look and manner, which did not raise any great expectation in those who did not know him [KK].

He was of a very meek disposition, and a great lover of peace; he would rather have chosen to remain in obscurity, than to have the calm of life ruffled by those storms and dis-

[11] A large premium was offered for the best inscription upon him; accordingly one was composed by dr. Bentley, and another by mr. Pope, which may be seen in his works; but both are greatly surpassed by that which was deservedly pitched upon, and is as follows:

H. S. E.

Isaacus Newton, Eques Auratus,
 Qui animi vi prope divina
 Planetarum motus, figuras,
 Cometarum senitas, Oceanique ætus,
 Sua mathesi facem præferente,
 Primus demonstravit.
 Radiorum lucis dissimilitudines,
 Colorumque inde nascentium proprietates,
 Quas nemo antea vel suspicatus erat, peruestigavit.
 Naturæ, Antiquitatis, S. Scripturæ,
 Sedulus, sagax, fidus interpres,
 Dei. Opt. Max. majestatem philosophia asseruit,
 Evangelii simplicitatem moribus expressit.
 Sibi gratulentur mortales, tale tantumque extitisse,
 HUMANI GENERIS DECUS.
 Natus xxv. Decemb. MDCXLII. Obiit. xx. March,
 MDCCXXVI.

[KK] Letters from dr. Atterbury to mr. Thirst.

pures, which genius and learning always draw upon those that are too eminent for them. In contemplating his genius, it presently becomes a doubt, which of these endowments had the greatest share, sagacity, penetration, strength, or diligence; and, after all, the mark that seems most to distinguish it is, that he himself made the justest estimation of it, declaring, that, if he had done the world any service, it was due to nothing but industry and patient thought [LL]; that he kept the subject, under consideration, constantly before him, and waited till the first dawning opened gradually, by little and little, into a full and clear light. And hence no doubt arose that unusual kind of horror which he had for all disputes; a steady unbroken attention, free from those frequent recoillings inseparably incident to others, was his peculiar felicity; he knew it, and he knew the value of it. No wonder then that controversy was looked on as his bane, when some objections, hastily made to his discoveries concerning light and colours, induced him to lay aside the design he had of publishing his optic lectures; we find him reflecting on that dispute, into which he was unavoidably drawn thereby, in these terms: "I blamed my own imprudence for parting with so real a blessing as my quiet, to run after a shadow [MM]." It is true this shadow, as mr. Fontenelle observes, did not escape him afterwards, nor did it cost him that quiet which he so much valued, but proved as much a real happiness to him as his quiet itself; yet this was a happiness of his own making; he took a resolution, from these disputes, not to publish any more about that theory, till he had put it above the reach of controversy, by the exactest experiments, and the strictest demonstrations; and accordingly it has never been called in question since. In the same temper, after he had sent the manuscript of his Principia to the royal society, with his consent to the printing of it by them; yet upon mr. Hooke's injuriously insisting, that himself had demonstrated Kepler's problem before our author, he determined, rather than be involved again in a controversy, to suppress the third book, and was very hardly prevailed upon to alter that resolution. It is true the public was thereby a gainer, that book, which is indeed no more than a corollary of some propositions in the first, being originally drawn up in the popular way, with a design to publish it in that form: whereas he was

[LL] Four letters to dr. Bentley, &c. letter the first in the beginning.
 [MM] *Commercium epistol. Jo. Collins, &c.*

now convinced, that it would be best not to let it go abroad without a strict demonstration.

After all, notwithstanding his anxious care to avoid every occasion of breaking his intense application to study, he was at a great distance from being steeped in philosophy; on the contrary, he could lay aside his thoughts, though engaged in the most intricate researches, when his other affairs required his attendance; and, as soon as he had leisure, resume the subject at the point where he had left off. This he seems to have done not so much by any extraordinary strength of memory, as by the force of his inventive faculty, to which every thing opened itself again with ease, if nothing intervened to ruffle him. The readiness of his invention made him not think of putting his memory much to the trial; but this was the offspring of a vigorous intenseness of thought, out of which he was but a common man. He spent, therefore, the prime of his age in those abstruse researches, when his situation in a college gave him leisure, and even while study was his proper profession. But, as soon as he was removed to the Mint, he applied himself chiefly to the business of that office, and so far quitted mathematics and philosophy, as not to engage in any pursuits of either kind afterwards.

Dr. Pemberton observes, that, though his memory was much decayed in the last years of his life, yet he perfectly understood his own writings, contrary to what I had formerly heard, says the doctor, in discourse from many persons. This opinion of theirs might arise, perhaps, from his not being always ready at speaking on these subjects, when it might be expected he should. But as to this it may be observed, that great geniuses are frequently liable to be absent, not only in relation to common life, but with regard to some of the parts of science that they are best informed of; inventors seem to treasure up in their minds what they have found out, after another manner, than those do the same things, who have not this inventive faculty. The former, when they have occasion to produce their knowledge, are in some measure obliged immediately to investigate part of what they want; for this they are not equally fit at all times: so it has often happened, that such as retain things chiefly by means of a very strong memory, have appeared off-hand more expert than the discoverers themselves [NN].

[NN] This conduct might also in some measure be owing to the injurious use that had been made of his freedom in communicating, by

Leibnitz,

It was evidently owing to the same inventive faculty that sir Isaac, as this writer found, had read fewer of the modern mathematicians than one could have expected, his own prodigious invention readily supplying him with what he might have an occasion for in the pursuit of any subject he undertook. However, he often censured the handling geometrical subjects by algebraic calculations; and his book of algebra he called by the name of Universal arithmetic, in opposition to the injudicious title of Geometry, which Des Cartes had given to the treatise, wherein he shews, how the geometer may assist his invention by such kind of computations. He frequently praised Slufius, Barrow, and Huygens, for not being influenced by the false taste which then began to prevail. He used to commend the laudable attempt of Hugh de Omerique to restore the ancient analysis; and very much esteemed Apollonius's book De sectione rationis, for giving us a clearer notion of that analysis, than we had before. Dr. Barrow may be esteemed as having shewn a compass of invention equal, if not superior, to any of the moderns, our author only excepted; but sir Isaac particularly recommended Huygens's stile and manner: he thought him the most elegant of any mathematical writer of modern times, and the most just imitator of the ancients. Of their taste and form of demonstration sir Isaac always professed himself a great admirer [00]; and often censured himself for not following them yet more closely than he did, and spoke with regret of his mistake at the beginning of his mathematical studies, in applying himself to the works of Des Cartes, and other algebraic writers, before he had con-

Leibnitz, Hooke, abbé Conti, and Whiston, whose behaviour had given that caution, which was inate to him, such a reserve as bordered upon the suspicious. However, he did not suffer these injuries to pass uncensured, by returning properly spirited, as well as refragable answers, in his own indication.

[00] Bishop Atterbury, having served, that Fontenelle's praise of sir Isaac's modesty (and of modesty in general) was to him the most pleasing part of that description he has given us of him, proceeds thus: "It is that modesty which will teach us to speak and

" think of the ancients with reverence, especially if we happen not to be thoroughly acquainted with them. Sir Isaac certainly was, and his great veneration for them was one distinguishing part of his character, which I wonder (or rather I do not wonder) that Mr. Fontenelle has omitted. His opinion of them was, that they were men of great genius and superior minds, who had carried their discoveries, particularly in astronomy, and other parts of mathematics, much farther than now appears from what remains of their writings." Letters to Thiriot.

sidered the elements of Euclid with that attention which so excellent a writer deserves.

But, if this was a fault, it is certain it was a fault to which we owe both his great inventions in speculative mathematics, the doctrine of infinite series and fluxions: and, perhaps, this might be one reason why sir Isaac's particular reverence for the ancients is omitted by mr. Fontenelle who however certainly makes some amends by that just eulogium which he makes of our author's modesty, which amiable quality he represents as standing foremost in the character of this great man's mind and manners. It was in reality greater than can be easily imagined, or will be readily believed; yet it always continued so without any alteration, though the whole world, says Fontenelle, conspired against it; let us add, though he was thereby robbed of his invention of fluxions. Nicholas Mercator publishing his Logarithmotechnia in 1668, where he gave the quadrature of the hyperbola by an infinite series, which was the first appearance in the learned world of a series of this sort drawn from the particular nature of the curve, and that in a manner very new and abstracted; dr. Barrow then at Cambridge, where mr. Newton, then about twenty-six years of age, resided, recollected, that he had met with the same thing in the writings of that young gentleman, and there not confined to the hyperbola only, but extended, by general forms, to all sorts of curves, even such as are mechanical; to their quadratures, their rectifications, and their centers of gravity; to the solids formed by their relations, and to the superficies of those solids; so that, when their determinations were possible, the series stopt at a certain point, or at least their sums were given by stated rules: and, if the absolute determinations were impossible, they could yet be infinitely approximated; which is the happiest and most refined method, says mr. Fontenelle, of supplying the defects of human knowledge that man's imagination could possibly invent. To be master of so fruitful and general a theory was a mine of gold to a geometrician; but it was a greater glory to have been the discoverer of so surprising and ingenious a system. So that mr. Newton finding by Mercator's book, that he was in the way to it, and that others might follow in his tract, should naturally have been forward to open his treasures, and secure the property, which consisted in making the discovery; but he contented himself with his treasure which he had found, without regarding the glory. What an idea does it give us of his unparalleled modesty,

what

when we see him declaring, that he thought Mercator had intirely discovered his secret, or that others would, before he was of a proper age for writing? His MS. upon infinite series was communicated to none but mr. John Collins, that attorney-general of the mathematical republic, and the lord Brounker, who had also done something in this way; and even that had not been complied with, but for dr. Barrow, who would not suffer him to indulge his modesty so much as he desired [PP].

It is further observed, concerning this part of his character, that he never talked either of himself or others, nor ever behaved in such a manner, as to give the most malicious censurers the least occasion even to suspect him of vanity. He was candid and affable, and always put himself upon a level with his company. He never thought either his merit, or his reputation, sufficient to excuse him from any of the common offices of social life; no singularities, either natural or affected, distinguished him from other men. Though he was firmly attached to the church of England [QQ], he was averse to the persecution of the non-conformists. He judged of men by their manners, and the true schismatics, in his opinion, were the vicious and the wicked; not that he confined his principles to natural religion, for he was thoroughly persuaded of the truth of revelation; and amidst the great variety of books, which he had constantly before him, that which he studied with the greatest application was the Bible: and he understood the nature and force of moral certainty, as well as he did that of a strict demonstration [RR]. He did not neglect the opportunities of doing good, when the revenues of his patrimony, and a profitable employment, improved by a prudent œconomy, put it in his power [SS]. When decency upon any occasion required

[PP] *Commercium epistolicum*, as before.

[QQ] He is represented indeed as an Arian by mr. Whiston, who, however, tells us, that he was so angry with him, that he would never suffer him to enter as a member of the royal society, while he sat at the head of it. Whiston's *Memoirs of his own life*, vol. i. edit. 1753.

[RR] We are told, that when dr. Bentley asked him bluntly once, "Whether he could demonstrate his opinion, that, by a day in the prophetic language, was meant

"a year?" Sir Isaac was so greatly offended at it, as invidiously alluding to his being a mathematician, that he would not see him for twelve months after. Whiston's *Memoirs* as before.

[SS] We have two remarkable instances of his bounty and generosity; one to mr. Maclaurin, professor of mathematics at Edinburgh, to whom he offered 20l. per annum; and the other to his niece Barton, who had an annuity of 100l. per annum settled upon her by him. See *MACLAURIN'S*

required expence and shew, he was magnificent without grudging it; and with a very good grace; at all other times, that pomp which seems great to low minds only was utterly retrenched, and the expence reserved for better uses. He never married, and perhaps he never had leisure to think of it. Being immersed in profound studies during the prime of his age, and afterwards engaged in an employment of great importance, and even quite taken up with the company, which his merit drew to him, he was not sensible of any vacancy in life, nor of the want of a companion at home. He left 32,000 l. at his death; but made no will, which mr. Fontenelle tells us was, because he thought a legacy was no gift. As to his works, besides what were published in his life-time, there were found after his death, among his papers, several discourses upon the subjects of antiquity, history, divinity, chymistry, and mathematics, several of which were published at different times, as appears from the catalogue of all his works in the note [TT].

article, and that of CHARLES MONTAGUE, earl of Halifax; a third to mr. WHISTON, as has been mentioned; and a fourth to dr. S. CLARKE, of which see note [TT].

[TT] We shall rank them in the order of time, in which those upon the same subject were published as follows: 1. Several papers relating to his telescope, and his theory of light and colours, printed in the *Philosophical transactions*, No. 80, 81, 82, 83, 84, 85, 97, 110, 121, 123, 128. 2. Optics, or a treatise of the reflections, refractions, and inflections, and colours of light, Lond. 1704, 4to. again in 1718, 8vo. and a third in 1721, 8vo. and again in 1742, 8vo. A Latin translation of the first edition by dr. S. Clarke, Lond. 1706, 4to. Another from the second edition, in 1719, 4to. A French translation by Pet. Coste at Amsterdam, in 1720, 2 vol. 12mo. and at Paris 1722, 12mo. 3. *Lectiones optice*, 1729, 4to. 4. Optical lectures, 1728, in several letters to mr. Oldenburg, secretary of the royal society, inserted in the *General dictionary*, vol. vii. under

our author's article, 1738, folio. 5. *Naturalis philosophiæ principia mathematica*, Lond. 1687, 4to. and again Cantab. 1713, 4to. with a preface, which was reprinted at Amsterdam in 1714, 4to. by Roger Cotes; again London, by himself, in 1726, 4to. under the direction of H. Pemberton, M. D. and again, with notes, at Geneva, in 3 vol. 4to. 6. A system of the world, translated from the Latin original, 1727, 8vo. This, as has been already observed, was at first intended to make the third book of his *Principia*. An English translation by Motte was printed at Lond. 1729, 8vo. 7. Several letters to mr. Flamsteed, dr. Halley, and mr. Oldenburg; see our author's article in the *General dictionary*, vol. vii. 8. A paper about the longitude, drawn up by order of the house of commons, *ibid.* 9. *Abregé de chronologie de m. le chevalier Newton, fait par luymeme, &c. traduit sur le manuscrit Anglois*, Paris, 1726, under the direction of the abbé Conti, together with some observations upon it. 10. Remarks upon the observations made upon a chro-
nological

nological index of fir Isaac Newton, &c. Phil. transf. No. 389. See also *ibid.* No. 397, by dr. Halley. 10. The chronology of ancient kingdoms amended, &c. Lond. 1728, 4to. 11. *Arithmetica universalis*, &c. under the inspection of mr. Whiston, Cantab. 1707, 8vo. and again at Leyden 1732, 8vo. and in English by Ralphson, Lond. 1720, 8vo. to this head may be ranked his *Tractatus de speciebus figurarum curvilinearum*, subjoined to the first edition of his *Optics*, in 1704: and also *Newtoni Genesis curvarum per umbras*, Leyden, 1740. 12. *Analysis per quantitatum series, fluxiones & differentias, cum enumeratione linearum tertii ordinis*, Lond. 1711, 4to. under the inspection of W. Jones, esq; F. R. S. The last tract had been published before, together with another of the quadrature of curves, by the method of fluxions, under the title of *Tractatus duo de speciebus & magnitudine figurarum curvilinearum*; and other letters in the appendix to dr. Gregory's *Catoptrics*, &c. edit. 1735, 8vo. 13. Several letters relating to his dispute with Leibnitz, upon his right to that invention in *Commercium epistolicum D. Johannis Collins & aliorum de analysi promota, jussu societatis regie editum*, Lond. 1712, 4to. again in 1722, 8vo. and again in 1725. 14. Postscript and letter of mr. Leibnitz to the abbé Conti, with remarks, and a letter of his own to that abbé, Lond. 1717, 4vo: to which was added mr. Ralphson's *History of fluxions*, as a supplement. The letters were published in the same language that each was written; those of mr. Leibnitz in French, and those of fir Isaac Newton in English: the

two last were translated into French, and printed also at London; and again in *Recueil de diverses pieces*, &c. at Amsterdam, 1740. 15. *The method of fluxions, and analysis by infinite series*, translated into English from the original Latin; to which is added a perpetual commentary, by the translator mr. John Colson, Lond. 1736, 4to. 16. Several miscellaneous pieces, and letters, as follow; 1. A Letter to mr. Boyle upon the subject of the philosophers stone, *Gen. dict.* vol. iii. under mr. BOYLE's article. 2. A letter to mr. Aston, containing directions for his travels, *ibid.* vol. vii. under our author's article. 3. An English translation of a Latin dissertation upon the sacred cubit of the Jews, inserted among the miscellaneous works of mr. John Greaves, vol. ii. published by dr. Thomas Birch in 1737, 2 vols. 8vo. This dissertation was found subjoined to a work of fir Isaac's not finished, intitled *Lexicon propheticum*. 4. Four letters from fir Isaac Newton to dr. Bentley, containing some arguments in proof of a Deity, Lond. 1756, 8vo. 5. Two letters to mr. Clarke, &c. 17. *Observations on the Prophecies of Daniel and the Apocalypse of St. John*, Lond. 1723, 4to. 18. *Newtoni Elementa perspective universalis*, Lond. 1726, 8vo. Payne Cat. Feb. 1758. 19. A collection of several pieces of our author's under the following title, *Newtoni II. opuscula mathematica philos. & philol. collegit J. Cassillioneus, Lauff.* 1744, 4to. viii. tomes. Sir Isaac also published dr. Barrow's *Optical lectures* in 1699, 4to. & *Varenii Geographia*, &c. 1681, 8vo.

NICAISE [CLAUDE] a celebrated antiquary in the seventeenth century, was descended of a good family at Dijon, where his brother was professor-general of the chamber of accounts: being inclined to the church, he became an ecclesiastic, and was made a canon in the holy chapel at

at Dijon; but devoted himself wholly to the study and knowledge of antique monuments; in so much that after he had laid a proper foundation of learning at home, he resigned his canonry and went to Rome, where he resided many years; and, pursuing his favourite researches, acquired the esteem and friendship of a great number of the literati and persons of the first rank, and after his return to France he held a correspondence with almost all the learned men in Europe. The cardinals Barberigo and Noris wrote several times, and even pope Clement XI, before his exaltation to the pontificate, did him that honour. Perhaps there never was a man of letters, who had so frequent and extensive a commerce with the learned men of his time as the abbé Nicaise; it would be difficult to name any person, of what party or nation soever, from whom he did not receive marks of esteem, and some of whose letters were not found among his papers; to which, no doubt, his probity and sincerity, added to the sweetness and affability of his temper and manners, contributed no less than his great capacity, and the taste he had for the sciences.

In the mean while the employment, occasioned by these connections with almost all the learned world, took up a great part of his time, and hindered him from enriching the public with any large works; but the letters which he wrote himself, and those which he received from others, would make a very fine and curious piece, under the title of a *Commercium epistolicum*: the few pieces which he published are mentioned below [A].

He translated into French, from the Italian, a piece of Bellori, containing a description of the pictures in the Vatican, to which he added a dissertation upon the schools of Athens and Parnassus, two of Raphael's pictures. He designed to dedicate this work to cardinal Albani, but, that cardinal being in the interim raised to the pontificate, our author's modesty did not suffer him to think the piece worthy to be presented to him. He wrote also a small tract upon the ancient music; and died while he was labouring to present

[A] These are a Latin dissertation *De nummo pantheo*, dedicated to mr. Spanheim, and printed at Lyons in 1689. He also published the same year an explication of an antique monument found at Guercine, in the diocese of Aach; but the piece which made the greatest

noise was a discourse upon the form and figure of the Syrenes, in which, following the opinion of mr. Huët, the ancient bishop of Auvranches, he undertook to prove, that these Syrenes were, in reality, birds, and not fish, or sea monsters.

the

the public with the explanation of that antique inscription, *Minervæ Arpalixæ*, which was found in the village of Velley.

Thus the abbé Nicaïse died, as one may say, with his arms in his hands, and in the exercise of that profession of a scholar, a character which he supported to the last with much honour. As he had always lived a very regular life, so it was terminated by a very christian-like death, in October 1701, at the age of 78 years: he died at Velley, and was interred near his brother. There was made upon him, in an air of raillery, an epitaph, which, however, represents exactly enough the pourtraiture of his mind, for which reason the reader will find it in the note [B].

[B] The epitaph is in these rhimes :

- “ Cy gît O illustre abbé Nicaïse,
 “ Qui la plume en main dans sa chaise,
 “ Mettoit lui seul en mouvement,
 “ Toscan, François, Belge, Allemand ;
 “ Non par discords mutuelles,
 “ Mais par lettres continuelles.
 “ La plus part d’erudition,
 “ A gens de reputation.
 “ De tous cotez a son adresse,
 “ Avis, journaux venoient sans cesse ;
 “ Gazettes, livres frais eclôs,
 “ Soit en paquets, soit en balots.
 “ Lui toujours en nouvelles riches,
 “ De sa part n’en étoit pas chiches.
 “ Faloit il écrire au Bureau,
 “ Sur un phénomène trouveau ;
 “ Annonce l’hereuse travaille
 “ D’un manuscript, d’une medaille,
 “ S’eriger en sollicitéur
 “ De louanges pour un auteur,
 “ D’Arnauld mort avertir la trape,
 “ Feliciter un nouve au pape
 “ S’habile & fidéle écrivain,
 “ N’avoit pas la goutte a la main,
 “ L’étoit le facteur de Parnasse
 “ Or gît il & cette disgrace,
 “ Fait perdre aux Huets, aux Noris,
 “ Aux Sanards, Cupers, & Leibnitz.
 “ A Basnage le journaliste,
 “ A Bayle le vocabuliste,
 “ Aux commentateur Grævius,
 “ Kuhnus, Perizonius,
 “ Mainte curieuse risposte ;
 “ Mais nul n’y perd tant que la poste.”

N I C A N D E R of Colophon, a celebrated grammarian, poet, and physician, who flourished about the 160th olympiad, and 140 years before Christ, in the reign of Attalus, furnished

named Galofonices, king of Pergamus, and had defeated the Gulic Greeks [A]. Suidas tells us, that he was the son of Xenophon of Colophon, a town in Ionia; and observes, that, according to others, he was a native of Ætolia; but, if we may believe Nicander himself, he was indeed born in the neighbourhood of the temple of Apollo at Claros, a little town in Ionia, near Colophon; yet the name of his father was Dambæus [B]. He was called an Ætolian only because he lived many years in that country, and wrote a history of it. A great number of writings are ascribed to him, of which we have remaining two only; one intitled Theriaca, describing in verse, the accidents which attend wounds made by venomous beasts, adding the proper remedies to them. The other piece bears the title of Alexiparmaca, wherein he treats of poisons, and their antidotes, or counter-poisons [C]: these are both excellent poems. Demetrius Phalereus [D], Theon, Plutarch, and Diphilus of Laodicea [E], wrote commentaries upon the first; and we have still extant very learned Greek scholia upon both, the author of which is not known; though Vossius imagines they were made by Diphilus just mentioned [F]. Our author wrote also other pieces of the like kind, as his Ophiaca, upon serpents, and his Hyacinthia, being a collection of remedies. He wrote also a commentary upon the Prognostics of Hippocrates in verse. The scholiast of Nicander cites the two first of these, and Suidas mentions two others. Athenæus also cites, in several places, some poetical works of our author upon agri-

[A] According to some he flourished in the time of Ptolemy Philadelphus. Le Clerc Hist. des Med. p. 42. l. 2. edit. Amsterd. 1702, in 4to.

[B] The passage in the beginning of one of his poems, where he says, that he was a neighbour to Apollo of Claros: and Suidas tells us, that the temple of Claros, where that god gave his oracles, was very near Colophon; so that his birth might be at Colophon, and not actually at Claros, as Moreri relates, grounding himself upon this passage of Nicander.

[C] Among these he mentions only two that were extracted from minerals, the litharge and the ceruse, which stews there was no other known at that time; all the rest

were extracted either from plants or animals, of which the most pernicious was that called Toxicum; not described by the botanists, because, no doubt, they knew not from which plant it was extracted, or indeed what it was, though they were no strangers to the ill effects of it. And the same thing is seen at this day, in regard to some drugs which are used in physic, while nobody knows whether they are derived from plants or animals, or how they are prepared, as coming from foreign countries. Nicander ranks opium among the poisons. Le Clerc Hist. de Med.

[D] Stephan. Byzan. in voc. Carope.

[E] Athenæus.

[F] De hist. Græcia.

culture,

culture, called his *Georgics*, which were known likewise to Curio, together with another poem upon *Beu* [G]. Besides these Nicander composed five books of *Metamorphoses*, as Ovid did after him. Some verses of this work are copied by Tzetzes, and the *Metamorphoses* of Antonius Liberalis were apparently taken from those of Nicander, who must needs have been endued with a very fertile genius, since he composed also several historical works; for instance, The history of Colophon, his birth-place, is cited by Athenæus. And, as he passed a great part of his life in *Ætolia*, that country merited his attention, as appears by the ancients who frequently cite his *Ætolics*; nay *Bœotia*, and *Thebes* in particular, employed his pen: and we find cited, even as far as the tenth book, his work upon *Sicily*. Lastly, he applied himself to write a history and description of Europe in general. He was undoubtedly an author of good merit, and well deserves those eulogiums which are given of him in some epigrams in the *Anthologia*, book the first. This Nicander has been confounded with Nicander the grammarian of *Thyatira*, by *Stephanus Byzantius* [H]: and *Vossius*, in giving the titles of the books wrote by both these Nicanders, does not distinguish them at first, though he grants at last, that they could not be all done by the same Nicander [I].

[G] Cicero de orat. lib. i.

[I] Vossius ubi supra.

[H] In voce Thyatira.

NICEPHORUS [GREGORAS] a Greek historian, *Monst.* was born about the close of the thirteenth century, and flourished in the fourteenth, under the emperor *Andronicus*, as also *John Palæologus* and *John Cantacuzenus*. He was a great favourite of the elder *Andronicus*, who made him librarian of the church of *Constantinople*, and sent him ambassador to the prince of *Servia*. He accompanied this emperor in his misfortunes, and assisted at his death; after which he repaired to the court of the younger *Andronicus*, where he seems to have been well received; and it is certain, that, by his influence over the Greeks, that church prevailed on to refuse entering into any conference with the legates of pope *John XXII*. But in the dispute which arose between *Barlaam* and *Palamos*, taking the part of the former and of *Acydinus*, he maintained it zealously in the council, that was held at *Constantinople* in 1351, for which he was cast into prison, and continued there till the return

return of John Palæologus, who released him: after which he held a disputation with Palamos, in the presence of that emperor. He compiled a history, which in eleven books contains all that passed from the year 1204, when Constantinople was taken by the French, to the death of Andronicus Palæologus the younger, in 1341. Besides this work he is the author of some others [A], which have recommended him to our notice, in conformity to the plan of the present undertaking. However, we must not omit to inform the reader, that John Cantacuzenus gives our author a very indifferent character:

[A] His history, with a Latin translation by Jerome Wolf, was printed at Basil in 1562, and again at Geneva in 1615. We have also a new version of it, and a new edition more correct than any of the precedent, printed at the Louvre in 1702, by the French king's librarian there. This edition contains, in the first volume, the thirty-eight books of Gregoras, which end with the year 1341: and in

the second tome are the thirteen following, which contain a history of ten years. There are still fourteen more remaining to be published, as also fourteen other pieces of Gregoras, who wrote *scholia* upon Synesius de *Insomniis*, published by Turnebus in 1553: the version of which by John Pichou is printed among the works of the same Synesius.

NICEPHORUS [CALISTUS] so called because he was the son of Calistus. He is also surnamed Xantopulus, a Greek historian, who flourished in the fourteenth century, under the emperor Andronicus Palæologus the elder, and son of Michael, and Andronicus the younger; he wrote an ecclesiastical history in twenty-three books, eighteen of which are still extant, containing the transactions of the church from the birth of Christ to the death of the emperor Phocas in 610. We have nothing left besides the arguments of the five other books, from the commencement of the reign of the emperor Heraclius to the end of that of Leo the philosopher, who died in the year 911. Calistus dedicated this history to Andronicus Palæologus the elder: it was translated into Latin by John Langius: it has gone through several editions [A], the best of which is that of Paris in 1530. However, there is nothing singular in it, there being only one MS. of this history, which is preserved in the library of Matthias Corvin king of Hungary, who found it among some other books which he took from the Turks. Nicephorus was no more than thirty years of age when he

[A] For instance, one at Basil in 1553, and another at Paris in 1562.

compiled

compiled it; however, it does not deserve that contempt with which it is treated by Theodore Beza. Some other pieces are ascribed to our author, a list of which may be seen in the writers mentioned below [B]. Labbé, in his preliminary discourse prefixed to the Byzantine historians, hath given a catalogue of the emperors and patriarchs of Constantinople, composed by Nicephorus; and his abridgment to the Bible in Iambic verse was printed at Basil in 1536.

[B] Viz. Will. Eifengrein in Bellarmin, Sixtus Senensis, and catal. eccles. script. Possevin in above all Du Pin in Bibliothéque appar. facr. Vossius de hist. Græcis, des auteurs eccles. du xiv siecle.

NICEPHORUS [BLEMMIDAS] a priest and monk ^{Moresq} of Mount Athos, flourished in the thirteenth century. He refused the patriarchate of Constantinople, being favourable to the Latin church, and more inclined to peace than any of the Greeks of his time. In this spirit he composed two treatises concerning the procession of the Holy Ghost; one addressed to James patriarch of Bulgaria, and the other to the emperor Theodore Lascaris. In both which he refutes those who maintain, that one cannot say, the Holy Ghost proceeds from the Father and the Son. These two tracts are printed in Greek and Latin by Allatius, who has also given us a letter wrote by Blemmidas on his expelling from the church of her convent Marchesinos, mistress of the emperor John Ducas. There are several other pieces of our author in the Vatican library.

NICERON (JOHN FRANCIS) was born at Paris in 1613. Having finished his academical studies with a success which raised the greatest hopes of him, he entered into the order of the Minims, and took the habit in 1632, at the age of nineteen; whereupon, as is usual, he changed the name given him at his baptism, for that of Francis, the name of his paternal uncle, who was also a Minim, or Franciscan. The inclination and taste which he had for mathematics, appeared early. He began to apply himself to that science in his philosophical studies, and devoted thereto all the time he could spare from his other employments, after he had completed his studies in theology. All the branches of the mathematics, however, did not equally engage his attention; he confined himself particularly to optics, and only learned of the rest as much as was necessary for rendering him perfect in this. There remain still, in
several

several houses wherein he dwelt, especially at Paris, some excellent performances, which discover his abilities in this kind, and which makes us regret that a longer life did not suffer him to carry it to that perfection which he desired; since one cannot help being surpris'd that he proceeded so far as he did, in the midst of those occupations and travels by which he was forced from it, during the short space of time which he lived. He hath himself observed, in the preface to his *Thaumaturgus opticus*, that he went twice to Rome, and that, on his return home, he was appointed teacher of theology. He was afterwards chosen to accompany father Francis de la Noue, vicar-general of the order, in his visitation of the convents throughout all France. But the eagerness of his passion for study put him upon making the best of all the moments he had to spare for books; and that wise oeconomy furnished him with as much as satisfied him. Being taken sick at Aix in Provence, he died there, on the 22d of September, 1646, at the age of thirty-three years. He was an intimate acquaintance of Des Cartes. A list of his writings is inserted below [A].

[A] These are, 1. *L'Interpretation des chiffres, ou regles pour bien entendre & expliquer facilement toutes sortes des chiffres simples, &c.* 2. *La perspective curieuse ou magie artificielle des effets merveilleux de l'optique, catoptri-*

que, & dioptrique. This is only an essay to the following work, 3. *Thaumaturgus opticus: sive, Admiranda optices, catoptrices, & dioptrices, pars prima, &c.* He intended to add two other parts, but was prevented by his death.

De Pin Bibliotheca des auteurs eccles. in the ninth century.

NICETAS (DAVID) a Greek historian, a native, as some relate, of Paphlagonia. He flourished about the end of the ninth century. He wrote the *Life of St. Ignatius*, patriarch of Constantinople, translated into Latin by Frederic Mutius, bishop of Termoli; and this version was made use of by cardinal Baronius: but we have another version, by father Matthew Raderi, printed at Ingolstadt, in 1604. This Nicetas composed also several panegyrics, in honour of the apostles and other saints, which are inserted in the last continuation of the *Bibliotheca Patrum*, by Combefis. There are several authors of this name mentioned by Gesner and Leo Allatius.

Moreti.

NICETAS (surnamed SERRON) deacon of the church of Constantinople, and contemporary with Theophylact in the eleventh century, and afterwards bishop of Heracles, composed several funeral orations upon the death of Gregory Nazianzen,

Nazianzen, as also a commentary, which is inserted, in Latin, among the works of that father. There is ascribed to him a Catena upon the book of Job, compiled of passages taken from several of the fathers, as Apollinarius, St. Athanasius, St. Basil, St. Chrysostom, St. Cyril of Alexandria, Didymus of Alexandria, St. Ephrem, Syrus, Eusebius, St. Gregory Nazianzen, Gregory of Nyssa, St. Isidore, Julius Halicarnassensis, Methodius, Nilus, Olympidorus, Origen, Polychronius Severus, and Theophilus of Alexandria. This work was printed at London, in 1637, in folio. We have, also, by the same author, several Catenaë upon the Psalms and Canticles, printed at Basil in 1552. There is, likewise, a Commentary upon the poems of St. Gregory Nazianzen, printed at Venice, under the name of Nicetas of Paphlagonia, which is apparently the same author.

NICETAS (ARHOMINATES) a Greek historian, *Moreti*. called Coniates, being born at Chone, or Colossus, a town in Phrygia. He flourished in the thirteenth century, and was employed in several considerable affairs at the court of the emperors of Constantinople. When that city was taken by the French, in 1204, he withdrew, together with a young girl, whom he had taken from the enemy. He afterwards married this captive, at Nice in Bithynia, whete he died, in 1206.

He wrote a history, or annals, from the death of Alexis Comnenes, in the year 1118, to that of Baudouin, in 1205. This work, of which we have a Latin translation by Jerome Wolfius, was printed at Basil, in 1557, and again at Geneva, in 1593, and, since the year 1557, has been inserted in the body of the Byzantine historians printed at the Louvre at Paris; but the stile is insupportably bad, notwithstanding he is very far from having displayed therein all his false eloquence, an essay of which he has been pleased to give in his preface. Father Banduri, in the third part of his *Empire of the East*, hath inserted a small piece upon the statues which were cast by the Latins, upon the taking of Constantinople; in this piece he does not spare our author, and shews that he was a great master of bad language. Father Morel of Tours, in the sixteenth century, translated the five first books of a piece, intitled, *The treasure of the orthodox faith*, ascribed to Nicetas. They were printed in 1580, 8vo, and have been inserted since in the twelfth volume of the *Bibliotheca patrum* of Cologne. We have also a fragment of the twentieth book, concerning what ought

NICOLAITANS.

to be observed upon the conversion of a Mahometan to christianity. Michael Choniates, our author's brother, composed several monodies upon his death, which are also translated by the same Morel; and Michael also composed some other discourses, particularly one upon the Cross, the manuscript of which is in the French king's library.

NICOLAITANS, a species of heretics who sprung up in the church so early as the time of the apostles. It is not improbable that Nicolas, the first of the seven deacons, was author of this sect, or at least gave occasion to it. Irenæus calls him master of the Nicolaitans; and that from the time of the apostles there was a sect of Nicolaitans, appears from the book of the Revelation of St. John, where we find them mentioned by name.

Some of the fathers are confident that the deacon was the author of the sect; and tell us, that, having been censured by the apostles for taking back his wife, after he had put her away for the sake of continence, he invented a brutal error to excuse this proceeding, and taught, that, in order to obtain eternal salvation, it was necessary to wallow one's whole life in all kinds of impurities. Others relate, that, the apostles having reproached him with jealousy, he brought his wife, who was a most beautiful woman, into a full assembly, and gave her leave to marry whoever she pleased; as if he would teach her, by that action, to abandon herself to carnal pleasure. It is said, moreover, that some libertines started a kind of heresy, which they tried to recommend under our deacon's name, though without any reason, since he had no other wife than her to whom he was actually married. It is added, also, that he had by her one son, and some daughters, who all died virgins; and, as for himself, he was made bishop of Samaria.

Whatever may be thought of these stories, which are left to the reader's judgment, it is certain that the heresy of the first Nicolaitans did not consist in any opinions or false doctrines, but only in an irregular life, which, as archbishop Tillotson observes, is the worst kind of heresy. But the new Nicolaitans denied the divinity of Jesus Christ by the hypostatic union, maintaining that the Deity dwelt only in him. They maintained also, that the most vicious pleasures of the body were good and holy, and that meat offered to idols was prohibited. Some time afterwards, changing the name by which they were first known, they adopted the heresy of the Gnostics, and assumed that title. However,

at length they became separated into various sects, and were called Phibionites, Straticotics, Levitics, and Borborites. Epiphanius describes the filthiness of these sects, which cannot be read without horror. This heresy, it is said, was revived in the eleventh century, by the incontinence of some of the clergy who were resolved to enter into the matrimonial state. Cardinal Peter Damian was very instrumental in their extirpation. Moreti.

NICOLE (JOHN) father of the celebrated Peter Nicole, was descended of a reputable family, and born at Chartres, in 1600. He applied himself to the law, and made a good proficiency in it for those times: so that he became an advocate in parliament, and judge official to the bishop of Chartres. He was a good haranguer, but a bad advocate. Being full of enthusiasm, he gave into an intolerable bombast, and interspersed his pleadings with verses and scraps of romances, a great number of them being found after his death, among his papers. His daughter Charlotte designed to sell them to a butter-woman; but his son Peter took care to have them burnt, that the town might not swarm with such trash. Our author had his education at the college of La Marche, at Paris; and took to wife Louisa Content, or Constant; he lived to a good old-age, and resigned his breath at Chartres, in 1678. It passes for an undoubted truth in that town, that he never published any thing in prose or verse; but the abbé de Marolles, numbering up those persons who had made him presents of their writings, says expressly, that John Nicole, father of Peter, presented him with the declamations of Quintilian, which he had translated into French; and, in effect, there appears to one of these declamations his name, printed in 4to, and another in 8vo, at Paris, in 1642, dedicated to mr. Seof, bishop of Chartres. The abbé de Marolles adds, that he had several times received verses in Latin and French from our advocate, being, continues he, the oldest of my friends, and of the same age with myself.

The family is of great antiquity in Chartres, and has given magistrates upwards of two hundred years; and the lieutenant-general of that city was the worthy head of the family in 1678. Our author was appointed advocate for Chartres just before his death, which is declared to be a considerable loss to the learned; since, though far advanced in years, he yet supported, with equal resolution and politeness, the exalted reputation he had acquired by his eloquent

speeches. He had gained the esteem of a great number of persons of the first rank. He used to compliment, in the name of the city, their royal highnesses, when they passed through Chartres, and always with general applause.

Merisi.

NICOLE (CLAUDE) cousin-german of the precedent, was son of Nicolas Nicole, receiver of the town of Chartres, where he was born, September 4, 1611; and, in process of time, became one of the king's council, and president in the elections of Chartres. He died in that town, and was interred in the church of St. Faith, November 22, 1685. He was a good master of the Greek, Latin, and Italian languages, and wrote tolerably well in French, having a talent for French poetry, which, however, he abused, the greatest part of his poems being lewd and dissolute. Gallantry, and such pieces where tender sentiments had the greatest share, were his taste. The love elegies of Ovid, the odes of Horace upon the loosest subjects, and some other pieces of the same stamp, were morsels which pleased his palate most, and he succeeded best in such things. After several of his poems had been handed about in separate sheets, he collected them together, and printed them at Paris in 1660, in two volumes 4to, with a dedication to the king, under the title of, The works of the president Nicole. This collection appeared again after his death, enlarged with several new pieces, some of which are upon subjects of piety, in 1693, at Paris. They consist of translations into French verse, of several works of Ovid, Horace, Persius, Martial, Seneca the tragedian, Claudian, and others, a translation of an elegy and ode of Anacreon, and of a poem upon the loves of Adonis, by the cavalier Marin, &c.

Our author was a married man, and had five sons and two daughters; the youngest of which, named Charlotte, lived in a state of celibacy, and was one of the daughters of charity, in the parish of St. Sulpice, at Paris. She died at Chartres, in the community of the christian union, December 1, 1712, and was buried in the church of St. Faith. She very greatly lamented the licentious poems of her father, and would gladly have suppressed them. In that spirit she burnt all that fell into her hands after his death, and were not printed; and, being informed that a bookseller at Chartres was about publishing a second edition of those which were printed, she drew up a presentment against him, and gave it to the bishop of Chartres; wherein she protested, among other things, that her father had, before his death,

severely

severely condemned these fruits of his libertine pen, and would have destroyed them, if it had been in his power [A]. We are assured, likewise, that when she was told of another bookseller at Paris, who intended to reprint the said works, she prevailed with Peter Nicole, her cousin, to speak to that bookseller, as he did with great zeal; and when the man desired mr. Nicole would give him some of his own works, by way of indemnity, the latter refused it, not judging it suitable to put writings of doctrine and morality into the hands of a person who printed nothing but romances, novels, and other profane pieces.

[A] This placart was very well drawn up; and, in the History of the life and writings of M. Nicole, printed in 1733, it is ascribed, together with all the proceedings thereon, to Charlotte Nicole, daughter of John, and sifter of Peter; and it is there supposed that it was the

poems of John which she desired to have suppressed; but it is more probable that it was the pieces of Claude, and that the several steps thereon were taken by Charlotte, daughter of the said Claude. Supplement de Paris, 1736.

NICOLE (PETER) a celebrated divine in the seven-teenth century, was born at Chartres, and baptised in the church of St. Martin, October 6, 1625 [A]. He was the son of John Nicole abovementioned, and, being a youth of a bright genius, joined to a very happy memory, a just docility, a quick sagacity, and profound penetration, he soon made a great proficiency under his father, who understood Greek and Latin very well, and chose to be preceptor to his son, reading to him the best authors of antiquity. At fourteen years of age he had finished his ordinary course of humanity studies, having gone through all the books, both Greek and Latin, which were in his father's library, besides some others that he borrowed from his friends: so that his father sent him to Paris, to go through a course of philosophy, and then proceed to divinity. Peter arrived in that city about the year 1642; and, having completed his course of philosophy, took the degree of master of arts, July 23, 1644. He afterwards studied divinity at the Sorbonne, under Le Moine and St. Beuve, in 1645 and 1646, and continued that study under mr. Le Maitres. During this course he learned Hebrew, perfected himself in Greek, and gave a part of his time to the instruction of the youth put under the care of messieurs de Port-royal. As soon as he had

[A] Niceron is mistaken, as is saying he was born on the 19th. also the writer of Nicole's life, in Mém. de hom. illustr. vol. xxix.

completed three years, as usual in the study of divinity, he proceeded bachelor in that faculty; on which occasion he maintained the theses called the tentative, June 19, 1649. He afterwards prepared himself to proceed a licentiate; but was dissuaded from it by the dispute which arose about the five famous propositions of Janfenius, added to his connections with mr. Arnauld.

By this means he was more free to cultivate his acquaintance with Port-royal, to which house he attached himself with the strictest ties. He retired thither, and assisted mr. Arnauld in several pieces, which that celebrated doctor published in his own defence. In the advertisement prefixed to some provincial letters, with the notes of Wendrock, it is said he was then in Germany; but this is generally believed to be only a fiction, and that he was in Germany no otherwise than in spirit, because he took a German name with the view of making it believed that the notes came from Germany. However, if he was there at all, it is certain that his stay there was short: for he was at Paris about the year 1660. In 1664 he went, with his friend Arnauld, to mr. Varet's house at Chatillon, near Paris, where they were employed in composing several works. Mr. Nicole afterwards resided at several places, sometimes at Port-royal, sometimes at Paris, in the abbey of Haute Fontaine, in the diocese of Chalons, in Champagne, and other places.

In the beginning of the year, being solicited to take holy orders, he resolved to advise with M. Pavillon, bishop of Aleth, upon that occasion. Accordingly, he set out upon that journey, in the beginning of the spring, and spent three weeks with that prelate; the result was, that he should continue in the same state he came in, that of a simple tonsurate. He afterwards went to Grenoble, passed thence to Anneci, to pay his veneration to the corps of St. Francis de Sales, which is reposed there, and then returned to Paris.

He continued undisturbed in that city till 1677, when a letter which he wrote, for the bishops of St. Pons and Arras, to pope Innocent XI. against the relaxations of the casuists, drew upon him a storm, that obliged him to withdraw. He went first to Chartres, where his father was lately dead, and, having settled his temporal affairs, he repaired to Beauvais, to mr. Choart of Buzenval, bishop of that place, and soon after took his leave of the kingdom, in May 1679. He retired first to Brussels, then went to Liege, and after that visited Orval, and several other places. A letter dated July 16, 1679, which he wrote to mr. Harlai, archbishop of Paris,

Paris, and which he addressed first to mr. Marcel, minister of St. James de Haut Pas in the same city, with liberty to him either to present or suppress it, and which was actually sent to that prelate, facilitated his return to France. Mr. Robert, canon of the church of Paris, obtained leave of that archbishop, some time after, for mr. Nicole to come back privately to Chartres. Accordingly he repaired immediately to that city, under the name of M. de Berci, and resumed his usual employments. The same friend afterwards solicited a permission for him to return to Paris, and obtained it at length, in 1683. M. Nicole made use of the repose which he enjoyed in that city, in composing new works. In 1693, perceiving himself to be grown considerably infirm, he resigned a benefice, of a very moderate income, which he had at Beauvais. This was a chapel in the collegiate of St. Vast, which had been given him by M. de Buzenval, in order to put him within his own jurisdiction, and from which M. Nicole had never received a farthing.

The two years which he continued alive afterwards, were passed in a languishing way, and he died of the second stroke of an apoplexy; November 16, 1695, aged seventy years. His corps remained in the court of the monastery of La Breſca, in the French-street, the place where, at present, stands the community of St. Francis de Sales; and he was interred, next day, in his own parish church of St. Medard, at the foot of the steps going up to the great door of the choir.

He lived all his life with great simplicity, and loved retirement and quiet, and was very little versed in the manners of the world; but he had a profound genius, and excelled in metaphysics. His conversation was agreeable and interesting, full of sound and uncommon reflections; his judgment solid, and he was more than commonly learned, with a great deal of piety and religion, and was a consummate divine. At first he applied himself to polite literature, and made himself able to imitate the stile of the best Latin authors, particularly that of Terence. He wrote that language with very great facility; and he exercised his talent in the French, in which he is one of the most polite and exact authors. But in his own country it was impossible he should escape the reproach, as well as his friend M. Arnauld, of undertaking the defence of Jansenius, whose opinions were condemned by the Sorbonne, the clergy of France, and indeed the whole church. Scarce any author hath wrote with so much weight against the Calvinists, the

new mystics, &c. His works are very numerous, as appears by the catalogue of them in the note [B].

[B] We shall begin with those that were either anonymous, or published under other names, which are, 1. Six disquisitions of Paul Irenæus, in Latin. Three of these were printed separately, in 1657, and the rest at the end of the Journal of St. Amour. 2. These Molinistiquè du Pere Nicolai effacie par des notes Thomistiquè, &c. 1656. 3. Idée generale de l'esprit & du livre du Pere Amelote. 4. Belga percontator, ou les scrupules de François Profuturus theologien Flamand sur la narration de ce qui s'est passé dans l'assemblée du clergé, 1656, in Latin. 5. A Latin translation of the provincial letters, under the name of William Wendrock, &c. in 1658. The fourth edition, with large additions, was printed in 1667. All that he published under the name of Wendrock was translated into French, by mademoiselle de Joncoux. 6. The first, second, and third parts of the Apology for the religious of Port-Royal, 1665. 7. Reponse à la lettre des Jesuites, contre les censures des eveques sous le nom d'Optat à Paris, 1659. 8. Remarque sur le formulaire de sermens de foi, qui se traive dans le proces verbal du clergé à Paris, 1660. 9. Memoire sur l'hermitage de Caen. 10. Deux defenes du professeurs en theologie de l'université de Bourdeaux contre un escrit intitulé lecture d'un theologien à un officier du parlement touchant la question si le livre de Wendrock est heretique, 1660. 11. Requetes de religieuses de Port-Royal des Champs, à M. l'archeveque de Paris, afin qu'il declare ce qu'il entend par le mot d'acquiescement. 12. Traité de la distinction du fait & du droit dans le caule de Jansenius, &c. in Latin, envoyé au pape in 1661. 13. Nullitéz & abus de troisieme mandement, pour la signature du formu-

laire, with mr. Arnauld, in 1662. 14. Lettre d'un bachelier à un docteur de Sorbonne, sur la signature da formulaire, with mr. Arnauld. 15. Traite de la foi humaine, in two parts, with Arnauld, in 1664. 16. Dix-huite lettres appellées imaginaires & visionaires, beginning in 1662, and ending in 1666, have gone through several editions. 17. Remarques sur la requête présentée au roi, par M. l'archeveque d'Ambrun, contre la traduction du Nouveau Testament de Mons, in 1666. 18. Reponse à la lettre d'un docteur en theologie sur la traduction de Nouveau Testament de Mons, in 1668. 19. Reponse à la lettre d'un seigneur de la Cour, servant d'apologie à M. l'archeveque d'Ambrun, in 1668. 20. La perspetuite de la foi de l'eglise catholique touchant l'eucharistie, &c. à Paris in 1664, and 1672. 21. The first, second, and third tomes de la grand perpetuite de la foi; of which the two last are intirely our author's, Paris 1669, and the following year. 22. Reponse generale au nouveau livre de mr. Claude, Paris 1671, with Arnauld. 23. Prejugez legitimes contre les Calvinistes, Paris 1671. 24. La conference du diable avec Luther, &c. Paris 1673. 25. Essais de morale, &c. in 4 vols. Paris 1678. 26. Continuation des essais de morale, &c. Paris 1687, 1688, in 4 vols. 27. Traite de l'oraison ou de la priere, Paris 1680, 1695; and there are several other editions. 28. Les pretendues reformez convaincu de schisme, Paris, 1687. 29. L'unité de l'eglise ou refutation de nouveau systeme de ministre Jurieu, Paris, 1687. 30. Les exemples qui sont dans les derniers editions de l'art de penser. 31. Refutation des principales erreurs des Quietistes, Paris, 1695. 32. Epigrammatum delectus, &c. cum notis, Paris, 1659. 33. Continuation

tinuation des essais de morale. 34. Lettres choisies, Paris, 1702. 35. Instructions theologiques & morales sur le symbol, 1707. 36. Systeme sur la grace, a posthumous piece; in which he maintains principles very different from those which he had long embraced. 37. Instructions sur le sacrement, Paris. 38. Le traité contre la comedie à la fin des lettres intitulées, Visionnaires. On this occasion he said, that mr. Racine, who was then a young man, was in the wrong to complain that this treatise was levelled at him, since it was written five or six years before he had heard of that poet's name, and before he had discovered his turn to the theatre. 39. Our author had a great share in the writings published in 1654 and 1655, in defence of the doctrine and books of Jansenius, bishop of Ypres; as also in the second letter of mr. Arnauld to a lord at court, and in the pieces which came out in vindication both of that and the first letter; in the *Vindiciæ sancti Thomæ circa gratiam sufficientem*, in 1656, with Arnauld and La Lane; in a piece intitled, *Responsio ad Holdenum*; in *Propositiones theologicæ duæ de quibus hodie maxime disputatur, clarissime demonstratæ*, in 1656, with Arnauld; in defence of mr. Arnauld's proposition concerning the right, against the first letter of M. Chamillard, 1656, 4to, with M. Arnauld; in the pieces intitled, one, *Vera sancti Thomæ de gratia sufficiente & efficaci doctrina dilucide explanata*, with mr. Arnauld, in 1656; the other, *Dissertatio theologica quadripartita super illa propositione S. Chrysostomi & Augustini, deuit Petro tentato gratia sine qua nihil poterat*, in 1656, with M. Arnauld. 40. In 1656 and 1657, he revised the two first letters of M. Paschal to a provincial, together with the sixth, seventh, and eighth; he drew the plan of the ninth, eleventh, and twelfth, revised the thirteenth and

fourteenth, and furnished matter for the three last. 41. In 1656 he joined with Arnauld and Paschal, in writing *Les avis des messieurs Les curez de Paris aux curez des autres dioceses de France, sur le sujet des mauvaises maximes de quelques nouveau casuistes; Tredecim theologorum vota ad examinandas quinque propositiones ab Innocentio X. selectorum, brevibus animadversionibus illustrata*, in 1657, 4to, and again in *Causa Janseniana*, in 8vo. 42. *Memoire contre la constitution d'Alexandre VII, & la declaration de M. de Marca*, in 1657, with Arnauld. 43. *Lettre d'un ecclesiastique à un de ses amis, sur le jugement que l'on doit faire de ceux qui ne croyent pas que le cinque propositions sont dans le livre de Jansenius*, of the 28th of August, 1657, with Arnauld and Le Maitre. 44. The third, fourth, eighth, and ninth writings of the ministers of Paris, in 1658 and 1659. 45. *Factum pour les curez de Rozen contre l'apologie des casuistes*, in 1659, with M. Arnauld. This *Factum* is ascribed, by others, to M. Hermant, canon of Beauvais. 46. *Censure de l'apologie des casuistes pour M. de Jansen, aloy eveque de digné*, in 1659, with mr. Lombard, sieur de Trouilles. 47. *Censure du meme ecrit par M. l'evêque d'Orleans au 14 Juin 1658*, with M. Arnauld. 48. *Censure de meme par M. Godeau eveque de Vence*, en 1659. It is assured that M. Nicole had a hand in this. 49. *Onzieme ecrit des curez de Paris, ou extrait de Tambourin*, in 1659, with Arnauld. 50. *Memoires touchant les moyens d'appaiser les disputes presentes*, in 1661, with Arnauld. 51. *Difficultez proposées à l'assemblée du clergé de France, qui se tint à Paris en cette année 1661, sur les deliberations touchant le formulaire*. 52. *De l'heresie & du schisme que causeroit dans l'eglise de France la signature du formulaire, sans souffrir la distinction*

- tion du fait & du droit, in 1661.
53. Three Latin letters, one to Alexander VII, another to cardinal d'Est, and the third to cardinal Respigliosi, in the name of the great vicars of cardinal de Retz, in 1661.
54. Avis à messieurs les eveques de France, sur la surprise que l'on pretend faire au pape pour lui faire donner quelque atteint au mandement à la messieurs les vicaires generaux de M. le cardinal de Retz, archeveque de Paris, en 1661, with M. Arnauld.
55. Lettre de la Mère Catharine-Agnes de St. Paul Arnauld à M. le Tellier, secretaire d'etat, in 1661, with Arnauld.
56. Lettre de la Mère Magdalène de St. Agnes de Ligny à M. le Contes Doven de Notre Dame à Paris, in 1661, with M. Arnauld, in 1661.
57. Lettre de M. l'evêque d'Angers au roi, sur la signature du formulaire, with Arnauld, in 1661.
58. A Latin translation of a letter under the same name, to the pope, upon the formulary, in 1661.
59. Letter of the same name, to M. de Liorne, secretaire d'etat, in 1661, with Arnauld.
60. Les pernicieuses conséquences de la nouvelle heresie des Jesuites, contre le roi & contre l'etat. This writing, though composed in 1662, did not appear till 1664. Some persons suppose it to be done intirely by Arnauld.
61. Les illusions des Jesuites dans leur escrit intitulé, Expositio theséos, &c. in 1662, with Arnauld.
62. Factum, pour messieurs les curez de Paris, contre les theses des Jesuites, in 1662, with Arnauld.
63. Deux lettres de M. l'evêque d'Angers au roi, sur le formulaire, in 1662, with Arnauld.
64. Les justes plaintes des theologiens contre la deliberation d'une assemblée tenue à Paris le deuxieme d'Octobre 1663, & la defence des eveques, improbateurs de formulaire, contre l'enterprise de cette assemblée, in 1663, with Arnauld.
65. Memoire pour les religieuses de Port-Royal, 4to, in 1664, with Arnauld.
66. Deux requetes des religieuses de Port-Royal, à M. de Peseux, in 1664.
67. Reflexions sur la declaration de M. de Peseux, with M. Arnauld, in 1664.
68. Mandement de M. l'evêque d'Aleth, du 1 de Juin 1665, with Arnauld.
69. Eclaircissements de plusieurs faits particulieres contenus dans la deuxieme partie de la reponse du sieur Des Marets de St. Sorlin à l'apologie de Port-Royal, in 1666.
70. Quatre memoires, sur la cause des eveques qui ont distingué le fait du droit, in 1666, with Arnauld.
71. Refutation du livre du Pere Annat, in 1666, with M. de la Lane.
72. Sixième & septième memoires en faveur des quatre eveques, in 1666.
73. Remarques sur la bulle contre les censures de Sorbonne, &c. in 1665.
74. Lettre du plusieurs prelates au roi sur l'affaire de quatre eveques, in 1668.
75. A Latin letter of several prelates to pope Clement IX, with alterations by the bishop of Chalons.
76. The same in French.
77. Declaration envoyée au pape Clement IX, par messieurs de Sens & de Chalons. Our author wrote this piece at Sens.
78. Defense du Nouveau Testament de Mons, contre Maimbourg, in 1667, with Arnauld. Our author also revised the first volume of Defense du meme Nouveau Testament, contre Mallet.
79. Refutation de la Reponse à la lettre sur la constance avec laquelle on doit soutenir la verité, &c. in 1668.
80. Avertissement du livre de M. Arnauld, intitulé, Remarques sur les principales erreurs d'un livre intitulé, L'ancienne nouveauté de l'écriture sainte (par le sieur Charpy de St. Croix) in 1665, and again in 1735.
81. Relation de l'ouragar de Champagne, in 1669, 4to, à Chalons.
82. Factum pour madame de Longueville, contre madame de Nemours, in 4to, with Arnauld.
83. A Latin dissertation upon the church, in 1671, MS.
84. Ortion funebre d'Anne-Marie Martinozze, princesse de Conti, in 1672.

1672, is ascribed to M. Nicole. 85. A Latin memoir sent to M. d'Aleth, in 1677, MS. 86. Refutation des remarques de M. de Barco, sur un traité de l'oraison mentale, in 1677. 87. Apologie de M. Nicole par lui meme au sujet de sa lettre à M. de Harlai, &c. This did not appear till 1734, in 12mo. 88. L'histoire de Catharine Fontaines, autrement La Prieuse, 1688, 12mo, without the name of the place. To it is annexed, La réponse du sieur Villery. 89. Histoire de Jeanne Malin, avec quelque autres pieces sur le meme sujet, in 12mo. 90. Memoire sur la dispute entre le Pere Mabillon & M. de Ranée, au sujet des tetradés monastiques, printed in the posthumous works of Mabillon and Ranée. 91. Ecrits sur la grace generale, in 2 vols. 12mo, 1715, with a long preface by the editor. 92. Instructions theologiques & morales sur le dealogue, à Paris, in 2 vols. 12mo. 93. A paper in French, upon the mineral springs of Chartres, MS. 94. Nouvelles lettres, in 12mo, in Holland, under the title of Lille, in 1718. Among these are the letters written in the names of St. Pons and Arras, that to mr. Harlai, and some others which had before been printed separately, or in some other collections. This volume was reprinted in 1735, without naming the place; but it might have been augmented with upwards of 25 letters, which are still in the hands of several persons, in MS. 95. Examen d'un écrit de M. Derois, docteur de Sorbonne, touchant la soumission que l'on doit aux jugemens de l'église sur les livres. This was written in 1664, and is inserted at the end of a collection of pieces upon the formulary, printed in 1706, 12mo. 96. Idée d'un eveque qui cherche la verité, a pamphlet in 4to, printed in 1728; it is printed also before, in the Refutation du Pere Annat Jésuite, &c. composed in 1666.

The Essais de morale of our author, so often reprinted, make, at present, 13 vols. in 12mo, among which are two vols. of letters. These volumes have appeared separately, at different times. The Latin dissertation, prefixed to the Delectus epigrammatum, is undoubtedly M. Nicole's; but the body of the work was done by M. Lancelot. The first and second parts of the Logic of Port-Royal, in the first edition, were composed by Arnauld; but all the rest, together with the prefaces both in that and the four subsequent editions, are by our author. M. Arnauld is the author of the first and fourth parts of the Apologie des religieuses de Port-Royal; the second, third, all the prefaces, and the last sheets of the fourth part, making about forty pages, are by M. Nicole; who is also the sole author of the Lettres visionaires & imaginaires, having no assistance from Arnauld in those pieces; and the fifth Lettre imaginaire is falsely ascribed to St. Marth. M. Gardin, official of Paris, wrote the Reponse à la neuvième imaginaire. M. Pascal revised the Latin translation of the Provincial letters composed by M. Nicole; which last translated also into Latin a long dissertation of M. Arnauld upon the doctrine of probability, inserted at the end of the fifth Provincial letter. Our author likewise translated into Latin, inserted after the first letter, another dissertation of M. Arnauld Sur l'amour de Dieu, contre le Pere Simond, Jésuite. M. Nicole afterwards augmented the Dissertation upon probability almost one half, and wrote the history of the Provincial letters, which is prefixed to them; as also the notes, under the name of Wendrock. All the Latin work of Wendrock was translated into French by mademoiselle Joncoux, and the translation revised by M. Louail. In 1734 there came out Regles pour le tems de persecution,

written

written by our author, and subjoined to a piece upon the same subject by M. Hamon. In 1733 there was published, *Histoire de la vie & des ouvrages de Pere Nicole*, 12mo, from whence has been extracted an article upon our au-

thor, by Nicéron, in *Memoirs*, &c. tom. xxix. but several additions to both these accounts are made in the present memoir, by the last edition of Moreri, in 1740, folio, tom. vi.

NICOLSON (WILLIAM) a learned English bishop in the eighteenth century, was the son of mr. Joseph Nicolson, rector of Hemland in Cumberland, and was born at Orton in that county [A], about the year 1655. After a proper foundation of grammar learning, he was sent to Oxford, and entered of Queen's-college in 1670, at the age of fifteen. He took the degree of bachelor of arts in 1675-6; and being taken notice of by sir Joseph Williamson, his countryman, fellow of the same college, and then secretary of state to king Charles II, he was sent soon after, by him, to travel into Germany; and, upon his return, he visited France. He underwent many hardships in these travels; however, he had not been long come back to his college, when he set about writing a description of what he had observed abroad, being likewise chosen fellow of his college in 1679. About the same time, his merit recommended him to dr. Edward Rainbow, bishop of Carlisle, who made him his chaplain [B]; and, in 1681, gave him a prebend in that church. The same patron collated him to the vicarage of Torpenhoe, and, in 1682, to the archdeaconry of Carlisle [C]; and, having greatly distinguished himself in the literary world, he was promoted to the see of Carlisle in 1702; in consequence whereof, he was created doctor of divinity at Oxford, by diploma [D].

He was deeply engaged in the Bangorian controversy, which happened in 1717; and, the year following, he was translated to the bishopric of Londonderry in Ireland. While he held this see, he built a repository for the manuscripts and records relating to it; and, continuing still in favour at court, on the 28th of January 1726-7, he was raised to the archbishopric of Cashell, and made primate of Munster, in the room of dr. William Palliser: but he was prevented from entering into the full possession of this last

[A] Harris's Supplement to sir James Ware's Account of the writers and bishops of Ireland, vol. i. p. 488, Dublin, 1739, folio.

[B] Wood's Athen. & Fazi Oxon. vol. ii.

[C] Willis's Cathedrals, vol. i.

[D] Rawlinson's Catalogue of the Oxford graduates.

dignity,

dignity, by his death, which happened a few days after his promotion: he died suddenly at Derry, the 13th of February following [E].

Browne Willis [F] observes, in relation to his character, that he was a man of very great learning, to whom the world is much indebted not only for what he has published in antiquity, but in universal sciences [G]. However, in regard to impartiality, we ought not to conceal, that, though he was endued with an industrious and laborious faculty, such as is requisite for an antiquary, yet he falls frequently into mistakes, for want of sufficient accuracy, not only in respect to manuscripts, which might be excusable, but in

[E] Harris as before.

[F] Ubi supra.

[G] He published the following pieces: 1. Several parts of the English Atlas published by Pits, as, The description of Poland and Denmark, in vol. i. 1680, at Oxford; The description of part of the empire of Germany, viz. the Upper and Lower Saxony, the dukedom of Mecklenburg, Bremen, Magdeburg, &c. the marquisates of Brandenburg and Misnia, with the territories adjoining, the palatinate of the Rhine, and the kingdom of Bohemia, in the second volume, printed at Oxford, in 1681, folio. The description of the remaining part of the empire, viz. Schwabenn, the palatinate of Bavaria, archdukedom of Austria, the kingdom of Hungary, the principality of Transilvania, and the circle of Westphalia, with the neighbouring provinces, all together intirely making up vol. iii. Oxford, 1683, folio. 2. A sermon preached in the cathedral church of Carlisle, on Sunday February 15, 1684-5, being the next day after king James II. was proclaimed king in that city, Lond. 1685, 4to. He also published some other sermons separately, which are not collected into a volume. 3. A letter to mr. Obadiah Walker, master of Univerity-college, concerning a Runic inscription in the church of Beaucastle, in Cumber-

land, Philosophical transactions, No. 178. 4. A letter to sir W. Dugdale, concerning a Runic inscription on the font at Bridekirk, published in the Philosophical transactions, the same number. These two letters are also inserted in Gibbon's edition of Camden's Britannia. 5. The English Historical library, part i. in 1696; part ii. in 1697; part iii. in 1699. A second edition of all the three parts together was printed in 1714, in a thin folio. 6. A letter to dr. White Kennett, in defence of the English Historical library against dr. Francis Atterbury, &c. a pamphlet, Lond. 1702, 4to. 7. The Scottish Historical library, &c. Lond. 1702, 8vo. 8. A true state of the controversy betwixt the present bishop and dean of Carlisle [dr. Atterbury] touching the regal supremacy, &c. Lond. 1704, 4to. 9. A collection of papers scattered lately about the town in the Daily Courant, St. James's-post, &c. with some remarks upon them, in a letter from the bishop of Carlisle to the bishop of Bangor, Lond. 1717, 8vo. N. B. Some of these advertisements had been also written by him. See the article of dr. WHITE KENNETT. 10. A Latin epistle to dr. David Wilkins, concerning his new edition of the Anglo-Saxon laws, prefixed to that work, Lond. 1721, folio. 11. The Irish Historical library, Dublin, 1724, 8vo.

regard

regard to printed and common books; and moreover the character he gives of many authors appears not to be free from prejudice.

NIEUWENTYT (BERNARD) an eminent Dutch philosopher and mathematician, was born on the 10th of August 1654, at Westraadyt, or Westgraafdyk, in North Holland, of which place his father Emanuel Nieuwentyt was minister. He discovered a turn to learning in his first infancy; but in this he differed from those of the same turn, who, having an ambition to be ignorant of nothing, enter upon every thing without giving themselves time to attain a mastery in any one science; on the contrary, our author, though not indeed without a desire to know every thing, yet had the wisdom to confine his views within certain limits. His father designed him for the ministry; but, seeing his inclination did not lie to divinity, he suffered him to gratify his own taste. Thus young Nieuwentyt, seeing that nothing was more useful than to fix his imagination, and to form his judgment well, applied himself early to logic, and the art of reasoning justly; in which he grounded himself upon the principles of Des Cartes, with whose philosophy he was greatly delighted. From thence he proceeded to the mathematics, where he made a great proficiency; but the application he gave to that branch of learning did not hinder him from studying both physic and law.

He succeeded in all these sciences, and became a good philosopher, a great mathematician, a celebrated physician, and an able and just magistrate. Although he was naturally of a grave and serious disposition, yet he was very agreeable in conversation: his engaging manner procured the affection of every body, and by this means he frequently drew over to his opinion those who at first differed very widely from him. Thus accomplished he acquired a great esteem and credit in the council of the town of Puremerend, where he resided; as he did also in the states of that province, who respected him the more, in as much as he never engaged in any cabals or factions, in order to secure it, relying solely upon his merit. In reality, he was more attentive to cultivate the sciences, than eager to obtain the honours of the government; contenting himself with being counsellor and burgomaster of the town, without courting any other posts which might interfere with his studies, and draw him too much out of his library. He died the 7th of May 1730, having been twice married, first to the widow
of

of Mr. Philip Mannick, and afterwards to Elizabeth Lami, a native of Wormes. He wrote several pieces, an account of which is inserted in the notes [A].

[A] These are as follows: *Considerationes circa analyticos quantitates infinite parvas applicatæ ad principia & calculi differentialis usum.* Analysis infinitorum seu curvilinearum proprietates ex polygonorum deductæ. *Considerationes secundæ circa differentialis principia & responsio ad virum nobilissimum G. G. Leibnitium.* N. B. This piece was attacked by John Bernouilli and James Hermand, celebrated geometers at Basil. A treatise upon a new use of the tables of sines and tangents. *Le véritable usage de la contemplation de l'univers, pour la con-*

viction des Athees & des Incrédulés, in Dutch. This is his most esteemed work, it went through four editions in three or four years. It was translated into English, and printed three or four times, under the title of the Religious philosopher, &c. There is likewise another translation into French, published with this title, *L'Existence de Dieu démontrée par les merveilles de la nature, in 4to.* We have also, by our author, one letter to Bothnia of Burmania, upon the 27th article of his meteors, and a refutation of Spinoza, in 4to. in the Dutch language.

NIGIDIUS FIGULUS [PUBLIUS] one of the most learned authors of ancient Rome after Varro. He was a philosopher of the Pythagorean sect, a good humanist, and a great astrologer; he also applied himself to state affairs, and was a very able minister. He flourished in the time of Cicero, was his fellow student in philosophy, and the counsellor, with whom he advised in affairs of state; and, being pretor and senator, he assisted the orator in breaking the conspiracy of Cataline, and did him many services in the time of his adversity. It was Nigidius who drew the interrogatories to be put to those who discovered that plot. Cicero acknowledged, that it was in concert with Nigidius the philosopher, that he took those important measures which saved the common-wealth under his consulship: and, when Cicero went to his government of Cilicia, Nigidius, who was returning to Rome, after having exercised a public employment in Greece, waited for him at Ephesus; where these two friends saw one another again with great joy, and had very long philosophical conferences with Cratippus the Peripatetic.

In a word, Cicero informs us, that Nigidius was the restorer of the Pythagorean philosophy; but that he took a pleasure in treating things after the manner of the Academics. He used to examine things pro and con, but determined little.

He was so profoundly skilled in the knowledge of the stars, and so successful in erecting figures, that he was suspected

pected of being a magician and necromancer. One day visiting Octavius, the father of Augustus Cæsar, he asked him, Why he came so late to the senate-house? Because my wife is brought to bed of a son, replied the other. You have given us a master, cried Nigidius instantly. This exclamation troubled Octavius to such a degree, that he was going to resolve to kill the babe; but was prevented by the astrologer, who told him, that it would be impossible to put that design in execution. We have also another proof of the great reputation which Nigidius had gained in astrology; Lucan enumerates him among those who presaged the calamities that would befall the Romans just before the rupture between Cæsar and Pompey. Apuleius also tells us, that Fabius, having lost 500 denarii, went and consulted Nigidius, who, by the power of his incantations, made some little boys say, where the purse had been buried which contained part of these denarii, in what manner the rest had been distributed, and that Cato the philosopher had one of them in his possession; and it is added, that Cato confessed it had been given him by a footman. St. Austin observes also, that he was surnamed Figulus, or Potter, from an instance which he gave of his skill in this art. Being asked, Why the fortune of twin-children should not be the same? he solved this difficulty from the example of a potter's wheel: he observed, that the motion of the heavens is so rapid, that, though there is but a little interval between the birth of the twins, they, nevertheless, are born under very different celestial points: and, to prove this, he turned with all his force a potter's wheel, and made two marks on it while it was turning. The spectators imagined, that these marks were imprinted on the same parts of the wheel; but, when it stood still, they saw them appear at a considerable distance.

Bayle.

Moreri, in his own edition of his Dictionary, asserts, that the suspicion of our astrologer's dealing in necromancy was the cause of his banishment; but that is a mistake, it being certain, that his exile was solely occasioned by his not daring to return to Rome after Julius Cæsar had possessed himself of that city. He had followed Pompey, and, not having obtained a pardon, was afraid of falling a sacrifice to Cæsar's resentment: such was his exile; in which he died 45 years before Christ. Cicero wrote him a letter of consolation, and made a great eulogy upon him. He wrote several pieces upon various subjects, which are mentioned below

below [A]; but all his writings were so refined and perplexed that they were not regarded.

[A] Viz. De augurio privato: De animalibus. De extis. De ventis, all these are quoted by Aulus Gellius, as well as Pliny and Macrobius, which last writer mentions also a piece of our author's, De Diis. He also wrote commentaries upon grammar. Some have ascribed to him some tracts of medicine, and a treatise of the remedies of love is attributed to him by one Francis Voilleret de Florizel, counsellor, notary, and secretary to the king, the household, and crown of France, in a piece intitled, The mead of miscellaneous, printed at London, with a dedication to

Charles prince of Wales, afterwards king Charles I. All the fragments which could be found of our author were collected and published by James Rutgerfius, who has also inserted among them the Greek translation of a treatise of Nigidius, done by John Laurentius of Philadelphia. It is a kind of almanac, in which are presages with regard to thunder, for every day; and from this instance, and that of his being applied to for lost money, we may observe, that the practice of both among ourselves is of classical authority.

NOAILLES (LOUIS ANTHONY de) cardinal and archbishop of Paris, commander of the order of the Holy Ghost; proviseur of the house and society of the Sorbonne, and superior of that of Navarre; was a prelate no less distinguished by his exemplary piety, than his illustrious birth. He was the second son of Aune duke de Noailles, peer of France [A]; and was born on the 27th of May, 1651. In consequence of his birth, he became lord of Aubrach, commander of the order of the Holy Ghost, duke of St. Cloud, and peer of France. He was bred with great care; but notwithstanding his noble descent, his inclination leading him to the church, he took holy orders; and, proceeding in the study of divinity, he performed his exercise for licentiate in that science with reputation, and was created doctor of divinity of the Sorbonne March the 14th, 1676. Three years afterwards the king gave him the bishopric of Cahors; from whence he was translated to Chalons on the Maine in 1680. He discharged the duties of both these dioceses with a distinguished vigilance, and a truly pastoral charity; so that, the archbishopric of Paris becoming vacant in 1695, by the death of the famous Francis de Harlay, his majesty

[A] This illustrious house is one of the most ancient in the province of Linnon. The estate and castle of Noailles, from whence it takes its name, is situated near that of Breves and Farenne, and the family has been possessed of it time out of mind. Moseri.

pitched upon the bishop of Chalons [B] to fill that important see. Invested with this dignity, he applied himself wholly to the affairs of it, and made excellent rules for the reformation of the clergy.

One principal branch of the episcopal province is to maintain sound doctrine, and to keep the flock, committed to his care, from being tainted with erroneous opinions. Animated with this principle, our prelate vigorously opposed the growing errors of Quetism, which would be attended with very bad consequences, particularly in his diocese. He had before condemned these errors at Chalons, and he now made it his business to root them out of the capital of France. He proceeded against them not only by judicial sentences, but likewise by instructions in his pastoral charges, which contained excellent rules for the conduct of the faithful in regard to the means of spiritual perfection [C]. At the same time he testified an equal zeal against the errors of Jansenism: and, in order to preserve his flock from that infection, he drew up a pastoral letter upon the questions then agitated concerning predestination and grace, cautioning them on one hand against the errors which were condemned by the popes, and explaining to them, at large, what was the rule of faith in relation to mysteries, according to the principles of St. Austin and the fathers who embraced his doctrine, in an ordinance which he made against a book intitled, *Exposition de la Foy touchant la grace & la predestination*.

By another ordinance in 1703, he likewise condemned the resolution of the case of conscience, which had been signed by forty doctors of the Sorbonne, in favour of Jansenius, the same year, in regard to the distinction between the fact and the right: These maintained, that the five propositions, though rightfully condemned by the decrees of the popes, yet were not in fact taught by Jansenius, as was declared in those decrees [D]. In the same spirit of pastoral vigilance,

[B] He was succeeded at Chalons by his brother Gaston-John-Baptist-Lewis de Noailles, who had been abbot of Haute Fontaine, of Montier Ramé, and Haut Villiers; he was born in 1669, and died in 1720, and was interred in the cathedral church of Chalons, where a handsome monument was erected to his memory, with a Latin inscription done by the cardinal, re-

presenting his character in such terms as seem to be copied in his own epitaph. Moreri.

[C] To this purpose he drew up, and printed in 1697, a pastoral letter upon christian perfection, and the interior life, against the illusions of those false mystics.

[D] It was likewise condemned by Bossuet bishop of Meaux.

he did not content himself with preserving the sacred depositum of faith inviolate among the full-confirmed catholics, but made it his business also to instruct the new converts, by a letter addressed particularly to them. With the like pious care, when mr. Simon, an able author of great fame, published his French version of the New Testament, with a paraphrase and notes, which were thought by our prelate to be dangerous and of a bad tendency, he esteemed himself obliged in duty to prohibit the reading of that book, in order to prevent the ill effects it might occasion by falling into the hands of the simple and unwary [E].

On the 21st of June, 1700, he was created a cardinal, with the title of St. Mary upon Minerva, at the nomination of the French king, and assisted in the conclave held that year; in which Clement XI. was elected pope; having a little before, in the same year, sat president in an assembly of the clergy, where several propositions, concerning doctrine and manners, were condemned. He also presided afterwards in several of these general assemblies, both ordinary and extraordinary. In 1715, he was appointed president of the council of conscience at Rome, notwithstanding he had refused to accept the famous constitution Unigenitus [F].

As this affair brought our cardinal into a great deal of trouble, and made a great noise, even in England, at that time, we shall give the following succinct account of it. Pasquin Quesnel, one of the fathers of the oratory, publishing his New Testament, with moral reflections upon every verse, in 1694, our cardinal, then bishop of Chalons upon the Maine, gave an approbation of it, and recommended it to his clergy and people in 1695 [G]: and, after his removal to Paris, he procured a new edition corrected, to be printed there in 1699. In the mean time, as the book contained some doctrines in favour of Jansenism [H], the jesuits took the alarm; and after writing several pieces, charging the author with heresy and sedition [I], obtained,

[E] See the article of LEWIS ELLIS DU PIN.

[F] This bull was so called, according to the custom of the canonists, from the first words of it, which are Unigenitus Dei filius, &c.

[G] It had been recommended before by his predecessor at Chalons. See QUESNEL'S article.

[H] Our archbishop, in a pastoral letter upon predestination and

grace, also favoured the opinions of Jansenius upon these points.

[I] They had published a piece against it intitled, *La probleme ecclesiastique*, in 1698, which was burnt by order of parliament at Paris, and condemned at Rome; but this served only to whet their zeal, and they afterwards published other pieces intitled, *Le pere Quesnel heretique*, *Le pere Quesnel seditioneux*, &c.

in 1708, a decree of pope Clement XI. condemning it in general. But this decree could neither be received nor published in France, not being conformable to the usage of that kingdom: however, the book was condemned, without mentioning the decree, by some French bishops; at whose solicitation Lewis XIV. applied to his holiness to condemn it by a constitution in form, which was granted; and, in 1715, came forth the famous constitution *Unigenitus*, condemning the Moral reflections, and 101 propositions extracted from it. The pope also condemned all such writings as had been already published, or should hereafter be published, in its defence [K].

But the king's letters patents, given at Versailles February the 14th, 1714, for the publication of this bull, were not registered in the parliament without several modifications and restrictions, in pursuance of a declaration made by a great number of bishops, that they accepted it purely and simply, although at the same time they gave some explications of it in their pastoral instructions. Cardinal Noailles, and some other prelates, not thinking these explications sufficient, refused absolutely to accept it till it should be explained by the pope in such a manner as to secure, from all danger, the doctrine, discipline, manners, and liberty of the schools, the episcopal rights, and the liberties of the Gallian church. Upon the death of Lewis XIV. in September 1715, his declaration, obliging all bishops to receive the constitution, even suppressed several universities, who had before made decrees for the accepting it, and opposed those with contrary decrees, which were followed some time after with acts of appeal to a future general council; particularly the faculty of divines at the Sorbonne declared, that the decree which was made on the 5th of March, 1714, for accepting the bull, was false. Moreover, the four bishops of Mirepoix, Senés, Montpelier, and Boulogne, appealed from it, by an act of the 4th of March, 1717; and the same day the faculty of divines at Paris adhered to their appeal. This

[K] This bull, it is said, was obtained chiefly by the application of Fenelon archbishop of Cambray, who exerted all his interest and talents to procure a bull against a book that cardinal de Noailles had approved, as there had been one against his book of the *Maxims of the saints*. Though he acted in this matter secretly, yet he did it

vigorously, and in May, 1712, sent his observations on *Quefnel's* book to Rome. The pope read them with so much pleasure, that they confirmed him in his prepossessions against cardinal de Noailles—"so that nothing could make him alter his mind." *Anecdotes ou memoires secrets de la constitution Unigenitus.*

example

example was followed by several faculties of divines, monasteries, curates, priests, &c. And cardinal de Noailles, having appealed, about the same time, with the four bishops, published his appeal in 1718. However, he retracted this appeal, and received the constitution some time before his death, which happened in his palace at Paris, May 4, 1729. His corpse was interred, according to the direction of his last will, in the grand nave of the metropolitan church in that city, before the chapel of the Virgin Mary, where a monument of black marble was erected, with a Latin inscription to his memory [L]; wherein he is represented to have been, with regard to the sollicitude and care of the flock committed to him, in charity a father; by his manners and person a good master of his own house, and inflamed, with zeal for the house of God; an assiduous preacher; in labour indefatigable; modest in his dress, and in his diet plain and simple; sparing to himself, and piously prodigal to others; from his youth to his old-age uniformly the same, always prudent, gentle, and pacific; he passed his life in doing good. But the character is more to be depended on that was given him by his adversary mr. Fenelon, the archbishop of Cambrai, who, in a letter written to a friend in 1714, expresses himself thus: "I must even tell you sincerely what others, except you, will hardly believe, that I am heartily sorry for cardinal de Noailles's misfortunes (on the account of the bull Unigenitus); I easily imagine all the vexations he suffers; I feel them for him; I do not call to mind what is past, but in order to remember the favour he has honoured me with for so many years. God himself is a witness of the sense of duty and zeal with which he fills me for this cardinal. The piety I have observed in him makes me hope, that he will vanquish himself, in order to restore the tranquillity of the church, and to silence all the enemies of religion. His example would immediately reclaim the

[L] The Latin is, " Commissi sibi gregis
 " Sollicitudine pastor, charitate pater,
 " Moribus, forma,
 " Domui suæ bene præpositus,
 " Domus Domini zelo accensus;
 " In oratione assiduus, in labore indefessus;
 " In cultu modestus, in victu simplex;
 " Sibi parvus, in cæteros sanctæ prodigus,
 " A teneris ad senium æqualis, idemque
 " Semper prudens, mitis, pacificus,
 " Vitam transegit benefaciendo.

“ most obstinate and passionate men, which would be a
 “ uncommon glory to him through all ages [M].” Ac-
 cordingly this cardinal and archbishop proved a true prophet,
 in this opinion of his brother archbishop and cardinal.

[M] Ramfay's Life of the archbishop of Cambray.

NOLDIUS [CHRISTIAN] an eminent Danish divine, was born the 22d of June, 1626, at Hoyboya in Scania; and, having laid the first foundation of grammar learning, he was sent, in 1633, to complete himself therein at the school, or college of Lunden, from whence he was removed to the university of Copenhagen in 1644, and continued there till 1650, when he was made rector of the college, i. e. head-master of the school at Landskroon. He took the degree of master of arts the following year; and in 1654, resolving to travel for further improvement, he was greatly encouraged and supported therein by the famous Doncheus [A]. Hereupon he quitted his school, and, making the tour of Germany, visited several universities there, and became acquainted with the most learned persons of that time. From Germany he continued his rout to Holland, and thence crossing the water to England, after some stay there, he passed into France, and returned to Denmark in 1657; but he staid there only three months, after which he went again to Holland for the advantage of pursuing his studies at Francker and Leyden. In 1660, the lord of Gersthorff appointed him tutor to his children. This lord was grand-master of the court of Denmark; and, in 1664, he obtained the chair of professor of divinity at Copenhagen; it was apparently by his interest that mr. Noldius, entering into holy orders, was made minister, and obtained the professor's chair of divinity at Copenhagen, in which city he died August 22, 1673. He wrote several books, a list of which is inserted below [B]. He was one of the first of those divines who maintained, that the devil has no power to work a miracle, in order to introduce or authorise either vice or error.

[A] See his article.

[B] These are, Concordantiæ particularium Hebræo-Chaldaicarum Veteris Testamenti, an excellent work; the best edition is that at Jena in 1734, 4to. Historia Idu-

mæ seu de vita & gestis Herodæum diatribe. Sacrarum historiarum & antiquitatum synopsis. Leges distinguendi seu de virtute & vitiis distinctionis. Logica, &c.

NONNIUS [LEWIS] a learned physician at Antwerp in the seventeenth century, the author of a famous treatise

treafise intituled, *Dieteticon five de re cibaria*, containing feveral remarks which are of ufe for understanding fome of the Latin Roman poets, particularly Horace, Juvenal, and Perſius, in the paſſages relating to the luxury of the old Roman tables. He renewed the opinion of the ancient phyſicians, who have wrote “*de ſalubri piſcium alimento,*” or the wholeſomenefs of a fiſh diet. In which he ſhews, that, according to them, fiſh is eſpecially a proper aliment for ſedentary perſons, for the aged, ſick, and ſuch as are of a weak conſtitution, as it generates blood of a moderate confiſtence, which ſuits their habit [A]: Our author alſo printed a very large commentary, in 1626, upon the Greek medals, as alſo thoſe of Julius Cæſar, Auguſtus, and Tiberius, which had been engraved about fifty-five years before by Goltzius, and publiſhed at that time by James de Bye, another celebrated engraver. Beſides theſe Nonnius wrote ſome other pieces [B].

[A] In this work Nonnius complains of the Arabians who, in tranſlating the Greek phyſicians, have omitted all the paſſages relating to fiſh, becauſe the Arabs eat little of this kind of aliment,

which in that hot and dry country is rarely to be met with.

[B] Theſe are, *Hispania ſeu de oppidis fluminibusque Hispaniæ. Icthyophagia, ſeu de cæu piſcium. Epicædium Liparæ.*

Biblioth.
Belgica,
P. 637, 638.

NONNIUS, a Greek poet ſurnamed Panoplites, from the place of his birth, being a native of Panopolis in Egypt, where he was born in the fifth century. He is the author of two works of a very different character; one is written in heroic verſe, and intituled, *Dionyſiacorum, libri xlviii.* which was printed from a MS. in the library of John Sambuch at Antwerp in 1569, and afterwards tranſlated into Latin by Echard Lubin, profeſſor at Roſtock; and reprinted it at Hanau in 1610, with the notes of various perſons. This is one of the moſt irregular poems extant, both with regard to the ſtile, ſentiments, method, and conſtitution: nothing is natural, nothing approaching to the purity of Homer; nothing of that free, eaſy manner, nor of the beautiful ſimplicity of the ancients. In ſhort, this piece is as much beneath, as his other work is above, cenſure. In our author's paraphraſe in Greek verſe, upon the goſpel of St. John, the diction is perſpicuous, neat, elegant, and proper for the ſubject. Hence he is ſtil'd, by Iſaac Caſaubon, “*poeta eruditiffimus,*” the moſt learned poet. Heirſius indeed reproaches him with leaning to Arianiſm; but there is no good foundation for that cenſure, ſince he manifeſtly oppoſes the Arians, and has the ſame ſentiments concerning

Moreri.

the Trinity with Gregory Nazianzen and St. John Chrysostom. The first edition of this piece is that of Aldus Manutius at Venice in 1501; it was afterwards translated into Latin by Christopher Hegendorf, John Burdat, and Erard Hedenecius, and went through several editions, with the notes of Francis Nansius, Daniel Heinsius, and Sylburgius: it is also inserted in the Bibliotheca patrum.

NONNIUS (PETER) in Spanish **NUNES**, one of the ablest mathematicians of the sixteenth century, was born in 1497, in a town called Alcazar, in Portugal, anciently a remarkable city, known by the name of Salacia, whence our author is surnamed Salaciensis. He taught mathematics in the university of Coimbra, and was preceptor in that science to don Henry, son to king Emanuel of Portugal, and was some time cosmographo mayor del rey de Portugal, y cathedratico jubilado en la cathedra de mathematica en la universidad de Coymbra. He was very serviceable to the designs which this court entertained of carrying on their maritime expeditions into the East, and is said to be the inventor of the angles of 45 degrees in every meridian, which he called, in his language, rhumbs, and calculated them by spherical triangles. He wrote several mathematical treatises [A], which gained him great reputation, and was, perhaps, the first who introduced the Arabic algebra into Europe. He died in 1577, at the age of fourscore years. Thuanus says he was a physician; however that be, his characteristic as a writer is obscurity. He was a married man, and was survived by an only daughter.

[A] The titles of these, in Latin, are, 1. De arte navigandi, libri duo, in 1530. 2. De crepusculis, in 1542, with a dedication to John III. king of Portugal. To this book he added all that was written, on the same subject, by the famous Arabian author Alhazen; he also inadvertent on some mistakes of Orontius Finæus. 3. Annotationes in Aristotelem. 4. Problema mechanicum de motu navigii ex remis. 5. Annotationes in pla-

netarum theorias Georgii Purbichii, &c. 6. His best approved work is intitled, Libro de algebra en arithmetica y geometria, printed at Antwerp in 1567, 8vo. He wrote this piece first in Portuguese, and afterwards, intending it for the press, translated it into Spanish, as more universally known than the Portuguese. It is dedicated to his former pupil, the cardinal infant prince Henry, from Lisbon, December 1, 1564.

NOODT (GERARD) a celebrated civilian, was born September 14, 1647, at Nimeguen, where his father, Peter Noodt, was gemeensman, that is, advocate for the city, or one
of

of the city-council, and master of accounts [A]. Gerard was put to school at Nimeguen, and, having gone through the usual classes, he was removed, in 1663, to the university which then subsisted in that city. Here he began his studies with history and polite literature, under John Schulting, professor of eloquence and history. Besides these, our student applied himself to philosophy and the mathematics, for which he had a great inclination, and would have made them his principal study, had he not been diverted from that design by M. Arnoud, German counsellor of the duchy of Gueldres, &c. who prevailed upon him to apply himself to some other branch of learning, which might be of more advantage both to himself and to the public. According to this advice, he chose the law, and studied it three years, under Peter de Greve; during which time he maintained two public theses, wherein the professor presided. Mr. Noodt drew up his second thesis himself, and defended it with such a masterly knowledge, that the professor had no occasion to say a word throughout the whole disputation. As soon as he had completed his course of study here, he resolved to visit the other universities of Holland; and going first to Leyden, in 1668, he passed thence to Utrecht, and shortly after went to Franeker, where he was created doctor of law, June 9, 1669.

Thus accomplished he returned to his own country, and entered upon the practice of his profession, in which he soon distinguished himself greatly to advantage, particularly in the case of two criminals, who were accused of murder, in February 1671. Mr. Noodt appeared advocate for them, by the special appointment of the magistrates of Nimeguen; and he exerted himself so well in their behalf, that one of them was intirely acquitted, and the other only sentenced to banishment for two years. This cause established his reputation, and, on the 5th of December the same year, he was elected professor of law in ordinary in the university of Nimeguen.

During the congress which was held there in 1677, M. Werner-William Blaespiel, plenipotentiary from the elector of Brandenburg, tried to draw our professor to the university of Duysbourg, in the country of Cleves. He resisted that application, but yielded to another, which was made to him by William de Haren, third ambassador plenipotentiary from their high mightinesses, who, having known him

[A] His mother, Gisberta Biesman, was descended from an ancient and illustrious family.

during

during the same congress, succeeded in bringing him into the law professor's chair at Franeker, in the room of M. Ulric Huber. M. Noodt took possession of that chair in 1679, and made his inauguration speech on the 6th of October that year. In 1683 he again experienced the weight of his merit: the magistracy of Utrecht tried to draw him thither, by offering him a very considerable stipend; but Noodt refused the offer; whereupon the estates of Friesland, in gratitude thereof, augmented his salary at Franeker: however, the curators of the university of Utrecht renewing their solicitations the following year, he yielded to them, and made his inauguration speech in 1684, *De causis corruptæ jurisprudentiæ*, Of the causes of the corruption of the law.

In this city he entered into a marriage with Sara-Maria Vander Marek Van Leur, of an honest family at the Hague. The ceremony was performed on the 6th of April, 1686; and the same year he complied with an invitation from the curators of the university of Leyden, where he fixed for life, and published several treatises [B]. In 1698 he was made rector of that university; in 1699 he lost his wife, with

[B] He published a collection of his works in 1713, 4to, containing,
 1. *Probabilia juris*, in three books, the first of which was printed in 1674, and the other two in 1679, and again, all together, in 1691.
 2. *De civili prudentia oratio inauguralis* in 1679. 3. *De causis corruptæ jurisprudentiæ, oratio inauguralis* in 1684. In this speech he opens his method of studying and explaining the Roman law. 4. Two tracts, one intitled, *De jurisdictione & imperio*; the other, *Ad legem Aquileiam liber singularis*; both subjoined to a new edition of his *Probabilia juris*, in 1691. 5. *De fœnore & usuris*, in 1698. In this piece he shews, that money lent out to usury is neither against the law of nature nor nations. 6. *De jure summi imperii & lege regia, oratio habita* in 1698. 7. *Julius Paulus: sive, De partus expositione & necè apud veteres liber singularis*, in 1699. 8. *Diocletianus & Maximianus: sive, De transactione & pactione criminum*; in 1704.

9. *De religione ab imperio jure gentium libera oratio*, in 1706. 10. *Observationum libri duo*, in 1706. 11. *De forma emendandi doli stabili in contrahendis negotiis admitti apud veteres*, in 1709. 12. Two treatises; one, *De usufructu*; and the other, *De pactis & transactionibus*, &c. in 1723. Another edition of his works was published in 1724, in 2 volumes, folio; containing, besides those in the former edition, the following pieces: 1. *Commentaria in pandectas*, in 27 libros, 4 books, of which had been published in 1716. 2. *Altera responsio ad difficultates Julii Pauli, sive Libro de partus expositione, motas à viro amplissimo Van Hookerhoek*, in 1722. Our author also wrote, in Flemish, An opinion upon a case relating to the nullity of matrimony, which was translated into Latin by M. Alexander Arnold Pargenscheer, and printed in a treatise of that translation, intitled, *Irperitus injuria vapulus*.

which

which he was greatly affected, and sought to console himself by employing his thoughts upon that important question relating to the practice of exposing children, in use among the Greeks and Romans. In 1705 he was a second time chosen rector of the university. He continued his diligence in writing and publishing books in his profession, to the end of his days, which were cut off by an apoplexy, August 15, 1725, in the seventy-eighth year of his age.

As to his character, in regard to his person, he was well made, and of a robust constitution. In his manners he was pious and pacific, not at all opinionated, and never engaged in any controversy except one with M. Bynkerhoek [c], who complained that he had been a little too free in his expressions. The character of his genius is seen in his works, which show that he quitted the common method of the civilians, treading in the steps of Cujacius. He did not confine himself, as many lawyers do, solely to the study of the Roman or other laws, as if all human wisdom was comprehended therein, or rather, as if the whole law consisted in arbitrary decisions, and was made only to furnish matter for chicanery; on the contrary, mr. Noodt carried his philosophical genius and knowledge into the law, and spent several years in lectures, at all the academies to which he succeeded; upon that excellent treatise of Hugo Grotius, *De jure belli & pacis*, Of the rights of peace and war.

He left a daughter, an only child, who was married to mr. John Itham Vander Inde, an advocate at Amsterdam.

[c] An eminent civilian in Holland, much esteemed by Barbeyrac, who often prefers his opinion to that of Grotius, especially in points of maritime jurisprudence. He wrote principally for the use of the

courts and states of the United Provinces, and generally confirms what he advances by their judgments and resolutions. See his treatise *De questionibus juris publici*.

Niesson, tom. xvi. & Barbeyrac's Recueil de discours sur diverses matieres importantes, 1731.

NORIS (HENRY) cardinal, and one of the greatest ornaments of the order of the monks of St. Augustine in the seventeenth century, was descended from the president Jason, or James de Noris, and born at Verona, August 29, 1631. He was carefully educated by his father, Alexander Noris, originally of Ireland, and well known by his *History of Germany*. His son Henry discovered, from his infancy, an excellent understanding, great vivacity, and a quick apprehension. His father, having instructed him in the rudiments of grammar, procured an able professor of Verona, called Maffoleim, to be his preceptor. At the age of fifteen, he

he was admitted a pensioner in the Jesuits college at Rimini, where he studied philosophy; after which, he applied himself to the writings of the fathers of the church, particularly those of St. Augustine: and, taking the habit in the convent of the Augustine monks of Rimini, he distinguished himself among that fraternity, in a short time, by his erudition; insomuch, that, as soon as he was out of his novitiate, or time of probation, the general of the order sent for him to Rome, in order to give him an opportunity of improving himself in the more solid branches of learning. He did not disappoint his superior's expectations. He gave himself up intirely to his study, and spent whole days, and even nights, in the library of the Angeliques of St. Augustine. His constant course was to stick to his books fourteen hours a day; and this course he kept till he became a cardinal.

By this means he became qualified to instruct others, and was employed to teach, as a professor, the monks in other houses of his order. In this business he was sent first to Pezaro, and thence to Peroufa, where he took his degree of doctor of divinity; after which proceeding to Padua, he applied himself to finish his History of Pelagianism. He had begun it at Rome, when he was no more than twenty-six years of age, and, having now completed his design, the book was printed at Florence, and published in 1673. The great duke of Tuscany invited him, in the following year, to that city, made him his chaplain, and professor of ecclesiastical history in the university of Pisa, which his serene highness had founded with that view.

In the mean time, his history gave great offence to some envious persons. In it he set forth and defended the condemnation pronounced, in the eighth general council, against Origen and Mopsuesta, the first authors of the Pelagian errors; he also added An account of the schism of Aquileia, and a Vindication of the books written by St. Augustine against the Pelagians and Semi-Pelagians. The work had procured our author a great reputation, but met with several antagonists. To these he published proper answers; the dispute grew warm, and was carried before the sovereign tribunal of the inquisition. There the history was examined with the utmost rigour, and the author dismissed without the least censure. It was reprinted twice afterwards, and mr. Noris honoured, by pope Clement X, with the title of Qualificator of the Holy Office. Notwithstanding this, the charge was renewed against the Pelagian history, and it was delat

delated afresh before the inquisition, in 1676; but it came out again with the same success as at first. Mr. Noris was now suffered to remain in peace for sixteen years, and taught ecclesiastical history at Pisa, without any molestation, till he was called to Rome by pope Innocent XII, who made him under-librarian of the Vatican library in 1692. As this post brought him into the road towards a cardinal's hat, his accusers took fresh fire, and published several new pieces against him. This obliged the pope to appoint some learned divines, who had the character of having taken neither side, to re-examine father Noris's books, and make their report of them. Their testimony was so much to the advantage of the author, that his holiness made him counsellor of the inquisition. Yet neither did this hinder one of his adversaries, the most formidable on account of his erudition, to rise up against him, and attack him warmly, under the assumed title of a scrupulous doctor of the Sorbonne. Father Noris tried to remove these scruples, in a work which appeared in 1695, under the title of *An historical dissertation concerning one of the Trinity that suffered in the flesh*; wherein having justified the monks of Scythia, who made use of that expression, he vindicated himself also from the imputation which had been charged upon him, of having attained the pope's infallibility, of having abused Vincentius Lerinensis, and other bishops of Gaul, as favourers of Semi-Pelagianism, and of having himself gone into the errors of Ypres.

His answers to all these accusations were so much to the satisfaction of the pope, that, at length, his holiness did him justice, in honouring him with the purple, on the 12th of December, 1695. After this he was in all the congregations, and employed in the most important affairs: so that he had little time to spend in his study, a thing of which he frequently made heavy complaints to his friends. Upon the death of cardinal Casanati, he was made chief library-keeper of the Vatican, in 1700; and, two years afterwards, was nominated, among others, to reform the calendar. But he died at Rome, in 1704, of an incurable dropsy.

He was one of the most learned men in the last century; his writings abound with erudition, and are very elegantly finished, and deserve a proper immortality. He was a member of the academy, whence he assumed the name of Eucrates Agoretico. His works are numerous [A], and were published

*Memoires
du tems.
Du Rii.
Niceron,*

[A] The titles of the several pieces are, *Historia Pelagianæ, libri duo*, 4th edition in 1702. *Dissertatio historica de synodo quinta œcumenica.*

published at Verona, in 1729 and 1730, in five volumes, folio.

oecumenicæ. Vindiciæ Augustinianæ. Dissertatio de uno ex Trinitate carne passio. Apologia monachorum Scythiæ, &c. Anonymi scrupuli circa veteres Semi-Pelagianorum sectatores evulsi ac eradicati. Responsio ad appendicem authoris scrupulorum. Janseniani erroris calumnia sublata. Somnia quinquaginta Francisci Macedo. Epochæ Syro-Macedonum. Parænesis ad Johannem Harduinum. Thrafo, seu miles Macedonicus, Plautino sale perfrictus. Dissertatio duplex de duabus nummis Diocletiani & Licinii, &c. Cœnotaphia Pisana Caii & Lucii Cæsarium dissertationibus illustrata: Epistola consularis, in qua collegia septuaginta consulum ab anno Christianæ epochæ 29, usque ad annum 219, in vulgatis factis hætenus

perperam descripta, corriguntur, suppletur, & illustrantur. In notæ Johannis Garnerii ad inscriptions epistolæ Synodaliæ nonagesimæ & nonagesimæ secundæ inter Augustinianas censure. Adventoria amicissimo & docto V. P. Fr. Macedo, in qua de infelicitate sancti Augustini de gratia Christi, &c. dissertitur. Censure del P. Enrico Norris sopra le Risposte raccolte dal P. Annibale Riccio in nome del P. Macedo. Dissertationes duæ, 1. De paschali Latinorum cyclo annorum 84; 2. De cyclo paschali Ravennate annorum 59.

The pieces most esteemed are, his History of Pelagianism, his Epochæ de Syro-Macedonum, and his Dissertation upon the fifth œcumenical council.

NORRIS (JOHN) a learned English divine and Platonic philosopher, was born, in 1657, at Collingborne-Kingston, in Wiltshire, of which place his father, Mr. John Norris, was then minister. He bred his son first at Winchester-school, and afterwards sent him to Exeter-college in Oxford, where he was admitted, in Michaelmas term 1676, but was elected fellow of All-souls, in 1680, soon after he had taken his degree of bachelor of arts. From his first application to philosophy Plato became his favourite author; by degrees he grew deeply enamoured with beauties in that divine writer, and took an early occasion to communicate his ideal happiness to the public, by printing an English translation of a rhapsody, under the title of, *The picture of love unveiled*, in 1682. He commenced master of arts in 1684, and the same year opened a correspondence with that learned mystic divine dr. Henry More, of Christ's-college in Cambridge. He had also a correspondence with the learned lady Matham [A], and the ingenious Mrs. Astell [B].

[A] This learned lady was daughter to the learned dr. Cudworth, and the author of A discourse concerning the love of God.

[B] We have the character of

this ingenious gentlewoman by bishop Atterbury, who, in a letter to dr. Smalridge writes thus:

“ I happened, about a fortnight ago, to dine with Mrs. Astell;

He resided at his college, and had been in holy orders five years, when he was presented to the rectory of Newton St. Loe, in Somersetshire, in 1689; upon which occasion he entered into matrimony, and resigned his fellowship. In 1691 his distinguished merit procured him the rectory of Bemerton, near Sarum, in Wiltshire. This living, which is upwards of 200l. per annum, came very seasonably to his growing family, and was the more acceptable, for the easiness of the parochial duty, which gave him leisure to make an addition to his revenues, by the fruits of his genius, the activity of which produced a large harvest; that continued increasing till 1710 [c].

But

“ spoke to me of my sermon, and
 “ desired me to print it, and, after
 “ I had given her the proper an-
 “ swers, hinted to me that she
 “ would be glad to peruse it. I
 “ complied with her, and sent her
 “ the sermon next day. Yester-
 “ night she returned it, with this
 “ sheet of remarks, which I can-
 “ not forbear communicating to
 “ you, because I take them to be
 “ of an extraordinary nature, con-
 “ sidering they came from the pen
 “ of a woman; indeed one would
 “ not imagine a woman had writ-
 “ ten them; there is not an ex-
 “ pression that carries the least air
 “ of her sex, from the beginning
 “ to the end of it. She attacks
 “ me very home; you see, and
 “ artfully enough, under a pre-
 “ tence of taking my part against
 “ the other divines, who are in
 “ Hoadley’s measures. Had she as
 “ much good breeding as good
 “ sense, she would be perfect; but
 “ she has not the most decent man-
 “ ner of imputing what she
 “ means, but is, how and then, a
 “ little offensive and shocking in
 “ her expressions: which I won-
 “ der at, because a civil turn of
 “ words, even where the matter is
 “ not pleasing, is what her sex is
 “ always mistress of: she, I think,
 “ is wanting in it; but her sen-
 “ sible and rational way of writ-
 “ ing makes amends for that de-

“ lect, if indeed any thing can
 “ make amends for it. I dread
 “ to engage her, &c.”

Mrs. Astell is the author of, 1.
 A serious proposal to the ladies, for
 the advancement of their true and
 greatest interests, in 2 parts, 12mo.
 2. Some reflections upon marriage,
 occasioned by the duke and duchess
 of Mazarine’s case, in 8vo. 3.
 The Christian religion as professed
 by a daughter of the church of
 England, 8vo. See Account of
 several learned ladies of Great-
 Britain, by G. Ballard.

[c] This will appear from his
 works, which are, 1. The picture
 of love unveiled: being an English
 translation of the *Effigies amoris*,
 Lond. 1682, 12mo. 2. *Hierocles*
 upon the golden verses of the Py-
 thagoreans, Oxford, 1682, 8vo.
 3. An idea of happiness, &c.
 Lond. 1683, 4to. 4. A murnal
 of knaves: or, Whiggism dis-
 played and burlesqued out of coun-
 tenance, Lond. 1683, 4to. 5.
Tractatus adversus reprobationis
absolutæ decretum nova methodo,
 &c. Lond. 1683, 8vo. To which
 is added, A declamation in the
 public schools at Oxford, being an
 exercise for his degree of master of
 arts. 6. Poems and discourses oc-
 casionally written, Lond. 1684,
 8vo. This was augmented after-
 wards with several additional pieces,
 and has gone through many edi-
 tions,

But he seems to have died a martyr, in some measure, to this activity: for, towards the latter end of his life, he grew very infirm, and enjoyed little health till the day of his death, which happened in the fifty-fifth year of his age, in 1711, at Bemerton. He was interred in the chancel of that church, where there is a handsome marble monument erected to his memory, with the following inscription: "H. S. E. Johannes hannes Norris, parochiæ hujus rector, ubi annos viginti bene latuit curæ pastorali & literis vacans, quo in recessu sibi posuit late per orbem sparsa ingenii paris ac pietatis monumenta. Obiit An. Dom. 1711, ætatis 54."

As to his character, he had a tincture of enthusiasm in his composition, which led him to imbibe the principles of the idealists in philosophy, and the mystics in theology; and the whole turn of his poetry shews, that enthusiasm

tions, under the title of A collection of miscellanies, &c. the fifth edition was printed at Lond. 1710, 8vo. 7. An English translation of the four last books of the institution and life of Cyrus, written in Greek by Xenophon, Lond. 1685, 8vo; the four first books were translated by Mr. Francis Digby, of Queen's-college. 8. The theory and regulation of love, a moral essay, Oxford, 1688, 8vo. 9. Reason and religion: or, The grounds and measures of devotion, &c. Lond. 1689, 8vo. 10. Reflections upon the conduct of human life, &c. in a letter to lady Masham, Lond. 1690, and again, with large additions, in 1691, 8vo. 11. Christian blessedness: or, A discourse upon the beatitudes, &c. Lond. 1690, 8vo; to which he subjoined Cursory reflections upon Mr. Locke's Essay concerning human understanding. 12. The charge of schism continued, notwithstanding the toleration, &c. Lond. 1691, 32mo. This was written in the same spirit with a piece of his father's, which he had also published, under the title of, A discourse concerning the pretended religious assembling in private conventicles, &c. Lond. 1685, 8vo. The old gentleman lived in good reputation

till his death, which happened in 1681; he was buried in the church of Aldbourne, where a monument was erected to his memory, with an epitaph written by his son, our author. 13. Practical discourses upon several subjects, vol. i. in 1691, vol. ii. in 1692, vol. iii. in 1693; these have gone through several editions. 14. Two treatises concerning the divine light, &c. Lond. 1692. 15. Spiritual counsel: or, The father's advice to his children, 1694. 16. Letters concerning the love of God, between Mrs. Ash and him; the second edition, with some few additions by the author, came out in 1705, 8vo. 17. Practical discourses, vol. iv. 1698, 8vo; to which he subjoined Remarks made upon a passage in his former volume, by lady Masham, in her Discourse of the love of God. 18. An essay toward the theory of the ideal or intelligible world, part i. 1701, 8vo; part ii. came out in 1704, 8vo. 19. A treatise concerning humility, part i. and ii. Lond. 1707. 20. A philosophical discourse concerning the natural immortality of the soul, 60s. Lond. 1708, 8vo. 21. A treatise concerning Christian prudence, &c. Lond. 1710.

made him a poet. As an idealist, he opposed mr. Locke, and adorned father Malebranche's opinion, of seeing all things in God, with all the advantages of stile, and perspicuity of expression. In short, his errors, which are harmless enough in themselves, may be easily pardoned, on account of the general excellence of his writings, especially upon subjects of practical divinity, which are universally esteemed; inasmuch, that some of our most eminent divines have formed their theological studies upon them.

Mr. Norris left a widow and three children, two sons and a daughter. Both his sons were clergymen, and were provided for in the church, but are both dead; and his widow died a few years ago, at the house of mr. Bowyer, vicar of Martock in Somersetshire, who married her daughter, and has several children by her.

Athen,
Oxon.
vol. ii. and
private information.

NOSTRADAMUS (MICHEL) [A]. an able physician and a celebrated astrologer, was a Provençal, descended of a noble family. He was born December 14, 1503, at St. Remy, a small town four leagues distant from Arles, but in the diocese of Avignon. His father was a notary-public, and his grandfather a physician; and this last gave Michel some tincture of the mathematics. The young man afterwards completed his courses of humanity and philosophy at Avignon, and, going thence to Montpellier, he applied himself to the study of physic there, till, being forced away by the plague which raged in that university in 1525, he took his rout towards Thoulouse, and passed on till he came to Bourdeaux. This course held him five years; and in it he undertook all such patients as were willing to put themselves under his care. After this he returned to Montpellier, and was created doctor of his faculty in 1529, and then revisited the same places where he had practised physic before.

At Ayen he contracted an acquaintance with the famous Julius Cæsar Scaliger, which induced him to make some stay in that town; and there he entered into matrimony; but, having buried his wife, and two children which she brought him, he quitted Ayen, after a residence of four years, or thereabouts. He returned into Provence, and fixed himself first at Marseilles; but, his friends having provided an advantageous match for him at Salon, he transported himself thither, about the year 1544. The damsel's name was Anne Pouffart with whom he engaged in a second marriage, and had several children by her.

[A] It is written so, and not Michael,

In 1546, Aix being afflicted with the plague, he went thither, at the solicitation of the inhabitants, and was of great service, particularly by a powder of his own invention: so that the town, in gratitude, gave him a considerable pension for several years after the contagion ceased. In 1547 the city of Lyons, being visited with the same distemper, had recourse to our physician; accordingly he went thither also, and afterwards, returning to Salon, happened to be much less esteemed there than elsewhere. The little satisfaction that he met with, put him upon living a more retired life; and he made use of the leisure, with which that resolution furnished him, to apply himself to his studies.

He had a long time followed the trade of a conjurer occasionally; and now he began to think himself inspired, and miraculously illuminated with a prospect into futurity. As fast as these illuminations had discovered to him any future event, he entered it in writing, in simple prose, but by enigmatical sentences, as he declared himself; but, revising them afterwards, he thought the sentences would appear more respectable, and would favour more of a prophetic spirit, if they were expressed in verse. This opinion determined him to throw them all into quatrains, and he afterwards ranged them into centuries. When this was done, he did not dare to bring into the public light a work of this nature; on the other hand, he saw that the time of many events foretold in his quatrains was very near at hand: upon that account he resolved to print them, as he did, with a dedication addressed to his son Cæsar, an infant only some months old, in the form of a letter, or preface, dated March 1, 1555. This first edition, which is included in seven centuries, was printed by Rigault at Lyons. He prefixed his name in Latin, but gave to his son Cæsar the name as it is pronounced, Notradame.

The public were divided in their sentiments of this work: many looked upon the author as a simple visionary, or, if you will, as a fool; while he was accused of the black art, or black magic, by others, and treated as an impious person, who held a commerce with the devil; at the same time there were not wanting such, and those in great numbers, who believed him to be really and truly endued with the supernatural gift of prophecy. Lastly, some were found who remained in suspense, and refrained from giving any judgment at all upon the point. However, Henry II. and queen Catharine of Medicis, his mother, were resolved to see our prophet. He received orders to that effect, and presently repaired to Paris.

He

He was very graciously received at court; and, besides the extraordinary respect that was paid to him, he received a present of 200 crowns. He was sent afterwards to Blois to make a visit to his majesty's children there, and report what he should be able to discover concerning their destinies. No doubt he exerted himself to the utmost, as it is also said, on the occasion; but what his sentence was is not known: however, it is certain, he returned to Salon loaded with honour, and more than that with presents too. Animated with this success, he augmented his work from 300 quatrains to the number of a complete milliade, and published it with a dedication to the king in 1558. That prince dying the next year of a wound which he received, as is well known, at a tournament, the book of our prophet was immediately consulted, and this unfortunate event was found in the 35th quatrain of the first century [B].

So remarkable a prediction added new wings to his fame, and he was honoured shortly after with a visit from Emanuel duke of Savoy, and the princess Margaret of France his consort. From this time Nostradamus found himself even over-burdened with the crowd of visitors, and his fame made every day new acquisitions. Charles IX, coming to Salon, was eager above all things to have a sight of him; Nostradamus, who then was in waiting as one of the retinue of the magistrates, being instantly presented to his majesty, complained of the little esteem his countrymen had for him, whereupon the monarch publicly declared, that he should hold the enemies of Nostradamus to be his enemies, and desired to see his children. Nor did that prince's favour stop here; in passing, not long after, through the city of Arles, he sent for Nostradamus, presented him with a purse of 200 crowns, together with a brevet, constituting him his physician in ordinary, with the same appointment as the rest.

But our prophet enjoyed these honours only for the space of sixteen months, being carried off the stage of life in the night between the 1st and 2d of July, 1566, at Salon. His corpse was interred in the church of the Cordeliers there, and a monument erected to his memory, with an inscription,

[B] The lines are:

- " Le lion jeune le vieux surmontera,
- " En champ bellique par singulier duel,
- " Dans cage d'or les yeux lui crevera,
- " Deux classes une puis mourir, mort cruelle."

which may be seen below [c]. Besides his centuries, we have some other pieces of his composition [D]. He left three sons and three daughters; John, his second son, exercised, with reputation, the business of a proctor in the parliament of Provence: he wrote the lives of the ancient Provencal poets, called Troubadours, which was printed at Lyons in 1575, 8vo. Cæsar Nostradamus, the eldest son of Michael, was born at Salon in 1555, and died in 1629: he left a manuscript, giving an account of the most remarkable events in the history of Provence, from the year 1080 to 1494, in which he inserted the lives of the poets of that country. These memoirs falling into the hands of his nephew Cæsar Nostradamus, gentleman to the duke of Guise, governor of Provence, he undertook to complete the work; and, being encouraged by the estates of the country [E], he carried the account up to the Celtic Gauls, and even as far back as the deluge; the impression was finished at Lyons in 1614, and published under the title of *Chronique de l'histoire de Provence*. The next son of Michael is said to have undertaken the trade of peeping into futurity after his father [F]. The third son was a Capuchin monk.

[c] It is in Latin as follows:
 " D. M. Ossa clarissimi Michaelis
 " Nostradami, unius omnium mortalium
 " talium iudicio digni cujus pene
 " divinis calamo totius orbis ex
 " astrorum influxu futuri eventus
 " conscriberentur. Vixit annos
 " LXXII, menses VI, dies XVII. Obiit
 " Salone MDLXVI. Quietem posteris
 " ne invidete."

[D] These are, a treatise *De fardemens & de senteurs*, published in 1552. A book of singular receipts, pour entretenir la santé du corps, Poitiers, 1556. A piece, *Des constitures*, at Antwerp, 1557, by Plantin. A French translation of the Latin of Galen's paraphrase, exporting Menedolus to study, es-

pecially to that of physic, Lyons, 1552. Our author, some years before his death, published a small instruction for husbandmen, shewing the best seasons for their several labours, which he intitled, *The almanac of Nostradamus*. Lastly, after his death, there came out the eleventh and twelfth centuries of his Quatrains, added to the former ten, which had been printed three times in two separate parts: it is only in these first editions, that our author's Centuries are found without alterations, additions, &c. It is to this work that the following distich of Stephen Jodelle alludes:

" Nostra damus cum falsa damus, nam fallere nostrum est.
 " Et cum falsa damus, nil nisi Nostra damus."

[E] They made him a present of 3000 livres for that purpose.

[F] In this character he ventured to predict, that Pouzin, which was then besieged, would

be destroyed by fire; and that, in order to prove the truth of his prophecy, he was seen, during the tumult of plundering the place, when it was taken, setting fire to all

all parts of the town; which so much enraged m. De Saint Luke, that he rode over him with his horse, and killed him. Instruction pour mr. le Dauphin, by La Mothe la Voyer. But the author of Richelet's Dictionary, in 1728, doubts the truth of this story, on account of the age of Nostradamus, who had then reached his 74th year; and besides was employed, this year 1649, in writing his history.

NOVAT or NOVATUS, a priest of the church of Carthage, who flourished in the third century, and was the author of a remarkable schism called after his name. He is represented by the orthodox as a person scandalous and infamous for his perfidy, adulation, arrogance, and so fondly covetous, that he even suffered his own father to perish with hunger; and spared not to pillage the goods of the church, the poor, and the orphans. It was in order to escape the punishment due to these crimes, and to support himself by raising disturbances, that he resolved to form a schism, and to that end entered into a cabal with Felicissimus, an African priest, who opposed St. Cyprian. Novatus was summoned to appear before that prelate in the year 249; but the persecution, begun by Decius the following year, obliging that saint to retire for his own safety, Novatus was delivered from the danger of that process, and not long after associated himself with Felicissimus, then a deacon; and with him maintained the doctrine, that the lapsed ought to be received into the communion of the church without any form of penitence. In 251, he went to Rome, about the time of the election of pope Cornelius.

There he met with Novatian, an ambitious priest, who had acquired a great reputation for eloquence, and was highly discontented that he had not been raised to the pontificate in preference to Cornelius. Novatus presently struck up a league of alliance with this malecontent, and, by that fatal confederacy, became not only the author of the first schism in the church, but even formed a heresy. The confederates published the most atrocious calumnies against the pope, which they coloured over so artfully, that many were deceived thereby, and joined their party. This done, they procured a congregation consisting of three obscure, simple, and ignorant bishops, and, plying them well with wine, prevailed upon them to elect Novatian bishop of Rome. He had several defects in his person, which excluded him from that supreme dignity, even supposing the election had not been schismatical; for, besides that he had been possessed by the devil, and was dispossessed by the exorcisms of the

the church, he had also been baptised while he lay sick and in danger of dying, but had never been confirmed; these, according to the canons, were capital irregularities.

Novatian, however, thus irregularly ordained pope, addressed letters to St. Cyprian of Carthage, to Fabius of Antioch, and to Dionysius of Alexandria; but St. Cyprian refused to open his letter, and excommunicated his deputies; he had likewise sent to Rome before in order to procure the abolition of the schism. Fabius made himself pleasant at Novatian's expence; and Dionysius declared to him, that the best way of convincing the world, that his election was made against his consent, would be to quit the see, for the sake of peace. On the contrary, the anti-pope added hereby to schism, and maintained, that such as had fallen into any sin after baptism, ought not to be received into the church by penance; and he was joined in the same error by Novatus, who had asserted a doctrine intirely opposite thereto in Africa.

Morici.

The followers of this heresiarch were called Novatians, and took also the title of ΚΑΘΑΡΟΙ, or Puritans. To these errors they added others, as the disallowing of second marriages, and asserting the necessity of rebaptising those who fell into any grievous sin after baptism. These heretics continued in being till the fourth century, after the council of Nice, where certain rules were made for prescribing the form of admitting them into the bosom of the church. After some time there rose up a division among them and Sabatius, one of their priests, who was a Jewish convert, and introduced a kind of Judaism into their sect.

NOVATIAN, a Roman priest, had been a pagan philosopher before his conversion to christianity. He was, as we have already observed, baptised in his bed, lying dangerously ill. Having been ordained priest against the rules and request of his bishop, he lay concealed during the persecution of Decius, and refused to give baptism to the catechumens. During the vacancy of the apostolic see, after the death of Fabian, in the year 250, he wrote to St. Cyprian, in the name of the clergy of Rome [A]. Notwithstanding which, Cornelius being put into the room of Fabian, Novatian attacked his ordination, accused him of several crimes, and published a libel against him; the principal charge whereof was, that Cornelius had received those into communion who had fallen into idolatry: under this

[A] It is the 30th letter among others of St. Cyprian.

pretext he separated himself from the communion of Cornelius, to which he was excited by Novatus, and got himself to be ordained bishop of Rome, as has been related in the precedent article.

However, he is ranked among the ecclesiastics by St. Jerome, who says, he composed treatises upon the Paschal festival, or Easter, of the sabbath, of circumcision, of the supreme pontif, of prayer, of the Jewish meats, and of the Trinity. It is highly probable, that the treatise upon the Trinity, and the book upon the Jewish meats, inserted into the works of Tertullian, were written by Novatian; they are well written, and are not contemptible performances [a]. The Greek historians have injudiciously confounded Novatian with Novatus; it is the first, and not the last, who gave name to the sect of the Novatians.

At the first separation, they only refused communion with those who had fallen into idolatry: afterwards they went further, and excluded for ever, from their communion, all such as had committed crimes for which penance was required. And at last they took away from the church the power of the keys, and of binding and loosing offenders, and rebaptised those who had been baptised by the church. This sect subsisted a long time both in the east and west; but was chiefly become considerable in a body in the east, where they had bishops both in the great sees and the small ones, their parish churches, and a great number of followers; for the rest, they made no alteration in the ancient faith concerning the Trinity, and they received the Nicene creed. There were also Novatians in Africa in the time of St. Leo, and in the east some remains continued till the eighth century.

De Pin's
Biblioth.
des auteurs
ecclésiast.

N Y E [PHILIP] an English nonconformist, was a native of Suffex, descended of a genteel family there, and born about the year 1596: after a proper foundation at the grammar school, he was sent to Oxford, and entered a commoner of Brazen-Nose-college in 1615, whence he removed, in a little time, to Magdalen-hall, for the sake of a puritani-

[a] There have been several editions of Novatian's works printed in a short compass of time in England, by Mr. Whiston in 1709, from the edition of Pamelius. Mr. Welchman gave a new edition from that of Erben, which

was more favourable to the orthodox doctrine of consubstantiality than Pamejius's. Lastly, another edition, according to Pamelius's came out in 1728, with notes by Mr. Jackson.

cal tutor, under whom he took his first degree in arts, April 14, 1619, and that of master of arts May 9, 1622; about which time he entered into holy orders, and was, some time in 1620, curate of St. Michael's church in Cornhill, London; till, resolving to reject the constitution of the church of England, he became obnoxious to all the censures of the episcopal court; to avoid which he went, with some others of his persuasion, to Holland, in 1633. He continued there for the most part at Arnheim in Guelderland, till about the latter end of 1640, when, the power of the parliament beginning to prevail over the king, he returned home, and was soon after made minister of Kimbolton in Huntingdonshire, by Edward lord Kimbolton, then earl of Manchester.

In 1643, he was appointed one of the assembly of divines, became a great champion of the presbyterians, and a zealous assertor of the solemn league and covenant; and, having married the daughter of Stephen Marshall, was sent with his father-in-law, in July the same year, into Scotland, to expedite the taking of their covenant: accordingly he harangued that people, in some speeches on the occasion, in which he told them, among other things, that they were entered into such a covenant and league, as would never be forgotten by them and their posterity, and both have occasion to remember it with joy: that it was such an oath, as for matter, persons, and other circumstances, that the like had not been in any age, sufficiently warranted both by human and divine story; for, as God did swear for the salvation of men and kingdoms, so kingdoms must now swear for the preservation and salvation of kingdoms, to establish a Saviour Jesus Christ in England, &c. [A] After his return, both houses of parliament took the covenant September the 25th, the same year, at which time our author preached a sermon in defence of it, shewing its warrant from Scripture, and was rewarded for his good service with the rectory of Acton near London, in the room of dr. Daniel Featley, who was ejected from it.

However, mr. Nye, not long after, disliking the proceedings of the said assembly of divines, dissented from them, opposed the discipline intended to be settled by them, and, closing with the independents, when they became the reigning faction, he paid his court to the grandees of the army, who often made use of his counsel, and by their favour he obtained rich offices. In December 1647, he was sent by

[A] Merc. Anglicus in Octob. 1643, p. 619.

them, with Stephen Marshall, to the king at Carisbrook-castle, in the isle of Wight, in attendance upon the commissioners then appointed to carry the four dethroning votes [B], as they are now called, for which service they were rewarded with no less than 500 l. a-piece. About the same time also Nye was employed by the same masters to get subscriptions from the apprentices in London, &c. against a personal treaty with the king, while the citizens of that metropolis were petitioning for one.

In April the next year, he was employed, as well as Marshall and Joseph Caryl, by the independents, to invite the secured and secluded members to sit in the house again, but without success. In 1653, he was appointed one of the triers for the approbation of public preachers; in which office he not only procured his son to be clerk, but, with the assistance of his father-in-law, obtained for himself a living of 400 l. a year. In 1654, he was joined with dr. Lazarus Seaman, Samuel Clark, Richard Viner, Obadiah Sedgwick, Joseph Caryl, &c. as an assistant to the commissioners appointed by parliament to eject such as were then called scandalous and ignorant ministers and schoolmasters in the city of London.

After his majesty king Charles II's restoration in 1660, it was debated by the healing parliament, for several hours together, whether he and John Goodwin should be excepted for life; but the result was, that if Philip Nye, clerk, should, after the 1st of September, in the same year 1660, accept, or exercise any office, ecclesiastical, civil, or military, he should, to all intents and purposes in law, stand as if he had been totally excepted for life. In November 1662, he was vehemently suspected to be engaged in Tongue's plot; but nothing was proved against him.

He died in the parish of St. Michael's Cornhill, or near it, in London, in September 1672, and was buried on the 27th in the upper vault under part of the said church. Mr. Wood represents him to have been a dangerous and seditious person, a politic pulpit-driver of independency, an insatiable esurient after riches, and what not, to raise a family and to heap up wealth. But in this character the language in which it is drawn, betrays the malevolent spirit of the antiquary

Athen.
Oxon: vol.
ii. and Fasti:
vol. i.

[B] These were, 1. To acknowledge the war raised against him to be just. 2. To abolish episcopacy. 3. To settle the power of the militia in persons nominated by the two houses. 4. To sacrifice all those that had adhered to him. Salmon's Chron. hist. under 1647.

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who drew it; which is still more pregnant in the conclusion, where he writes thus, "I have been informed by those that knew this Mr. Nye, that he had much more moderation in his last years, than he had ever before shewed;" to which I then made answer, "That good reason he had so to be, because he was altogether incapacitated from being otherwise" He left two sons, James and Henry, who seem to have been bred to literature, by the books mentioned below [c].

[c] We shall here give a list of his works, as follows: 1. A letter from Scotland, to his brethren in England, concerning his success of affairs there, Lond. 1643, 4to. Stephen Marshall's name is also subscribed to it. 2. Exhortation to the taking of the solemn league and covenant, &c. London. Feb. 1643; and again once or twice in 1645, in 12mo. 3. The excellency and lawfulness of the solemn league and covenant, Lond. 1660, 2d edit. 4to. 4. Apologetical narration, submitted to the honourable houses of parliament, Lond. 1643, 4to; to this there came out an answer intitled, An anatomy of independency, &c. Lond. 1644, 4to. 5. An epistolary discourse about toleration, Lond. 1644, 4to. 6. The keys of the kingdom of heaven and power thereof. &c. Lond. 1644, 2d edit. 7. Mr. Anthony Sadler

examined, &c. by our author's son, assisted by his father, Lond. 1634, 4to. 8. The principles of faith presented by Thomas Goodwin, Philip Nye, &c. to the committee of parliament for religion, &c. Lond. 1634, 4to. 9. Beams of former light, &c. Lond. 1660, 4to. 10. Case of great and present use, 1677, 8vo. 11. The lawfulness of the oath of supremacy, and power of the king in ecclesiastical affairs, with queen Elizabeth's admonition, &c. Lond. 1683, 4to. It was then reprinted, and, being printed again in 1687, it was dedicated by Henry Nye, our author's son, to king James II. 12. Vindication of dissenters, &c. printed with the preceding, in 1683. 13. Some account of the nature, constitution, and power of ecclesiastical courts, printed also with the former in 1683.

THE END OF THE EIGHTH VOLUME.

